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THE POPULAR CYCLOPÆDIA OF BIBLICAL LITERATURE,

CONDENSED FROM THE LARGER WORK.

BY JOHN KITTO, D. D.,

AUTHOR OF "THE PICTORIAL BIBLE," "HISTORY OF PALESTINE," "DAILY BIBLE READINGS," ETC.

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THE POPULAR BIBLICAL CYCLOPEDIA OF LITERATURE is designed to furnish a DICTIONARY OF THE BIBLE, embodying the products of the best and most recent researches in biblical literature, in which the scholars of Europe and America have been engaged. The work, the result of immense labor and research, and enriched by the contributions of writers of distinguished eminence in the various departments of sacred literature, has been, by universal consent, pronounced the best work of its class extant, and the one best suited to the advanced knowledge of the present day in all the studies connected with theological science.

This work, condensed by the author from his larger work in two volumes, is not only intended for ministers and theological students, but is also particularly adapted to parents, Sabbath-school teachers, and the great body of the religious public. It has been the author's aim to avoid imparting to the work any color of *sectarian* or *denominational* bias. On such points of difference among Christians, the *historical* mode of treatment has been adopted, and care has been taken to provide a fair account of the arguments which have seemed most conclusive to the ablest advocates of the various opinions. The pictorial illustrations—amounting to more than three hundred—are of the very highest order of the art.

EXTRACTS FROM LETTERS.

From Rev. J. J. Carruthers, D. D., Pastor of Second Parish Congregational Church, Portland, Me.

"Kitto's Popular Cyclopædia of Biblical Literature" is by far the most valuable boon presented to the Christian public for many years. The condensation of the work, published by Gould & Lincoln, at little more than a third of the price, is, what it professes to be, a condensation, a reduction, not of ideas, but of words, without in the slightest degree obscuring the meaning of the gifted authors whose joint communications make up this very beautiful and most useful volume. There is no hazard in predicting for such a volume (eight hundred double-columned pages, with three hundred and thirty-six pictorial illustrations, for three dollars!) a rapid sale and constantly extending circulation. J. J. Carruthers.

From Rev. W. B. Sprague, D. D., Pastor of Second Presbyterian Church, Albany, N. Y.

I have no hesitation in saying that I regard it as the most important auxiliary to the study of the Scriptures, among the great mass of people, of which I have any knowledge. As many of the greatest biblical scholars of the age were put in requisition for the production of the original work, so the substance of what they have written—at least nearly every thing that could be advantageously appropriated by the common reader—has been admirably preserved in this condensed edition. Every Sabbath-school teacher, and indeed every Christian, who is able to do so, ought to possess himself of the work; and the fact that such a work is in existence, may well be regarded as one of the favorable signs of the times in regard to the progress of evangelical knowledge. W. B. Sprague.

From Rev. Joel Hawes, D. D., Pastor of First Congregational Church, Hartford, Ct.

A capital work, containing a vast amount of information on a great variety of subjects, in a very condensed, yet clear and interesting form. Every family and every Sabbath-school teacher, wishing to understand the Bible, should possess this work. J. Hawes.

From Rev. Daniel Sharp, D. D., Pastor of Third Baptist Church, Boston.

I have looked over Kitto's Popular Cyclopædia of Biblical Literature, and consider it a most valuable, as it was a much needed, publication. Every minister ought to have a copy of it on his study table. As a book of reference, shedding its collected light on almost all scriptural subjects, and furnishing a brief, but clear and compendious history of the most remarkable events and personages mentioned in the Bible, it cannot fail, when consulted, of being a great help. Every lover of God's word, not to say every Sabbath-school teacher, and every theological student, will find treasures of information in the above-named work. Daniel Sharp.

From Rev. N. L. Frothingham, D. D., late Pastor of First Congregational (Unitarian) Church, Boston.

I consider that you have done the public a great favor by its republication in so convenient, handsome, and cheap a form. Any commendation from me, of such a work, might seem superfluous at least. But if I might be permitted to say what has most struck me in it, I should mention these two things—the abundant fruits of the most recent learning which it contains, and the general candor and freedom from dogmatism with which different views of disputed subjects are presented. N. L. Frothingham

From Rev. J. B. Waterbury, D. D., Pastor of Bowdoin Street (Congregational) Church, Boston.

It is a most valuable book, suited to the wants of clergymen, and well adapted to aid Sabbath-school teachers in their responsible work. Every family that can afford it, would do well to possess themselves of so important and interesting a volume; to which they might refer in elucidating the Scriptures, and rendering their study not only profitable but delightful.

J. B. Waterbury.

From Rev. Cyrus A. Bartol, Pastor of West Congregational (Unitarian) Church, Boston.

It is a most useful and valuable work, containing very important information on subjects of the highest interest, and well worthy of a wide circulation.

C. A. Bartol.

From Rev. S. W. S. Dutton, Pastor of North Congregational Church, New Haven, Ct.

The Popular Cyclopædia of Biblical Literature is admirably adapted to the use of parents, teachers of the young, and of the community generally; being a judicious abridgment of a larger and very able work, written for critical students in theology. It is, in my judgment, altogether the best book for the purpose which has been published.

S. W. S. Dutton.

From Rev. Z. S. Barstow, D. D., Pastor of Congregational Church, Keene, N. H.

I find it well adapted to accomplish its object. It brings into a convenient form, in a single volume, what must be sought for in many volumes without it. And it is hereby recommended to parents, Sabbath-school teachers, and others, as doing a good service in aiding them in the study of the Scriptures.

Z. S. Barstow

From Hon. Thomas S. Williams, Hartford, Ct.

It appears to me to contain a mass of information, in a condensed form, highly important to those who regard the sacred volume; and to Sabbath-school teachers it will prove a most valuable assistant. I hope it will receive an extensive circulation.

Thomas S. Williams.

From Rev. Ephraim Peabody, D. D., Pastor of Stone Chapel Congregational (Unitarian) Church, Boston.

It appears to contain the best results of modern scholarship, presented in a clear and condensed form, and may, without hesitation, be recommended as a valuable work to families, to Sunday-school teachers, and indeed to all readers of the sacred records.

E. Peabody.

From Rev. Baron Stow, D. D., Pastor of Rowe Street Baptist Church, Boston.

I have examined it with special and unalloyed satisfaction. It has the rare merit of being all that it professes to be; and very few, I am sure, who may consult it, will deny that, in richness and fulness of detail, it surpasses their expectation. Many ministers will find it a valuable auxiliary; but its chief excellence is, that it furnishes just the facilities which are needed by the thousands in families and Sabbath schools, who are engaged in the important business of biblical education. It is in itself a library of reliable information.

Baron Stow.

From Rev. A. L. Stone, Pastor of Park Street Congregational Church, Boston.

I have found it a time-saving and labor-saving helper in investigating the significance of the sacred writings, which I could never consent again to be without. I had occasion to commend it, a few days since, to a young man of my people, lately interested in the study of the Scriptures, who desired access to sources of knowledge in respect to biblical matters beyond what he possessed; and this work seemed to him just what he had been looking for in vain. Permit me to express the hope, that not only clergymen and Sabbath-school teachers, but every person who would be at all a student of the Bible, may avail themselves of this judicious and timely contribution to popularized sacred literature.

A. L. Stone.

From Rev. John Rickards, D. D., Pastor of Congregational Church of Dartmouth College, Hanover, N. H.

In my opinion it is a very useful book; particularly to heads of families, Sabbath-school teachers, and all others interested in the study of the Scriptures.

John Rickards.

From Rev. Thomas Laurie, Pastor of Congregational Church, West Roxbury.

I would heartily recommend it to all who wish a trustworthy compendium of biblical science. Not to compare it indviduously with other excellent Bible Dictionaries, there is one excellence of this work that must render it superior to all others, and that is, that while others were "got up," this, if I may so express it, was "reduced down." Other Bible Dictionaries are compilations expressly got up for Sabbath-school teachers and Bible classes. But this is a work of much higher character, the result of far greater labor and research, prepared originally for the use of the most advanced biblical scholars, condensed into its present form that the fruits of that labor and research might be brought within reach of a greater number. Still we have the largest Popular Encyclopedia of strictly Biblical Literature that exists. Some of the abbreviations also are decided improvements on the larger edition. It is another excellence of this work, that it embodies the most recent discoveries on the field of biblical science. Previous works of the kind have, to too great an extent, merely retailed the conjectures of past ages, and perpetuated their blunders in sacred geography. No one who has not travelled in the East, and consulted them on the spot, has any idea of the mass of rubbish they contain. I know of nothing better than the work before us. It fills up a gap that has long existed in our helps for the study of the Sacred Scriptures.

T. Laurie.

From Rev. J. H. Kennard, Pastor of Tenth Baptist Church, Philadelphia.

No Bible student should be without this important assistant. Those who have but few books, will find in this volume the essence of many standard works; and those who have but little time for reading, will here find a rich store of knowledge for their immediate use.

J. H. Kennard.

From Rev. Thomas H. Skinner, D. D., Pastor of Carmine Presbyterian Church, New York.

I think it a work of very great value; while it suits the close student, it is strictly "popular," and adapted to readers of every degree of capacity and intelligence. Most earnestly do I desire that so rich a treasure may be in the possession of all who are interested in the study of the Scriptures. The price at which you offer it is a trifle indeed, compared with what the purchaser obtains for it.

Thomas H. Skinner.

From Rev. John Overton Choules, D. D., Newport, R. I.

No minister who has seen this admirably good volume would willingly do without it, for if he has the various authorities which have been used in the compilation of the volume, yet in its pages he will have a condensed result of investigation on all points of interest, and will be saved from much labor, or guided into profitable methods and avenues of research. To heads of families and Sunday-school teachers, this work has claims of high interest.

John O. Choules

From Rev. Thomas Starr King, Pastor of Hollis Street Congregational (Unitarian) Church, Boston.

A constant use of the whole work, for several years, has led me to believe that it is the best Biblical Dictionary in the English language. The abridgments made in your edition do not, so far as I can judge, lessen its value to the majority of those who need such a volume; and I cordially wish you success in your enterprise. T. S. King.

From Rev. Albert Barnes, D. D., Author of "Notes on the Scriptures," and Pastor of the First Presbyterian Church, Philadelphia.

I feel greatly obliged to you for the volume of Kitto abridged. I have not had time to examine it as an *abridgment*. I am free, however, to speak of the original, which I have had in use for several years, and which I regard as an exceedingly valuable work. In my own studies it has superseded all other works of a similar nature, as I think it will wherever it is known. Albert Barnes.

From Rev. Samuel M. Worcester, D. D., Pastor of the Tabernacle (Congregational) Church, Salem.

I have a copy of "the larger work," which I am disposed to think is really less valuable, and therefore less worthy to be recommended to almost any class of readers, than the edition which you now offer for the patronage and the benefit of the Christian public. From the examination which I have been able to make of some important articles, I shall not be surprised if your edition shall have a decided preference with those who desire to have as much wheat, with as little as possible both of chaff or tares. Samuel M. Worcester.

From John Dowling, D. D., Author of "History of Romanism," etc., and Pastor of the Broadway Baptist Church, New York.

It is incomparably the most valuable work of its kind that has ever been published in this country, inasmuch as it embodies, besides all that was valuable in the older Cyclopedies, the most recent researches in biblical literature of the ablest scholars, both in the old world and the new. It is just such a work as every minister, Sabbath-school teacher, and Christian father of a family ought to have constantly at hand, side by side with his Bible, to answer a thousand questions which will constantly occur to all who desire to furnish their own minds for the work of instruction in the truths of God's word, and who study to show themselves workmen that need not to be ashamed. I do most cordially thank the enterprising publishers for presenting this valuable work to the American public in so attractive a form, and sincerely hope they will be rewarded by a sale commensurate with its merits. John Dowling.

From Rev. W. T. Dwight, D. D., Pastor of Third Parish Congregational Church, Portland, Me.

I regard it as far the most valuable work of the kind which has been published in this country. The price of the work, which is three dollars, is very reasonable for a book which contains so many engravings, and an amount of letter-press sufficient for four octavo volumes. W. T. Dwight.

From Rev. Gardner Spring, D. D., Pastor of the Brick Church Chapel Presbyterian Church, New York.

I am gratified to express the opinion, that for the variety, accuracy, and comprehensiveness of its articles, it is a most valuable volume. The biblical student, while he may not dispense with other sources of information, will find in Kitto that which will save him no little time and labor. Gardner Spring.

From Rev. J. M. Wainwright, D. D., Trinity (Episcopal) Church, New York.

As it is designed to be a book of reference, I have turned, on various occasions, to articles in all parts of the book, and have been uniformly satisfied with the fullness and accuracy of the information contained in them. I do not hesitate, therefore, to recommend the work as being well adapted to the purpose for which it was compiled, and I trust that your enterprise in publishing it will be rewarded. J. M. Wainwright.

From R. E. Pattison, D. D., Professor of Christian Theology in Newton Theological Institution.

It is more valuable, in my opinion, than any other work of the kind in reach of the American student of the Bible. While it is an aid to all, it seems to me indispensable to the minister. It meets the wants of the age in this department of knowledge. R. E. Pattison.

From Howard Malcom, D. D., Author of "Bible Dictionary," etc., and President of University at Lewisburg, Pa.

I regard Kitto's Cyclopædia as vastly superior to any similar work. The author has evidently availed himself of the latest publications, whether critical, historical, geographical, scientific, or antiquarian; and so selected, arranged, and expressed his topics, as to make his work perfectly available to the unlearned, while it is a most welcome aid to the scholar. No one who buys the book will regret his purchase. Howard Malcom.

From Rev. R. C. Waterston, Pastor of Church of the Savior, Congregational (Unitarian) Church, Boston.

I consider it a most desirable work for Sunday-school teachers, and for all students and readers of the Scriptures. It contains a vast amount of important information, thoroughly condensed and admirably stated, while its numerous engravings (which are unusually good) often convey at a glance a more vivid and true idea than could have been given by pages of description. Both for the family and the Sunday school, this volume is invaluable. I shall certainly recommend it to others, as a work of uncommon merit, and hope it will be widely read, and pass through many editions. R. C. Waterston.

From Rev. R. H. Neale, D. D., Pastor of the First Baptist Church, Boston.

Your "Epitome," if epitome it may be called, is a decided improvement on the larger work, inasmuch as, without materially lessening its value as a source of information, it is brought, by its diminished price, within the reach of the many who, in these days of Sabbath schools and Bible classes, are, or ought to be, diligent students of the word of God. Rollin H. Neale.

From Prof. George Bush, Author of "Notes on the Scriptures," New York.

It is made up of the contributions of eminent biblical scholars in Europe and America, each one of whom furnished such articles as his peculiar tastes or studies enabled him to execute with most ability. The result has been an immense accumulation of materials, drawn from the most recent sources on the antiquities, languages, geography, natural history, &c., of the sacred volume, the substance of which is very skilfully condensed in the present volume, and amply illustrated by pictorial designs. George Bush.

From Rev. Horace Bushnell, D. D., Pastor of Third Congregational Church, Hartford, Ct.

I am very glad to see issued from your press an abridgment, for popular use, of Kitto's Cyclopædia. It cannot be less than a very important contribution to the popular literature of the Bible. Horace Bushnell.



AN
ANALYTICAL CONCORDANCE

TO
THE HOLY SCRIPTURES;

OR,
THE BIBLE

PRESENTED
UNDER DISTINCT AND CLASSIFIED HEADS OR TOPICS.

✓ EDITED BY
JOHN EADIE, D.D., LL.D.,

PROFESSOR OF BIBLICAL LITERATURE TO THE UNITED PRESBYTERIAN CHURCH, AUTHOR
"BIBLICAL CYCLOPEDIA," "ECCLESIASTICAL CYCLOPEDIA," "CONCORDANCE
TO THE HOLY SCRIPTURES ON THE BASIS OF CRUDEN," &c.

"COMPARING SPIRITUAL THINGS WITH SPIRITUAL."
1 Cor. 2: 13.

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PREFACE TO THE AMERICAN EDITION.

IN presenting this important work to the American public, the present publishers would call attention to some of its peculiar features.

At first view, it might not seem to differ greatly from certain other works designed to aid in the study of the Bible. On comparing it with such, however, it will be found to possess an essentially original and distinctive character. It differs especially, in some important particulars, from two classes of works to which it bears a general resemblance,—the common Concordance and the Scripture Manual or Topical Text-book.

The design of the common Concordance is to assist the student in finding some passage of Scripture by means of a leading word; and that is its whole design.

The design of this work, on the other hand, is to present, not a concordance of *words*, but a concordance of *subjects*. All those passages of Scripture which relate to one subject are brought together under one general head, and then distributed under many subordinate heads.

It is apparent from this statement, that while the Analytical Concordance essentially differs from, it in nowise supersedes, the common Concordance; each ministers to a distinct and independent purpose, but both are equally necessary to the Biblical student.

Again: this Concordance differs from the common Manual or Topical Text-book; and it differs in two important respects. First, the latter class of works are confined to theological or doctrinal topics; the Analytical Concordance, on the contrary, embraces all the topics which are naturally suggested by the *entire contents of the Bible*. Second, the Topical Text-book contains only a *part* of the Bible; this contains the *whole*.

Thus, in all respects, the Analytical Concordance is more comprehensive and complete than the class of works with which it is here compared.

It is, in short, nothing less than the *whole* Bible distributed under appropriate heads.

The purchaser, therefore, gets not only a CONCORDANCE but also a BIBLE in this volume. The superior convenience arising out of this fact — saving, as it does, the necessity of having two books at hand and of making two references, instead of one — will be readily apparent.

Another feature of the work that deserves special notice is the *Synopsis*. This presents to view, in a brief compass and in the author's own words, what in the Concordance is spread over many pages and is expressed in the language of Scripture. It will be found of no small value in giving unity and clearness to the conceptions of the student.

In addition to the Synopsis, there is also an *Index* embracing nearly two thousand leading words arranged in alphabetical order.

That such a work as this is of exceeding great convenience is matter of obvious remark. But it is much more than that; it is also an *instructive* work. It is adapted not only to assist the student in prosecuting the investigation of preconceived ideas, but also to impart ideas which the most careful reading of the Bible in its ordinary arrangement might not suggest. Let him take up any one of the subjects — Agriculture, for example — and see if such be not the case. This feature places the work in a higher grade than that of the common Concordance. It shows it to be, so to speak, a work of more *mind*.

There is but one other work in our language prepared on the same general plan as this, and of that the author has sufficiently spoken in his preface. It need only be remarked, that while from what is there said this work appears to be every way superior to that, it is offered to the public at much less cost.

All classes and conditions of people will find this Concordance specially adapted to their necessities. It is equally adapted to assist —

Clergymen and Theological Students;

Sabbath school Superintendents, Teachers, and Bible Classes;

Authors engaged in the composition of religious, and even secular works; and, in fine,

Common readers of the Bible, who have no other end in view than their own personal improvement.

BOSTON, *January*, 1857.

AUTHOR'S PREFACE.

THIS is the third of a Series of Biblical Works designed for popular study, specially for the use of Sabbath School Teachers, and generally for domestic reading and instruction. Occupying, as I do, a double position in the Church,—that of a Pastor, and that of a Teacher of Theology,—I have humbly endeavored to suit my literary labors to this twofold function. As a Professor in a Theological Seminary, I have given to the world some treatises of an Academic character; but, as a Minister, I have greatly rejoiced in the opportunity of publishing other Works of less pretension, but of far wider circulation, adapted in some measure to our homes and schools.¹

This Volume at once explains its own nature. It is an attempt so to classify Scripture under separate heads as to exhaust its Contents. The reader will find under the respective Articles or Sections what the Bible says on the separate subjects in relation to Doctrine, Ethics, and Antiquities.

Now, the construction of such a work is somewhat difficult. There are verses which possess no distinctive character, and it is hard to select a place for them, for one Compiler might put them in one Section, and his successor might change them to another. Many verses contain two antagonistic statements, truth and error in contrast, or truth delivered in a negative and positive form; and, therefore, no matter where such a verse is quoted, one half of it does not and cannot belong to the Chapter under which it is found. To divide such verses is often impossible, for there would be left an imperfect statement, the necessary verb or full syntax being in the other portion. Then interpretation is so far involved, that it depends upon

¹ Biblical Cyclopædia, &c. Fifth Edition or Tenth Thousand. — New and Complete Concordance of the Holy Scriptures, &c. Sixteenth Edition. [American Edition of the same, published by Gould and Lincoln. Seventeenth Thousand.]

AUTHOR'S PREFACE.

the sense assigned to a verse whether it shall be ranged or not among the proofs of a doctrine or theological tenet, and there is often room for difference of opinion. Besides, in spite of every attention, one will find that some important verse may have been omitted or misplaced. Another difficulty is to determine how many Heads shall be employed, so as to classify and place under them the entire Scripture. Such works as those of Gaston, Warden, and Clarke, only take up special subjects, and therefore do not necessitate such a calculation. But if you mean to comprehend the Bible, you must contrive that under a definite number of Headings its various verses shall be apportioned. If these be too few, then there must be straining and manœuvre; if too many, the reader's attention is distracted, and one great purpose of the Book is lost. Thus Talbot (and West after him) has a Chapter called "METAPHYSICS," a name unbiblical both in spirit and form, and under it he classes subjects so different as Angels and Devils, Heaven and Hell. Talbot has another Chapter, named "CONFLICTS," a very vague title, comprising some paragraphs for which an appropriate place could not elsewhere be very readily found, and West, of course, simply reprints it. Indeed, in all Works of this nature, there must be not a little that is matter of taste, rather than of precision in the arrangement.

Our Work is based on that of Talbot,¹ and we honestly award him the credit of the original production. But it is not a New Edition of Talbot, such as that which West has recently given in his own name. What we mean is, that Talbot's Collection suggested the idea, and has guided us both in Sections and Verses; so that if he has selected the right verses in any place, we take them. Indeed, from the nature of the Work, this imitation or similarity cannot be avoided. If the original Compiler gives every verse on a subject, a subsequent Editor, if he do not take the same verses, will be either defective or erroneous in his citations. Still, in almost every Section, we have been obliged to add, or subtract, or change. Talbot has thirty general Headings, we have forty-two. Yet we do not claim the merit of a wholly new production; for, certainly, had we not been preceded by Talbot, we should

¹ An Analysis of the Holy Bible, containing the whole of the Old and New Testaments, collected and arranged systematically, in Thirty Books, by Matthew Talbot, 4to., Leeds, 1800. Printed by and for Edward Baines (Son-in-law of the Author).

never have entered upon the Work at all. We say Talbot, and not West; for West is but a reprint of Talbot, with an imperfect Index, and a few slight variations, by no means so numerous as those found in many a Second Edition of a Book.

Dr. West says that his Work is based on that of "the learned Talbot." The language is fitted to mislead, for his Octavo is simply Talbot's Quarto, with a somewhat different arrangement of "Books." The epithet of "the *learned* Talbot" seems to suggest that Talbot belonged to one of the Professions, as they are called. Now, Matthew Talbot was a worthy layman of Leeds, a currier by trade, a good man, of high independence, and of patient and indomitable energy. His "ANALYSIS" was the result of the quiet and persistent study of many years, and certainly verifies one of his own quaint and common sayings: "I can honor any Draft drawn on the Bank of Patience." Mr. Talbot's daughter was married to Baines, the eminent printer. The old man's generosity and patriotism, his learning and talents, his hearty love of the truth, and adherence to it at all hazards, yet survive among his grandchildren, and one of them, the Right Honorable Matthew Talbot Baines, raised by personal merit to his high position, is, at this moment, a Member of her Majesty's Cabinet. It is, therefore, with regret, that we find his Book, with but a very slight disguise, published in America as West's, and it is with indignation that we see it openly plagiarized and reprinted without even his name at all, and that so recently as in London, 1848. This last and unblushing appropriator of Talbot has adopted the meaningless title of the "Analogy of the Old and New Testaments Systematically Classified."¹ What is worse, he is so audacious as to say in his Preface: "This Work has been for many years a labor of love to the Author." Surely, if such a plagiarism of a common Author is usually branded as dishonesty, then, coupled with such a statement, and in reference to the Word of Truth itself, one is apt to call it by the harder name of profanity.

The Work, then, is simply Scripture printed under classified heads. Thus, to take the first Article, "AGRICULTURE," the reader will ascertain under it what is said in Scripture as to the Land and Farms of Canaan, the processes of Husbandry,

¹ An Analogy of the Old and New Testaments, Systematically Classified. By T. Whowell. Two vols., 4to., London. Printed for the Author, by William Clowes & Son, 1848.

AUTHOR'S PREFACE.

such as Ploughing, Sowing, and Reaping, &c., and the allusions to them contained in the Prophets and in the Parables of our Lord, with much more of similar import. Talbot and West only use a verse once, and therefore some of their Sections are brief and scanty; on the other hand, we have repeated many verses twice, thrice, and oftener, our only limit being the fear of too large a Volume. Great care has been taken to secure accuracy of reference, and every verse has been turned up, and verified by young eyes and fingers in the retirement of a rural Manse. The technical labor of preparing *copy* has been performed by one whose relationship to the Editor gave her a filial interest in the daily and protracted task. The Work is enriched with a very full Index, prepared with characteristic accuracy by a friend whose labors in a similar field we have elsewhere acknowledged. Another peculiar advantage will be found in the prefixed Synopsis, which is so constructed that it may be read continuously, and it will be found to exhibit a bird's eye view of Biblical Antiquities and Theology. By the employment of Synopsis and Index, every subject of Scripture may be easily turned up, and full information speedily obtained. In fine, while our Book will save time and trouble to the inquirer, yet we counsel the continuous consultation of the Scriptures themselves, and of the verses in their original connection. For there is a living unity in the Bible amidst all its diversity, and it is with it as with the minerals of the globe, which present a more glorious order in the respective positions in which nature has placed them, than when artificially arranged on the shelves of a cabinet. With all the imperfections of this volume, and they belong more or less to every compilation of the kind, we hope that it may be found to be really useful, that the Divine blessing may accompany it, and that it may meet with that cordial and extended welcome which has been, and still is, so kindly vouchsafed to its two predecessors.

The Dash so often introduced, is designed to point out some differences in the Verses following it, such as Allusions and Examples, or Instances and Statements, adduced as contrasts to the Verses of the Topic or Section printed above it.

GENERAL SUBJECTS.

	PAGE
I. — SYNOPSIS,	xxvii
II. — AGRICULTURE,	1
III. — ANIMALS,	14
IV. — ARCHITECTURE,	43
V. — ARMY — ARMS,	59
VI. — BODY,	87
VII. — CANAAN,	124
VIII. — COVENANT,	136
IX. — DIET AND DRESS,	142
X. — DISEASE AND DEATH,	164
XI. — EARTH,	180
XII. — FAMILY,	205
XIII. — GENEALOGY,	222
XIV. — GOD,	234
XV. — HEAVEN,	257
XVI. — IDOLATRY — IDOLS,	266
XVII. — JESUS CHRIST,	285
XVIII. — JEWS,	314
XIX. — LAW,	334

GENERAL SUBJECTS.

	PAGE
XX. — MAGISTRATES,	356
XXI. — MAN,	377
XXII. — MARRIAGE,	423
XXIII. — METALS AND MINERALS,	447
XXIV. — MINISTERS OF RELIGION,	451
XXV. — MIRACLES,	481
XXVI. — OCCUPATIONS,	498
XXVII. — ORDINANCES,	507
XXVIII. — PARABLES AND EMBLEMS,	518
XXIX. — PERSECUTION,	530
XXX. — PRAISE AND PRAYER,	535
XXXI. — PROPHECY,	563
XXXII. — PROVIDENCE,	576
XXXIII. — REDEMPTION,	592
XXXIV. — SABBATHS AND HOLY DAYS,	628
XXXV. — SACRIFICES,	635
XXXVI. — SCRIPTURES,	648
XXXVII. — SPEECH,	660
XXXVIII. — SPIRITS, ANGELS—DEVILS,	680
XXXIX. — TABERNACLE—TEMPLE,	688
XL. — VINEYARD—ORCHARD,	713
XLI. — VISIONS AND DREAMS,	720
XLII. — WAR,	726
XLIII. — WATER,	761
APPENDIX,	771

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Aaron's rod blo-soming, . . .	486	Animals of labour, . . .	27	Avarice of kings, . . .	306
Abutions, . . .	509	Animals, prophetic symbols of, . . .	19	Awful results of human depravity, . . .	379
Abode of Man, the first, . . .	377	Animals, their subjection to man, . . .	15	Babel, dispersion at, . . .	191
Aborigines of Canaan, some unexpelled, . . .	126	Animals, used for sacrifice and food, . . .	31	Babylon, . . .	194
Aborigines of Canaan, made tributaries, . . .	127	Animals which are forbidden to be eaten, . . .	32	Back, . . .	115
Abraham, . . .	137	Animals, wild, . . .	15	Backsliding, . . .	611
Abraham, miracles in connection with, . . .	482	Anointing, the command for, . . .	500	Bad example, . . .	406
Abraham's posterity, . . .	222	Antichrist, . . .	313	Bad kings, . . .	368
Abstinence from wine and strong drink, . . .	152	Anxiety to interpret dreams, . . .	722	Baldness a token of disease, grief, and reproach, . . .	97
Abstinence, voluntary, from food, . . .	142	Apartment of houses, . . .	43	Banners, . . .	64
Accaptable, when sacrifices were, . . .	636	Apocalyptic symbols of devils, . . .	687	Baptism of Christ, . . .	297
Adam, first and second, . . .	605	Apostacy, . . .	612	Baptism, institution of, . . .	515
Adoption (natural), . . .	218	Apostles, . . .	471	Baptism, instances of, . . .	516
Adoption, spiritual, its source the grace of God, . . .	218	Apostles, the seventy, . . .	472	Baptism, blessings of, . . .	516
Adoption, its blessings, . . .	218	Apostolic claims upon the people, . . .	472	Barren fig-tree, parable of the, . . .	521
Adoption, its duties, . . .	218	Apostolic prerogative and duty, . . .	471	Bashan, . . .	194
Adultery, a heinous sin, . . .	438	Appearance of angels, . . .	682	Bastardy, . . .	414
Adultery, punishment by law, . . .	439	Appetite, loss of, . . .	168	Bat, . . .	20
Affection, brotherly, . . .	219	Appetites, . . .	88	Beans and pottage, . . .	147
Affection domestic, want of, . . .	220	Apple of the eye, . . .	101	Bear, . . .	15
Affection, parental, . . .	214	Appointed time to die, . . .	171	Beard usually worn among the Jews, . . .	97
Affliction, advantages of, . . .	165	Apprehension, trial, and death of Christ, prophecies respecting them, . . .	292	Beasts, objects of worship, . . .	29
Affliction, comfort and hope under, . . .	164	Arabia, . . .	192	Beds, . . .	467
Affliction, sometimes not improved, . . .	165	Architectural monuments, . . .	56	Bees, . . .	25
Age and qualifications of Levites, . . .	456	Arm, . . .	111	Beggary, . . .	346
Age, signs of, . . .	414	Arm, natural symbol of strength, . . .	111	Behemoth, . . .	15
Aged, the, . . .	414	Arms, allied, . . .	62	Believers, perfection secured to, . . .	618
Agriarian enactments, . . .	3	Arms, foreign, . . .	61	Benediction, form of, under Old Testament, . . .	559
Ague, . . .	166	Armour carried by an esquire, . . .	77	Benefits of almsgiving to the giver, . . .	348
Almsgiving, characteristics of, . . .	318	Armour usually worn by the soldiers, . . .	77	Bereaved, comforters of the, . . .	176
Altar in patriarchal times, . . .	694	Armour kept in a citadel, . . .	77	Bereaved parents, grief of, . . .	213
Altar of incense, . . .	691	Army, commissariat of the, . . .	70	Bible in early times, . . .	653
Altar of the Tabernacle, . . .	694	Army discipline, . . .	65	Bible a perfect revelation, . . .	656
Altar of witness, . . .	695	Army musters, . . .	59	Birth, . . .	207
Altar, a place of safety, . . .	702	Arrow, bow, archery, . . .	79	Birth, treatment of mother and child at, . . .	208
Amalek, . . .	192	Arrows, images of divine judgments, . . .	80	Birth, allusions to, . . .	207
Ark of the Covenant, . . .	691	Arrows images of evil, . . .	80	Birth of Christ, prophecies respecting it, . . .	289
Ambitious thistle, parable of the, . . .	518	Articles of furniture, . . .	50	Birthday, . . .	209
Ammon, . . .	192	Artistic genius in the Tabernacle, . . .	695	Bishops, . . .	473
Amorites, . . .	192	Asia, . . .	193	Bittern, . . .	20
Ancient slavery, . . .	343	Ascension of Christ, . . .	307	Black, token of mourning, . . .	156
Ancient valour in heroes, . . .	73	Ass, . . .	27	Blasphemy, various forms of, . . .	561
Ancient valour in troops, . . .	73	Ass, wild, . . .	28	Blasphemy, penalty of, . . .	562
Angel of the covenant, . . .	684	Assault, law regarding it, . . .	337	Blasphemy, severe reprobation of, . . .	560
Angels, . . .	685	Assurance a result of Redemption, . . .	613	Blessing, forms of, in the New Testament, . . .	559
Angels in disguise, . . .	685	Assyria, . . .	193	Blessing of wisdom, . . .	381
Angels praise God, . . .	535	Atmospheric heavens, . . .	257	Blessings and cursings, official, . . .	559
Angels venerated, but not worshipped, . . .	685	Attributes of God possessed by Christ, . . .	286	Blessings, paternal, . . .	217
Anger, . . .	394	Authority, parental, . . .	215	Blessings of penitence, . . .	606
Annual food, permission to eat it, . . .	81	Authors, quotations in Scripture from profane, . . .	656	Blindness, . . .	166
Animals, creation of, . . .	14			Blind guide, parable of the, . . .	521

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Blood,	92	Candlestick, emblem of the,	524	Christ, His divinity,	225
Blood often used in connection with murder,	92	Canker-worm,	26	Christ, His humanity,	288
Blood, forbidden to be eaten,	32	Cannibalism,	148	Christ, miracles of,	491
Boar,	16	Canon, books not in the,	654	Christ, His person and work,	299
Boasting, the Apostle's, lawful,	673	quoted in Scripture,	654	Christ, opposed and reviled,	300
Body, has an interest in	88	Captivity of the Jews predicted,	323	Christ, His unwearied activity,	299
Christ's salvation,	88	Captivity, return of the Jews from,	326	Christ, persecuted and conspired against,	301
Boily, stature of the,	88	Captives returned, opposition to the,	327	Christ, fame of His preaching, and miracles,	298
Body, symbol of the church,	87	Capital punishments among the Jews,	351	Christ, His messiahship,	288
Bodies, the heavenly,	262	Cares and anxieties of the family,	219	Christ, His offices,	308
Bodies, heavenly, darkened,	264	Carmel, mount,	183	Christ, as Mediator subordinate to the Father,	312
Boils,	166	Caterpillar,	26	Christ's ministry, various scenes of,	301
Bone,	90	Cattle,	35	Christ's parables,	519
Bone, signifying blood-relationship,	91	Caution as to Idolatry,	275	Christ's last passover,	515
Bones, the seat of pain,	91	Cautions relative to Marriage,	427	Christ's death substitutionary,	595
Bones, referring to dead men,	91	Cautionary,	342	Christ's death sacrificial,	595
Books quoted in Scripture, which are not in the canon,	654	Cavalry,	69	Christ's death propitiatory,	596
Booty taken in war,	467	Cavalry not invincible,	70	Christian, of the term,	610
Borrower and lender, relation of,	342	Caves,	44	Christian law and conscience as to food,	33
Bosom, or breast,	114	Cedar, allegory of the,	523	Church, the,	608
Rattles,	49	Censoriousness,	675	Church, congregations of the,	608
Boundaries of Canaan,	124	Census of Israel in the wilderness, at the commencement of their journeyings,	228	Church, membership of the,	608
Boundaries of Canaan, as seen by Ezekiel,	124	Census of Israel prior to entering Canaan,	228	Church organized for mutual edification,	608
Bowels,	119	Census, military under David,	229	Church organized for mutual sympathy,	608
Bowing down the face, token of obeisance,	98	Ceremonial institutions,	507	Church, the power of the,	610
Bow and arrows,	79	Ceremonial uncleannesses,	508	Church, unity of the,	610
Bozrah,	195	Chaldeæ, its various names,	193	Church among the gentiles,	332
Branch, a title of Christ,	527	Chaldeæ, prophecies, etc., respecting,	193	Circumcision, institution of,	511
Brass,	448	Challenge or address, instances of,	668	Circumcision, instances of,	511
Brzen altar,	701	Challenges,	75	City of God,	55
Bread, a title of Christ,	527	Character of Christ,	308	Cities of refuge,	337
Bread sometimes unleavened,	147	Character of Christ, prophetic respecting it,	291	Cities, erection of,	52
Bread the staff of life,	145	Character of devils,	686	Cities, streets of,	55
Breastplate,	78	Charge of the several classes of Levites,	458	Cities, walls of,	55
Breathing of the nostrils (figuratively) expressive of the divine anger,	104	Chariot,	29	Cities, naming of,	54
Bribery,	339	Chariot cities,	52	Cities, governed by elders,	55
Brotherly affection,	45	Chariots and horses, emblem of,	524	Cities, chariot,	52
Buildings, erection of, and in,	219	Charity, obedience demands universal,	626	Cities, commercial,	52
Buildings, materials of,	45	Charming of the serpent,	25	Cities, treasure,	52
Rull,	34	Chart for division of Canaan,	128	Cities, royal,	52
Burdens, borne upon the shoulder,	110	Charters of land,	2	Cities, stored,	52
Burial,	177	Chastity and modesty commanded,	440	Cities, fenced,	52
Burial of Christ,	305	Cheek,	99	Cities in ruins,	56
Burial place of the kings of Judah,	179	Cheerful gifts,	469	Cities, restoration of,	57
Burial places, various kinds of,	178	Cherubim of the Tabernacle,	692	Citizens, duties of,	369
Burial, the body prepared and anointed for,	175	Cherubim of the Temple,	700	Classes of Levites,	457
Burnt-offering,	639	Children, naming of,	210	Cleansing of lepers, sacrifices at,	644
Case,	20	Children the gift of God,	206	Clean fishes,	38
Calumny,	675	Children promised as a blessing,	206	Clean fowls,	34
Camel,	28	Children cared for by God,	211	Clean quadrupeds,	38
Canan, its boundaries,	124	Children, prayers on behalf of,	205	Clothes rent in sorrow,	163
Canan, description of,	124	Children born in old age of parents,	212	Clothing, preparation of,	508
Canan, soil of,	2	Children, characters of, early developed,	211	Clothing, laid up and becoming moth-eaten,	163
Canan, commission to conquer,	125	Children, duty of parents to instruct their,	216	Clouds,	237
Canan, chart for division of Canaan, Israel in,	321	Children, death of,	212	Comfort and hope under affliction,	164
Canan, promise of possession of,	124	Childbirth, death in,	208	Commercial cities,	52
Canan possessed according to divine promise,	127			Commission of Moses,	516
Canan, condition of continued possession of,	125			Commission to prophets,	508
Candle of the dwelling,	61			Commission to conquer Canaan,	121

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Communion, with believers, . . .	503	Creeping things, clean, . . .	34	Deserts, their general character, . . .	189
Complaint to God against enemies, . . .	557	Crops, failure of, . . .	9	Deserts, scenes of danger, . . .	189
Compact between kings and people, . . .	369	Crucifixion of Christ, . . .	305	Dissipat., . . .	393
Compliments, presents given as, . . .	506	Cultivation, . . .	3	Destiny, man's, determined by his choice, . . .	582
Compound animal, emblem of, . . .	524	Cup of wine, emblem of, . . .	526	Destruction of Jerusalem by the Chaldeans, . . .	134
Concubines, . . .	436	Customs of idolaters to be avoided, . . .	275	Devastations of armies, . . .	731
Condition of continued possession of Canaan, . . .	125	Cyprus, island of, . . .	191	Devils, . . .	635
Coney, . . .	16	Digger, . . .	81	Devoted things, . . .	470
Confession in prayer, . . .	510	Daily sacrifice, . . .	611	Devotion, sacrifices, token of, . . .	636
Confession of sin to others, . . .	542	Dairy-produce, . . .	36	Dew, . . .	260
Confidence, genuine, . . .	615	Damascus, . . .	203	Dial, . . .	48
Confined pasture, emblem of, . . .	525	Danger of not obeying God's word, . . .	658	Dimensions and materials of the temple, . . .	609
Conflagration, . . .	732	Dangers of wealth, . . .	389	Dinner, . . .	154
Congregations of the church, . . .	608	Dirt javelin, . . .	81	Disbanding soldiers, . . .	72
Conquest of Canaan, reflections upon, . . .	126	David, . . .	138	Discipline of the army, . . .	65
Conspiracy against Jesus, . . .	303	David and Solomon, miracles in connection with, . . .	480	Disease sent by God, . . .	161
Consumption, . . .	166	David chosen king, . . .	353	Disease often painful, . . .	161
Conscience, its universal power, . . .	626	David's heroes, list of, . . .	230	Diseases of skin, . . .	169
Consistency required of ministers, . . .	477	Day and night, . . .	263	Diseases incurable, . . .	170
Consulting God, danger of omitting it, . . .	555	Day-labourers, parable of the, . . .	520	Disease the token of sin, . . .	164
Consultation of idols, . . .	272	Deacons, . . .	472	Disease, recovery from, is from God, . . .	170
Contentment, . . .	392	Dead, the, cut off from the world, . . .	174	Dishonesty, . . .	339
Contrasts, wisdom with folly, . . .	384	Dead, the, forgotten, . . .	174	Dis-interested conduct of Paul, . . .	480
Cookery, emblem of, . . .	524	Dead sometimes burned, . . .	177	Disobedience filial, sin and danger of, . . .	214
Copper, . . .	449	Dead unlamented sometimes, . . .	176	Dispenser of grace, Christ the, . . .	592
Cormorant, . . .	20	Deafness, . . .	166	Dissolution of marriage, . . .	432
Corn and wine associated as the means of sustenance, . . .	152	Death, original sentence, . . .	170	Distribution of booty, . . .	756
Coronation, kingly anointing, . . .	361	Death, none exempted from, . . .	172	Distribution of land, . . .	1
Courtesy, . . .	410	Death of children, . . .	212	Divine appearance, tokens of, . . .	253
Courtship, . . .	425	Death of Christ predetermined, . . .	593	Divine decrees, . . .	578
Court of the tabernacle, . . .	630	Death of Christ predicted, . . .	594	Divine decrees, lessons from the, . . .	581
Courts of houses, . . .	48	Death of the righteous, happy, . . .	173	Divine care over travellers and strangers, . . .	412
Covenant, angel of the, . . .	681	Death, christian hope in, . . .	174	Divine goodness doubted, . . .	561
Covenant, God faithful to His, . . .	138	Death, physical change produced by, . . .	174	Divine government based on proprietorship, . . .	255
Covenant, man making, with God, . . .	140	Death, preparation for, . . .	172	Divine presence in heaven, . . .	420
Covenant, obligations to keep God's, . . .	139	Death, the dark realm of, . . .	175	Divine prerogatives employed by Christ, . . .	287
Covenant everlasting, . . .	139	Death, the penalty of idolatry, . . .	276	Divine protection to the temple and tabernacle, . . .	710
Covenant of God with Noah, . . .	137	Death, the will of God, . . .	171	Divine service, maintenance of, . . .	463
Covenant with Israel, . . .	138	Debt, recovery of, . . .	341	Divine sovereignty in providence, . . .	582
Covenant of salt, . . .	136	Debt, remission of, . . .	341	Divine threatenings against false gods, . . .	280
Covenant, blood of, . . .	137	Debtors and creditors, parable of the, . . .	520	Divine revelation, . . .	618
Covenant ratified and sealed, . . .	136	Deed of the, . . .	652	Divine revelation, visions a mode of, . . .	720
Covenant, the new, . . .	140	Deed of hypocisy, . . .	396	Divination, . . .	273
Covenants, instances of human, . . .	137	Decrees, divine, . . .	578	Divinity of the Holy Ghost, . . .	598
Covenants, Jews forbidden to make, with heathen nations, . . .	141	Dedication of the tabernacle, . . .	696	Divorce, . . .	434
Covenants, wonderful, . . .	141	Dedication of Solomon's temple, . . .	702	Dog, . . .	16
Covenants, ruinous, . . .	141	Dedication of the altar, sacrifices at, . . .	614	Domestic affection, want of, . . .	220
Courteousness described and forbidden, . . .	338	Dedication, feast of, . . .	633	Door-porch, gate of houses, . . .	47
Cowardice, . . .	76	Dedication of a city, . . .	55	Dove, . . .	20
Crane, . . .	22	Dedication of houses, . . .	46	Double sacrifice of the sabbath, . . .	641
Creation, . . .	23	Deer, . . .	16	Dowry, . . .	423
Creation of the earth, of God, . . .	180	Defender, God is, . . .	254	Doxologies, . . .	539
Creation of animals, . . .	14	Delicacies in food, . . .	148	Dragon, . . .	24
Creation, lessons from, . . .	253	Deliverance from the curse and power of sin, . . .	592	Dreams natural, and supernatural, . . .	722
Creation, reflections on, . . .	180	Deluge, . . .	483	Dress, origin and need of, . . .	156
		Demoniacal possessions, . . .	166	Dress for the head, . . .	155
		Depravity, human, . . .	378	Dress and ornament put off in mourning, . . .	161
		Description of Canaan, . . .	124		
		Deserts of scripture, . . .	189		

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Dress, materials of, . . .	156	Elisha, miracles in connec-		Faithfulness in ministers of	
Dress of coarser texture,		tion with, . . .	490	religion, . . .	476
worn by poor persons, . .	157	Embalming the dead, . .	175	Faithful priests, . . .	452
Dress of finer texture, worn		Embassies, . . .	757	Fall of man, . . .	377
by persons in high stations,	157	Emblems, . . .	525	Falling on the face, result of	
Dress of the priests, . . .	454	Emblems and titles of Christ,	527	sudden sensation, . . .	98
Dress, ornament, and per-		Emerods, . . .	167	False friends, . . .	403
fume of females, . . .	160	Emotions, personal, . . .	390	False prophets, . . .	573
Dress, various classes distin-		Emotions, relative, . . .	394	False prophets reproved, . .	574
guished by their, . . .	160	Enactments, agrarian, . .	3	False prophets, warnings	
Dresses worn by the Jews, .	157	Enemies, love to, . . .	399	against, . . .	572
Dresses, special, . . .	157	Enquiries at God unanswered,	555	False witnesses, . . .	350
Drink offering, . . .	639	Entail, . . .	840	Falsehood, . . .	671
Drinks usually taken or pre-		Entreaty, . . .	667	Family, a divine Institution,	205
sented in a cup, . . .	149	Entry into Jerusalem, . .		Family, cares and anxieties,	218
Drought, . . .	259, 769	Christ's, . . .	302	Family, prayers on behalf of,	205
Drunkards, . . .	154	Envy, . . .	395	Family, prophecy of Jacob, .	217
Drunkenness, evils of, . .	153	Ephab, emblem of the, . .	524	Families, diminution of, a	
Drunkenness, unjust imputa-		Ephod, . . .	455	sore judgment, . . .	220
tions, respecting, . . .	153	Epilepsy, . . .	167	Famine, pressure of, . . .	10
Dumbness, . . .	166	Equality among men in vari-		Famine, means against, . .	12
Duty of apostles, . . .	471	ous forms, . . .	401	Famine, instances of, . . .	11
Duty of pressing on to per-		Equestrian scene, emblem of,	525	Famine, God's care of his	
fection, . . .	619	Equity, . . .	397	people during, . . .	11
Duties of citizens, . . .	369	Erection of buildings, . .	45	Farwell, in travelling, the,	100
Duties of the levites, . . .	458	Erection of cities, . . .	52	Fast in, right spirit to, . .	142
Duties of the priests, . . .	451	Erection of the Temple, . .	698	Fasts by divine authority, .	143
Duties of the people to their		Eternity of God, . . .	236	Fasts, extraordinary, . . .	143
ministers, . . .	479	Ethiopia, . . .	198	Fasts private and public, .	143
Duties of redeemed men, . .	619	Evil company to be shunned,	403	Fat forbidden to be eaten, .	32
Duties, secular, . . .	386	Evil conscience, in an, . .	626	Favouritism in the family, .	215
Dwellings, original, . . .	43	Evils of strife, . . .	399	Fear, presents given from, .	506
Dwellings, occasional, . .	44	Ewe-lamb, parable of the, .	518	Fearing God, duty of, . .	630
Dwellings, ordinary, . . .	44	Example, good and bad, . .	400	Feast, untimely, . . .	428
Dying charge in regard to		Example of Christ, . . .	309	Feast of first-fruits, . . .	632
the body when dead, . . .	172	Excommunication, from the		Feast of ingathering, . . .	632
Dying solicitude for sur-		synagogue, . . .	709	Feasts, great, . . .	155
vivors, . . .	172	Exemplary conduct of Paul,	474	Feasts, invitations to, . .	156
Eagle, . . .	21	Existence of God, . . .	234	Feet, the instrument of mo-	
Eacles and vine-tree, parable		Exodus, the, . . .	317	tion, . . .	121
of the, . . .	519	Exposition of scripture, . .	658	"Feet, at the," signifying	
Ear, . . .	101	Expulsion of the aborigines		close attendance, . . .	122
Ear, bad characteristics of		of Canaan, . . .	125	Feet, to fall at another's,	
the, . . .	100	Expulsion of demons, mir-		the token of homage, . .	122
Earrings, . . .	100	acles of, . . .	494	Fenced cities, . . .	52
Early prevalence of idolatry,	282	External nature, miracles on,	491	Field, produce of, grinded	
Earnest efforts to obtain		Eye as the organ of sight, .	101	into meal, etc., . . .	146
wisdom, . . .	383	Eye the source of tears, . .	102	Fields, productions of the, .	8
Earth created and furnished		Eye dimmed by age or		Filial duty, . . .	213
by God, . . .	180	sorrow, . . .	103	Filial duty, special kind of,	214
Earth, one of the orbs of		Eye, the evil, . . .	103	Filial disobedience, sin and	
space, . . .	180	Eye, winking with the, a		danger of, . . .	214
Earth, early settlement of, .	191	sign of evil intent, . . .	102	Final dispersion of the Jews,	227
Earth, destiny of the, . . .	204	Eyes palated by women, . .	103	Final doom of devils, . . .	687
Earthen-ware, . . .	503	Eyes, lifting up the, de-		Fines in lieu of offering, .	466
Earthquakes and volcanic		noting begun or renewed		Finger, . . .	114
eruptions, . . .	180	attention, . . .	102	Fire of the hearth, . . .	50
Earthquakes mentioned in		Eyes, symbol of intellect		First-fruits, . . .	465
Scripture, . . .	181	and reason, . . .	103	Firstlings, . . .	465
East wind, . . .	257	Eye-brow, . . .	101	Fish as food, . . .	23
Eating bread, a general term		Eyelid, . . .	101	Fishes, . . .	22
for taking food, . . .	145	Ezekiel, commission to, . .	564	Fishes, clean, . . .	33
Edom, . . .	194	Ezra, genealogy of, . . .	227	Fishing, . . .	23
Edom, peopling of, . . .	195	Ezra's fellow travellers		Fishing, parable of the, . .	520
Egypt, . . .	196	from Babyon, list of, . .	231	Flattery, . . .	673
Egypt, Israel in, . . .	315	Face, . . .	98	Flea, . . .	26
Egypt, prophecies concern-		Face to face, symbol of close		Flesh, . . .	89
ing it, . . .	196	contact, . . .	98	Flesh and blood, signifying	
Elam, . . .	197	Failure of crops, . . .	9	humanity, . . .	99
Elam, prophecies respecting		Faith, . . .	601	Flesh denoting humanity, .	90
it, . . .	198	Faith with salvation, connec-		Flesh, signifying corrupt	
Elders, . . .	472	tion of, . . .	602	human nature, . . .	81
Elders among the Jews, . .	460	Faith of miracles, . . .	604	Flesh, signifying the whole	
Election of Saul as king, . .	357	Faith enjoined, . . .	601	corporeal person, . . .	89
Elijah, miracles in connec-		Faith and prejudices of the		Flesh, signifying what is	
tion with, . . .	459	Jews, . . .	331	common to humanity, . . .	90

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Flight in war,	750	God, His existence,	231	Handful,	114
Flock, multiplication of the,	41	God, His works,	253	Hard names not always un-	
Flock, tending of the,	39	God, His creation,	180	just,	676
Flowers and aromatics,	716	God, His providence,	254	Harvest and reaping,	4
Fly,	26	God, His redemption,	255	Hawk,	21
Flying book, emblem of the,	524	God, His government,	255	Head,	94
Folly,	334	God, His natural attributes,	236	Head anointed for refresh-	
Food, the gift of God,	143	God, His moral attributes,	243	ment,	96
Food, human industry neces-		God consulted on temporal		Head covered with dust,	
sary in providing,	144	things,	553	earth or ashes, in token of	
Food, animals used for,	51	God consulted on spiritual		mourning,	95
Food in Egypt,	147	things,	554	Head, its natural covering of	
Food, preparation of,	503	God consulted on the events		hair,	96
Food, voluntary abstinence		of war,	554	Head, often stands for per-	
from,	142	God, human appearance and		son or life,	94
Foot,	121	motion ascribed to Him,	253	Head sometimes shaven,	97
Foreign armies,	60	God, human organs ascrib-		Head the natural symbol of	
ed to Him,	252	chief,		Head tossed in token of con-	
Forgiveness of injuries,	399	God, human voice ascribed		tempt,	96
Fornication,	441	to Him,	252	Head was bowed, in token of	
Fornication, punishment of,	443	God praised in heaven,	536	reverence to God, or re-	
Foundation of buildings,	44	God praised on earth,	536	spect to men,	95
Foundation, a title of Christ,	523	God praised in public wor-		Healing of diseases, miracu-	
ountains mentioned in		ship,	536	lous,	492
Scripture,	707	God praised by angels,	535	Heal,	123
Four winds, the,	257	God alone to be praised,	138	Heart,	116
Fowls,	20	God faithful to his covenant,	55	Heart, all the, that which	
Fowls, clean,	34	God, city of,	356	God especially desires, and	
Fowls, unclean,	34	God rejected as king by		is pleased with in pious	
Fowling,	22, 501	Israel,	11	feeling,	177
Fox,	17	God's care of his people dur-		Heart, perfect,	177
Fractures,	167	ing famine,	433	Heart, pure,	118
Frailty of life,	171	God's care over kings,	363	Heart, the seat of evil,	116
Friendship,	402	God's house, command to		Heart, to apply the, is to	
Frog,	24	worship in,	711	study,	118
Fruit of the carob tree,	147	God's providence over		Heart, to harden the, is to per-	
Fruits and herbs,	147	animals,	14	sist in disobedience,	116
Fruitless vineyard, parable		Gog and Magog,	198	Heart, whole,	117
of the,	519	Gold,	447	Heath, fire of the,	50
Furniture, articles of,	690	Gold and silver-smiths,	504	Heaven, a state of happiness	
Furniture of the Tabernacle,	690	Good example,	400	and glory,	419
Galilee,	158	Good kings,	235	Heaven in council, spiritual	
Games, the Grecian,	413	Goodness of God,	238	scene of,	526
Gates of cities,	54	Gout,	167	Heavens,	257
Garrisons,	729	Grace a result of redemption,	613	Heavenly luminaries, objects	
Genealogy of Shem,	222	Grass,	8	of idolatry,	266
Genealogy of Ham,	222	Grasshopper,	26	Herd,	34
Genealogy of Japheth,	223	Gratitude,	398	Hell, the place of the finally	
Genealogy of king Saul,	226	Great supper, parable of the,	522	wicked,	420
Genealogy, patriarchal,	222	Greaves,	78	Helmet,	78
Genealogy of the tribes,	224	Grecia,	198	Helmet and shield,	78
Gentiles as successors to		Grief of bereaved parents,	213	Heraldry,	499
the Jews, prophecies of		Guard of the ark, tabernacle,	692	Herbs and trees,	717
the,	329	Guarded cities,	58	Heroes, record of David's,	74
Gentiles, church among the,	332	Guardianship of angels,	681	Heroes, ancient valour in,	73
Gentiles, fulfilment of pro-		Hail,	261	Heroines,	74
phesies respecting the,	830	Hair, the natural covering of		High Priest,	452
Genuine penitence followed		the head,	96	Hill of Zion, peculiar sacred-	
by reformation,	606	Ham genealogy of,	222	ness attached to it,	183
Gifts, cheerful,	469	Hard,	111	Hills and mountains of Scrip-	
Gifts, royal,	470	Hand, right, symbol of power,	113	ture,	183
Girdle,	159	Hand, right, seat of honour,	113	Hinnom, valley of,	186
Girdle, emblem of the,	525	Hand, left, used in idiomatic		Hoary hair, the mark of age	
Giving sight to the blind,		expressions,	113	and venerable appearance,	96
miracle of,	493	Hand, to lift the hand against,	131	Holy city,	55
Gleaning,	236	is to rebel,	112	Holy days,	691
Glory of God,	6	Hands, to clap, the expression		Holiness of God,	243
"Glory," signifying liver in		of sudden feeling,	112	Holy Ghost,	597
the Hebrew Scriptures,	616	Hands, to join, token of com-		Holy Ghost, divinity of the,	598
Glorying in God,	616	mination,	113	Holy Ghost, personality of the,	598
Grasping the teeth, the		Hands, to lift up another's,		Holy Ghost, special opera-	
sign of agency,	107	is to comfort,	112	tions of the,	600
Gnat,	42	Hands, to lay on,	112	Holy place of the Tabernacle,	690
Goat,	42	Hands, to lift up, the posture		Holy of Holies of the Taber-	
Goat, symbol of Macedon,	42	of prayer,	112	nacle,	691
Goat, symbol of the wicked					

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Holy of Holies of the Temple, . . .	700	Instances of the interpretation of dreams, . . .	723	Joy, . . .	302
Honey, . . .	25	Instrumental music, . . .	490	Jubilee, the year of, . . .	631
Honey, used as food, . . .	25	Intercession, persons excepted from, . . .	544	Judah, captivity of, . . .	234
Honour, badges of, borne upon the shoulder, . . .	110	Intercession requested, . . .	544	Judah, genealogy of, . . .	236
Hope, . . .	303	Intercession, rule for, . . .	544	Judas, treachery of, . . .	303
Hope in God, . . .	616	Intercessions for ministers of the gospel, . . .	544	Judea, . . .	199
Hospitality, . . .	309	Intercessions for our country, . . .	545	Judge, Christ the, . . .	312
Horn, . . .	36	Intercessions for saints, . . .	544	Judges in law, . . .	349
Horn as a symbol, . . .	87	Intercessions for victory, . . .	546	Judges of Israel, . . .	356
Horns and carpenters, emblem of, . . .	525	Intercessions in public distress, . . .	545	Judgment, the, . . .	418
Hornet, . . .	27	Interpretation of dreams, anxiety for the, . . .	722	Justification, . . .	596
Horse, . . .	29	Invitations to feasts, . . .	155	Justification by faith, bringing righteousness, . . .	603
Horses used as symbols, . . .	30	Iron, . . .	449	Justification not by works, . . .	603
Horse-leech, . . .	24	Isaac, . . .	138	Justification leading to good works, . . .	605
Houses, apartments of, . . .	49	Isaiah, commission to, . . .	593	Justification without merit in man, . . .	605
Houses, courts of, . . .	46	Isaiah, miracles in connection with, . . .	491	Juvenile thoughts and passions, . . .	211
Houses, dedication of, . . .	46	Islands mentioned in scripture, . . .	191	Killing for food, . . .	36
Houses, door, porch gate of, . . .	41	Issue, (disease) . . .	167	Kind receptions, . . .	410
Houses, walls of, . . .	46	Israel in Egypt, . . .	315	King, Christ a, . . .	311
Houses, roof and pillars of, . . .	52	Israel in the wilderness, . . .	319	Kings, . . .	353
Houses, leprosy in, . . .	43	Israel in Canaan, . . .	221	Kings of Judah, . . .	339
Houses, tenure of, . . .	43	Israel in captivity, . . .	324	Kings of the ten tribes, . . .	380
Human depravity, . . .	378	Italy, . . .	199	Kings not of Israel, mentioned in scripture, . . .	361
Human sacrifices offered to idols, . . .	271	Itch, . . .	167	Kings sometimes chosen by God, . . .	357
Humility, . . .	302	Itinerant labourers, . . .	473	Kings, their characters, . . .	365
Hunger, . . .	142	Jacob, . . .	138	Kingly vices, . . .	366
Hunting, . . .	19	Jacob's family at their settlement in Egypt, . . .	223	Kneeling, token of obedience, . . .	120
Husband and wife, separation of, . . .	435	Japheth, genealogy of, . . .	223	Knowledge, a result of redemption, . . .	613
Husbands, duties of, . . .	430	Jealousy, . . .	440	Korah, destruction of, . . .	486
Husbandmen, parable of the, . . .	521	Jeremiah, commission to, . . .	553	Labourers, itinerant, . . .	473
Hyprocrisy, its punishment, . . .	396	Jeroboam, miracles in connection with, . . .	489	Lamb, a title of Christ, . . .	538
Idleness, . . .	387	Jerusalem, . . .	133	Lameness, . . .	167
Idolatry, . . .	266	Jewels, . . .	450	Lamp of the dwelling, . . .	51
Idolatry, absurdity of, . . .	281	Jewish nation, . . .	314	Land, charters of, . . .	2
Idolatry extirpated by man, . . .	279	Jewish feasts, not binding on Christians, . . .	634	Land, distribution of, . . .	1
Idolatry, penalty of, . . .	276	Jewish sabbath, . . .	633	Land, transfer of, . . .	2
Idols, names of, . . .	274	Jewish sects, . . .	610	Land, unclaimed, . . .	12
Idols not to be made nor worshipped, . . .	276	Jewish unbelief, . . .	331	Language, primeval, . . .	660
Imagery in allusion to hell, . . .	422	Jews, their relations to the heathen, . . .	321	Languages, origin of different, . . .	660
Images and idols, objects of worship, . . .	266	Jews, wickedness and punishment of the, . . .	322	Last passover, . . .	303
Immortality and felicity of God, . . .	224	Jews, their condition during the captivity, . . .	324	Laver of the tabernacle, . . .	695
Immutability of God, . . .	242	Jews, their return from captivity, . . .	326	Laver of the temple, . . .	701
Impenitence and curse of, . . .	606	Jews who returned from Babylon, with Zerubbabel, . . .	231	Law, administration of, . . .	348
Imperfection of wisdom, . . .	233	Jews who married to Gentiles, . . .	230	Law of debt, . . .	341
Imposition of hands, . . .	645	Jews who rebuilt Jerusalem, . . .	232	Law of fixed property, . . .	310
Imprisonment, . . .	333	Jews, final dispersion of the, . . .	227	Law of master and servant, . . .	312
Inbringing, final of the Jews, . . .	507	Jews, final inbringing of the, . . .	333	Law of planting the vine, . . .	714
Increase, . . .	437	John the Baptist, Christ's forerunner, . . .	296	Laws guarding property, . . .	337
Incense, . . .	437	Joints, . . .	92	Laws protecting life, . . .	334
Incense, . . .	437	Jordan divided under Joshua, . . .	488	Laws, . . .	350
Inclining the ear, the token of attention, . . .	100	Jordan, on east side, occupancy of, . . .	128	Laying the hand on the mouth, token of reverence, . . .	109
Inconsistencies of ministers, . . .	478	Joshua and Satan, spiritual scene of, . . .	526	Lead, . . .	415
Individuals, providence in the affairs of, . . .	576	Joshua, miracles in connection with, . . .	488	League with the cunning Gibeonites, . . .	63
Industry, . . .	386	Journeyings, . . .	407	Leanness, . . .	166
Infantry, . . .	69			Leaven, parable of the, . . .	521
Influence and incomprehensibility of God, . . .	237			Lebanon, . . .	184
Influence, . . .	167			Left-handed, . . .	113
Influence of piety upon others, . . .	404			Leg, . . .	120
Ingratitude, . . .	398			Legal support for the poor, . . .	247
Ingratitude, cautions against, . . .	623			Leopard, . . .	17
Inheritance of Joshua and Caleb, . . .	132			Leprosy, . . .	167
Inheritances of the tribes, . . .	129			Leprosy, law of, . . .	167
Injuries, forgiveness of, . . .	399			Leprosy in garments, . . .	168
Inquest, . . .	336			Leprosy in houses, . . .	52
Insects, . . .	25			Lepers obliged to dwell in separation, . . .	168
Instances of famine, . . .	11			Letters, . . .	498

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Leviathan,	38	Meat-offering,	638	Mourners, for the dead, hired, .	176
Levi,	138	Meat, postures and customs . .	154	Mourning, clothing covered . .	162
Levi, genealogy of,	227	Media,	200	Mourning, clothing rent in, . .	161
Levites,	436	Mediator and intercessor, . .	592	Mourning, dress and ornament put off in,	161
Levites and their chiefs,	461	Medicines,	169	Mourning forbidden, certain marks and forms of,	176
Levites inferior to the priests, .	457	Meditation,	551	Mourning for the dead forbidden to certain persons, . . .	176
Levites had no inheritance, . .	463	Meditation upon Scripture, . .	659	Mourning, sackcloth worn in, .	162
Life,	27	Meditating upon God, duty of, .	621	Mourning, scenes of, for the dead,	175
Light,	263	Meekness,	397	Month,	101
Light a title of Christ,	528	Meekness of Paul,	475	Month used in eating,	105
Lightning,	260	Meetings in travel,	409	Month used in speaking,	105
Life, a title of Christ,	527	Membership of the church, . . .	608	Mules,	30
Life from the dead,	600	Men and spirits, objects of worship,	267	Multiplication of the flock, . .	41
Life, shortness and uncertainty of,	170	Merchandise, accounts, etc. of, .	502	Murder forbidden,	330
Life, weariness of,	415	Merchandise, articles of,	502	Murmuring,	303
Lion,	17	Merchandise, benefits of,	501	Music,	409
Lips,	106	Merchandise, vices and dangers of,	501	Mustard-seed, parable of the, .	520
Literature,	408	Mercy of God,	218	Mysteries in providence,	555
Liver, called "glossy" in the Hebrew Scriptures,	118	Mercy of God, ground of confidence,	249	Mystic Temple of Ezekiel, . . .	706
Locusts,	27	Mercy of God prayed for,	250	Naked prophet, emblem of the, .	525
Lookings in travel,	411	Mercy-seat, Tabernacle,	632	Nakedness indecorous,	158
Lolus,	115	Meridian,	162	Names of God given to Christ,	285
Lolus, expressive of lineage, . .	115	Mesopotamia,	201	Names of persons, significance of,	660
Loquacity,	663	Metal, working in,	513	Names of places, significance of,	661
Lord's supper, institution of the, .	516	Metals and minerals,	447	Naming cities,	52
Lord's supper, benefits and cautions pertaining to the, .	517	Midian,	200	Nation of the Jews,	314
Losing the way in travel,	412	Midnight visitor, parable of the, .	521	Nazarites,	461
Lost money, parable of the, . . .	522	Military tactics,	733	Neck,	109
Lost sheep, parable of the, . . .	522	Milk and honey, characteristic of Canaan,	36	Neck clasped in joy or grief, . .	109
Lot in ancient times, an appeal to providence,	587	Mills,	504	Neck, seat of yoke,	109
Love,	598	Minerals,	419	Neck, symbol of subjugation, . .	109
Love, God, duty of,	619	Ministers of religion,	451	Neck adorned with ornaments,	109
Loves, various,	424	Ministers, duty of the people to, .	479	Necromancy,	176
Loyalty,	372	Ministers of religion, duties of,	476	Nehemiah,	72
Lunacy,	168	Ministry, the sacred,	476	Neighbourhood,	402
Lunacy,	199	Ministry, support of the Gospel,	479	Nest,	20
Lunacy,	199	Miracles,	479	Nethlums,	460
Maintenance of divine service, .	468	Miracles, faith of,	480	New-born of life,	600
Magical and sorcery,	274	Miracles manifest divine power,	482	New-moon,	632
Magistrates,	356	Miracles of Christ,	481	Night and darkness,	294
Majesty of God,	335	Morb,	200	Night and sleep,	721
Malice the cause of murder, . . .	234	Miracles under the Old Testament,	482	Nails,	114
Man, creation of,	234	Mockery,	674	Nineveh,	193
Man intellectually,	381	Mode and result of the resurrection,	418	Noah, miracles in connection with,	483
Man morally,	386	Mode of recording Scripture, . .	651	Nobility and governors,	372
Man socially,	400	Monomania,	163	Nobility, a disgrace and punishment,	177
Man spiritually,	377	Monthly sacrifice,	641	Non-conformity to the world, . .	623
Man's destiny,	413	Months,	263	Nose,	104
Man's destiny determined by his choice,	582	Monuments, architectural,	56	Nose, the organ of smell,	104
Man's responsibility,	581	Monuments for the dead,	179	Nose, the means of life and breath,	104
Man'slaughter,	336	Mortification, (disease,)	169	Noxious vegetation,	13
Manna,	148	Moses, his commission,	316	Nuptial feast,	428
Manna, miracle of,	486	Moses, miracles in connection with,	483	Nursing,	210
Manumission,	345	Moth,	27	Number of devils,	656
Marches of Israel in the wilderness,	319	Mount Ebal,	183	Oath, an appeal to God,	668
Marriage,	423	Mount Ephraim,	184	Oath, form of, putting the hand under,	119
Marriage of a brother's widow,	420	Mount Zion,	185	Oath, God taking an,	678
Marriage feast, parable of the, .	520	Mountains and hills of Scripture,	188	Oaths, instances of, in the Old Testament,	669
Marriage law, Jewish peculiarities in,	429	Mountains, epithets peculiar to, .	182	Oaths, instances of, in the New Testament,	670
Marriage of policy,	428			Obedience,	624
Master and servant, relation of,	343				
Materials of buildings,	45				
Materials of dress,	156				
Means against famine,	12				
Means as well as end appointed,	530				

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Obey God's word, obligation to,	637	Patience,	300	Place of birth, attachment to,	209
Obligation to hear God's word,	637	Patriarchal genealogy,	222	Places of residence in travel-	
Obligation of keeping vows,	666	Patriotic love for Jerusalem,	133	ling,	406
Obstinate attachment to idol-		Paul, the apostle,	473	Plague,	169
atry,	283	Paul, disinterested conduct of,	450	Plagues, the ten,	483
Occasional dwellings,	44	Paul, miracles performed by,	496	Plains of scripture,	187
Occupations,	772, 498	Paul and Barnabas, miracles		Plan of a siege, emblem of,	525
Offerings, different kinds of,	637	performed by,	496	Pledges, law of,	341
Office-bearers and vestments,		Paul's love for the churches,	475	Plenty,	5
of idolatrous worship,	270	Peace-offerings,	639	Ploughing,	3
Officers of states,	371	Peacock,	22	Plumb-line, emblem of the,	525
Officers of the army, under		Pelican,	22	Poison of the serpent,	25
Moses,	65	Penalty against sabbath		Poll tax,	467
Officers in foreign armies,	67	breakers,	630	Polygamy,	435
Office of angels,	680	Penalty, human, against mur-		Pools mentioned in scripture,	767
Ointment,	510	der,	334	Poor law,	316
Old age,	413	Penalty of falsehood,	672	Poor, support of them, from	
Olives, mount of,	185	Penalty of swearing,	676	benevolence,	347
Omnipresence of God,	293	Penalty of theft,	353	Porters, courses of,	462
Omniscience of God,	239	Penitence, a solemn duty,	607	Portion of sacrifices and holy	
Omnipotence of God,	238	Penitence, blessings of,	606	things eaten,	616
Orchard,	774, 716	Perfect revelation, Bible a,	656	Portions of the sacrifice,	408
Orchestra, the sacred,	227	Perfection, instances of com-		Posterity of Abraham,	223
Ordinances,	773	parative,	619	Posterity of Isaac,	223
Ordinances, sacramental,	511	Perfection absolute, not at-		Postures in prayer,	540
Ordinary dwellings,	44	tainable on earth,	678	Poultry,	22
Origin of different languages,	669	Perjury,	676	Pouring out the blood of	
Origin of marriage,	426	Permission to eat animal		sacrificial victims,	645
Original dwellings,	43	food,	31	Power and permanence of	
Ornamental trees,	715	Persecution forbidden by		scripture,	649
Opening the mouth, the com-		God,	533	Power and prerogative of	
mencement of a discourse		Persecution, deliverances		kings,	362
or answer,	106	from,	534	Power and works of devils,	686
Ophir,	201	Persecution defeats it own		Power of music,	500
Opposition and reviling of		end,	532	Power of the church,	610
Christ,	300	Persecutions in general,	530	Praise and prayer,	773, 535
Ostrich,	21	Persecutions, various forms		Praise, reasons of,	536
Owl,	21	of,	530	Praise for daily mercies,	537
Ox,	35	Persecutions, done under		Praise for special mercies,	537
Palestina,	201	various pleas,	532	Praise for Christ, and his	
Palmer-worm,	26	Persecutions to be avoided,	534	blessings,	537
Palsy,	169	Persecutors punished by God,	533	Praise for prayers heard,	537
Parables of the Old Testa-		Perseverance, a duty,	617	Praise for God's goodness,	537
ment,	773, 518	Perseverance promised,	617	Praise for God's providence,	537
Parables, remarks on,	518	Person and work of Christ,		Praise for success in war,	238
Pardon,	581	misunderstood,	299	Praise for public blessings,	538
Parental affection,	214	Personality of the Holy		Prayer, command respecting,	539
Parental authority,	215	Ghost,	598	Prayer, forms of,	539
Parental authority, relative		Personification, instances of,	678	Prayer, divine promise to	
to marriage,	427	Personifications of wisdom,	383	hear,	518
Parental instruction, value of,	216	Peter, miracles performed by,	495	Prayer, earnest desire of	
Parents, duty of, to instruct		Petition, based on the divine		being heard in,	546
their children,	216	promise,	542	Prayer, conditions of being	
Parents, duty of, to chastise		Petition based upon con-		heard,	549
their children,	216	fidence in God,	543	Prayer, importance of,	547
Parents, duty of, to tell their		Petition, based upon divine		Prayer, omission of,	548
children the meaning of		justice,	542	Prayer, places of,	540
religious ordinances,	216	Petition, based upon divine		Prayer, seasons of,	539
Parents bereaved, grief of,	213	goodness,	552	Prayer, barrenness healed by,	209
Partridge,	22	Petition, based upon the		Prayer for deliverance from	
Parts of the Tabernacle,	638	divine glory,	543	enemies,	556
Paschal Lamb, the,	513	Petition, based upon provi-		Prayer for divine grace,	555
Passover, the feast of,	513	dence,	542	Prayer for divine light,	553
Passover, institution of,	512	Pharisee and publican, para-		Prayer for the divine mercy,	553
Passover, time and place of,	514	ble of the,	523	Prayer for enemies,	559
Passover, preparation for the,	514	Phenice,	202	Prayer for general and tem-	
Passover accompanying sac-		Philip, miracles performed		poral blessings,	551
rifices,	514	by,	496	Prayer for punishment to	
Passover, sacrifices at the,	612	Phrygia,	202	enemies,	558
Passover, instances of ob-		Physicians,	169	Prayer forbidden by human	
serving the,	515	Pictured spiritual scenes,	526	law,	548
Pastors, punishment, of un-		Piety, influence of, upon		Prayer in affliction,	552
faithful,	478	others,	404	Prayer in great sorrow and	
Pasture-ground,	35	Pioneers,	71	danger,	552
Pastures and folds,	38	Pioneering,	501	Prayer in old age and death,	552
Paternal blessings,	217	Pitcher,	49	Prayer, social,	553

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Prayer that enemies be over-		Prophets, false, punishment		Record of David's heroes,	74
thrown,	557	of themselves and dupes,	575	Red sea divided,	485
Prayer, to be offered that		Prophets, schools of the,	569	Red wine vineyard, parable	
man's labour in providing		Prophets under the New		of the,	519
food may be blest, . . .	144	Testament,	570	Redemption,	773
Prayers heard,	519	Prophetic gift, criterion of the,	573	Redemption in its application,	597
Prayers not heard, . . .	550	Prophetic periods, special,	569	Redemption, its price,	593
Prayers on behalf of the		Prophetic symbols of animals,	19	Redemption money, . . .	466
family,	205	Prophetic qualification, . .	565	Reflections on the miracles	
Prayers, reasons why not		Propitiatory, Christ's death,	596	of Moses,	487
heard,	551	Prostitution,	443	Reflections on the starry	
Preaching of Paul, . . .	474	Protection of vineyards,	714	heavens,	262
Precious stones,	450	Providence,	576	Reflections on the conquest	
Preparation for building the		Providence, divine sover-		of Canaan,	126
temple,	698	eignty in,	582	Reformation, genuine peni-	
Preparation for death,		Providence, aspects of, to-		rence followed by, . . .	606
(spiritual),	173	ward the righteous in		Refreshments in travel, .	409
Prerogative of apostles, .	471	spiritual blessings, . . .	589	Refuge, cities of,	337
Present carrying, common		Providence, aspects of, to-		Regal crowns, emblem of,	524
custom of,	505	ward the righteous in		Regeneration,	600
Preserver, God is,	254	temporal things,	588	Regicide,	375
Pressure of famine, . . .	10	Providence, aspects of, to-		Reins used figuratively as	
Pride,	390	ward the wicked in per-		sonal punishment, . . .	118
Pride of kings,	366	sonal punishment, . . .	589	Rejection, divine,	579
Priest, Christ a,	311	Providence, God's, over		Rejoicing in God,	615
Priests,	451	animals,	14	Rejoicing, times of, . . .	413
Priests, courses of, . . .	461	Providence in spiritual		Relation of Christ to the	
Priesthood of Christ, . .	594	things,	578	Father,	285
Priesthood, sins of, . . .	452	Providence is ever just, .	584	Relations of Christ, . . .	295
Priests who returned from		Providence often marked in		Relatives, intercourse among,	218
Babylon, list of,	232	its discrimination, . . .	585	Religion, ministers of, .	476
Primogeniture,	310	Providence sometimes exalts,	584	Remembrance of Scripture,	659
Privilege and destiny of		Providence sometimes de-		Remnant of Israel preserved	
Israel,	314	presses,	584	from the captivity, . . .	325
Privilege of possessing Scrip-		Providence, support and de-		Removing furniture, em-	
ture,	651	liverance in,	588	blem of,	525
Processions, public, . . .	539	Public affairs, providence		Repentance,	607
Prodigal son, parable of the,		in,	576	Reptiles,	23
Produce of the field, simple		Punishment of kings, . . .	368	Replies to challenges, in-	
preparation of,	146	Punishment modes of, among		stances of,	664
Productions of the fields, .	8	foreign nations,	355	Reproach,	674
Proclamation of the Sabbath,		Punishment of God against		Reproof,	665
Promise of possession of		covenant-breakers, . . .	339	Resolutions, the expression	
Canaan,	124	Punishment of unfaithful		of good,	665
Promises that the enemies		pastors,	478	Responsibility, man's, . .	581
of Israel would be panic-		Punishments,	352	Restoration of cities, . . .	57
stricken,	76	Punishments under the Ro-		Restoration of Jerusalem,	135
Promises to Sabbath-keepers,		mans,	355	Restoration of the Temple	
Proofs of the resurrection,		Purification of the Temple,		predicted,	704
Property lost, law concern-		Purification of the Temple		Restoration to life, miracles of,	494
ing it,	310	by Jesus,	706	Results of battle,	748
Prophecies given by Christ,		Purpose of miracles,	481	Results of siege,	732
Prophecy,	563	Purpose of the Tabernacle		Resurrection of Christ, . .	306
Prophecy, certainty of the		and Temple,	709	Resurrection of the dead, .	416
fulfilment of,	567	Purim, feast of,	634	Restrictions under the Jew-	
Prophecy fulfilled,	568	Quadrupeds, clean, . . .	33	ish marriage law,	430
Prophecy, the means of		Quadrupeds, unclean, . .	33	Retaliation,	354
knowledge under the for-		Quails,	22	Return from journeyings,	412
mer dispensation,	569	Quails, miracle of,	486	Revelation, divine,	648
Prophecies illustrated in		Qualifications of light sacri-		Revenge sinful on the part of	
Jewish history,	327	fices,	637	man,	394
Propheetesses,	569	Quarrelsome brothers, par-		Revenue and lands, royal,	271
Prophets, the qualification		able of the,	518	Reverence, blessings attach-	
for,	565	Raiment, changes of, as pre-		ed to,	620
Prophets, communications to,		sents,	162	Revolts,	375
Prophets, duty of the people		Rain,	258	Revolutions,	374
to the,	571	Rainbow, the,	769	Ribs,	115
Prophets respected, . . .	570	Raven,	22	Rich and poor,	846
Prophets, fidelity on the		Razor, emblem of the, . .	524	Rich and poor, parable of the,	522
part of,	566	Reaping and harvest, . . .	5	Rich fool, parable of the,	521
Prophets sometimes perse-		Reason for discrimination		Riches not be coveted, . .	353
cuted,	570	in providences,	781	Riddles,	526
Prophets, false,	572	Rebuilding of the Temple,		Riding,	30
Prophets, false, reproved,		obstacles to the,	705	Right hand,	113
Prophets, false, reproved,		Receptions, unkind, . . .	409	Riots,	727
Prophets, penalty against		Rechabites,	153	Ripe fruit, emblem of, . .	524
false,	574				

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Rivers,	762	Sea,	761	Sleep and night,	721
Rivers mentioned in scripture,	763	Seas mentioned in scripture,	762	Sling,	81
Roads,	190, 504	Seasons,	259	Smiting on the mouth,	104
Robe, upper wanting, a man	158	Seat,	50	Smiting upon the thigh,	120
said to be naked,	158	Seat of honour, right hand,	113	token of grief,	25
Robes of various colours,	156	Sects, Jewish,	619	Snail,	261
Robes, purple, symbol of	156	Secular duties,	386	Sobriety,	153
royalty,	156	Seed springing up imper-	521	Sodom,	444
Robes, white, much esteemed,	156	ceptibly, parable of the,	521	Soil of Canaan,	2
Rock, name of God, and	189	Self-denial, obedience often	625	Sole,	123
Christ,	189	Self-imprecations,	670	Sole to head, the whole	123
Rocks, important uses of,	188	Self-interest, presents given	505	person,	497
Rocks, their general charac-	46	for,	614	Solemn cautions about mir-	333
Roof and pillars of houses,	52	Self-righteousness, forms of,	88	acles,	431
Royal cities,	58	Senses,	25	Solitude in various forms,	230
Royal bramble, parable of	518	Serpent, charming of the,	35	Solomon's officers,	390
Royal dress, dignity and	362	Serpent, poison of the,	343	Sorrow,	630
etiquette,	375	Servants, exemplary, and	345	Source of instruction, Scrip-	583
Royal family, extirpation of a,	375	bad,	345	the,	583
Royal gifts,	374	Servitude, New Testament	344	Sovereignty, divine, myster-	583
Royal revenue and lands,	64	precepts about,	344	lous,	583
Rubric,	703	Servitude, laws regarding,	30	Sovereignty, divine, often	583
Rule of the Temple foretold,	141	Servitude, voluntary,	612	apparently indiscriminate,	521
Ruinous covenants,	141	"Setting the face,"	472	Sowing,	22
Rulers, their duties,	628	Seventh month, sacrifices at	495	Sparrow,	81
Sabbath, the patriarchal,	628	the,	37	Special case of non-obliga-	607
Sabbath, the Jewish,	628	Seventy apostles, the,	150	tion of a vow,	672
Sabbath, how kept by Israel,	628	Seventy apostles, miracles	222	Special instances of false-	660
Sabbath, the Christian	630	of,	527	hood,	676
Sabbatical year,	162	Sheep,	523	Speech,	663
Sackcloth worn in mourning,	467	Sheep, symbol of,	507	Speech, figures of,	662
Sacred treasury,	463	Sheets,	78	Speech, impropriety of,	27
Sacred vestments,	437	Shem, genealogy of,	78	Speech, propriety of,	229
Sacrifice, animals used for,	31	Shepherd, a title of Christ,	704	Spider,	508
Sacrifices, different kinds of,	639	Shepherd, parable of the,	706	Spies, catalogue of the,	441
Sacrifices under the patriar-	635	Shew-bread,	100	Spinning and weaving,	650
chal dispensation,	635	Shield, buckler, target,	110	Spiritual allusions to forni-	617
Sacrifices under the Mosaic	635	Shield, symbol of protection,	110	cation,	598
dispensation,	635	Ships,	110	source of,	598
Sacrifices offered to idols,	271	Shipwreck,	110	Spiritual inefficacy of animal	648
Sacrificial, Christ's death,	505	Shoes and sandals,	110	sacrifices,	617
Sacrilege,	702	Shortness and uncertainty of	110	Spiritual influence,	598
Sacramental ordinances,	511	life,	110	Spiritual penalty of idolatry,	277
Safeguard against temptation,	622	Shoulder, burdens borne up-	110	Spirituality of God,	97
Saints praise God,	535	on it,	110	Spot on the forehead,	517
Salt,	452	Shoulder, badges of honour	110	Sprinkling of persons,	509
Salt, covenant of,	136	borne upon the,	110	Sprinkling of things,	145
Salutations,	410	Shoulder,	110	Staff of life, bread the,	61
Samaria,	202	Shrubs and herbs,	110	Standing armies,	528
Samaritans,	322	Sickness,	110	Star, a title of Christ,	264
Samson supernatural strength	488	Selges,	110	Stars,	262
of,	488	Signs of age,	110	Starry heavens,	277
Samuel, commission to,	503	Signs requested and given,	110	State of man, the first,	88
Samuel, miracles in connec-	489	Silver,	110	Stature of the body,	496
tion with,	489	Sin, warnings against,	110	Sticks and staves, emblem of,	525
Sanctification,	597	Sin and curse of impenitence,	110	bol of obstinacy,	109
Satan, spiritual scene of,	536	Sin and guilt of idolatry,	110	Stones precious,	354
Saul, genealogy of,	236	Sin, divine displeasure	110	Stoning,	52
Sayings of Solomon, striking,	677	against,	110	Store cities,	705
Scape goat,	643	Sin, influence of, upon others,	110	Stor-mis,	411
Scene of God's glory, the	265	Sin-offering,	110	Strangers,	55
third heavens,	265	Sin of unbelief,	110	Streets of cities,	111
Scenes and modes of idol-	265	Sin, sacrifices offered for	110	Strength, symbolized by the	396
atrous worship,	744	pardon of,	110	arm,	399
Scenes of slaughter,	610	Sins ascribed to pastors,	110	Strife,	152
Schisms foretold and re-	610	Sins of the priesthood,	110	Strife, evils of,	399
proved,	610	Sins of ignorance, sacrifices	110	Strong drink,	476
Schools of the prophets,	569	for,	110	Studiousness of ministers,	476
Scourge of providence, war a,	727	Sincerity, obedience involves,	110		
Scourging,	354	sineas,	110		
Scripture, exposition of,	658	Sinners, courses of,	110		
Scripture, the source of in-	650	Site of the Temple,	110		
struction,	650	Skin,	110		
Scripture, truth of,	649	Slain in battle,	110		

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Subjection of animals to	15	Theft forbidden,	337	Unicorn,	19
in,	15	Thigh,	119	Unity and incomparability	
Submersion, emblem of,	525	Things, creeping, unclean,	31	of God,	234
Substitutes for obedience,	636	Things, devoted,	470	Unity of the Church,	6-0
sacrifices not,	636	Third heavens,	265	Unjust judge, parable of the,	523
Substitutionary, Christ's death,	595	Thirst,	145	Unjust steward, parable of	
Snicide,	416	Threatenings against self-		the,	522
Sunrise,	262	righteousness,	615	Unleavened bread,	5-3
Sunset,	262	Threatenings, severe, against		Unreclaimed land,	12
Sms'roke,	169	klings,	337	Urim and Thummin,	445
Sup'rstitions observance of		Threshing,	7	Usury, law of,	339
the Sabbath,	623	Throat,	103	Vail,	160
Supper,	154	Thumb,	114	Valleys of Scripture,	186
Support of the Gospel mini-		Thunder,	260	Vanity,	673
stry,	479	Thunder-storm, description		Various f'rms of falsehood,	672
Swallow,	22	of a,	231	Various stations of the ark,	633
Swearing forbidden,	676	Tin,	449	Vegetable diet,	141
Swimming,	769	Tithes,	464	Vegetation, noxious,	13
Sword,	82	Toe,	123	Vernal trees, parable of the,	523
Sword, an instrument of per-		Taken of attention, inclining		Vessels of the temple,	701
secution,	86	the ear,	100	Vestments, sacred,	453
Sword a principal weapon of		Tongue,	108	Victory promised by God,	748
war,	83	Tongue, associated with lying		Vine,	718
Sword girded on the thigh,	82	and flattery,	108	Vine dressers,	714
Sword an instrument of		Tongue, government of the,	692	Vine-tree, emblem of the,	526
great slaughter,	84	Tongue sins of the,	671	Vineyard,	713
Sword, two-edged,	83	Tongue, the instrument of		Vintage,	774
Sword, whetted,	83	speech,	168	Violated treaties,	757
Sword wielded so as cut or		Tongues, gift of,	679	Viper,	25
pierce,	83	Trades,	502	Virginity,	424
Sword, a title of Christ,	529	Trades, Christian rule re-		Visions of Scripture,	775
Symbol, horn used as a,	37	specting,	550	Visits of angels,	632
Symbol of power, right hand,	113	Traditions, Scripture above,	632	Vocal music,	490
Symbols, horses used as,	30, 31	Transfer of land,	2	Vows,	666
Symbolic app'arances of		Travel, means of,	405	Vows, rash,	667
angels	683	Travels of Paul,	473	Voyaging,	761
Symbolic gestures in sacrifice,	646	Travelling,	496	Vulture,	22
Sympathy,	339	Treasure cities,	52	Walls of cities,	54
Synagogues,	769	Treasure found, parable of		Walls of houses,	46
Syria,	203	the,	520	War,	726
Tabernacle of divine origin,	688	Treasury, sacred,	453	War, a frequent employment,	71
Tabernacle and its furniture,	695	Treason, false accusations of,	373	War chariot, of iron,	79
Tabernacle set up,	697	Treason, instances of,	373	War steed,	80
Tabernacles, feast of,	632	Treason, punishment of,	374	War trumpet,	71
Table,	50	Treasons and revolutions,	372	Warlike intelligence, effects of,	753
Table of show-bread, of the		Treaties violated,	757	Warning to backsliders,	612
tabernacle,	691	Trees,	714	Warnings against false pro-	
Tale-bearing,	673	Trepass offering,	649	phets,	572
Talents, parable of the,	521	Trial of Christ,	364	Warnings as to the violations	
Tares, parable of the,	519	Tribes, genealogies of,	224	of God's law,	380
Tarshish,	203	Tribunal, the,	350	Washing raiment,	162
Tax-gathering,	370	Tributaries, aborigines of		Watches, night divided into,	26
Taxes,	370	Canaan made,	157	Water, a title of Christ,	597
Teaching of ministers,	477	Tribute,	757	Water, the common beverage,	151
Teeth,	107	Trinity, the,	256	Wealth, dangers of,	389
Temperature, changes of	261	Troops, ancient valour in,	78	Wealth, the gift of God,	387
Temple,	697	True interpretations of dreams,		Wealth, very precarious,	388
Temple built by Solomon,	698	is from God,	722	Weaning,	211
Temple of God, desecration		Truth of God,	245	Weapons of Christian armour,	77
of the,	269	Truth of Scripture,	649	Weariness of life,	415
Temple, feasts of the,	699	Twins,	208	Weather, prognostics of the,	260
Temple rebuilt,	704	Two foundations, parable of		Wells mentioned in Scripture,	768
Temples and altars of idola-		the,	519	Whale, emblem of the,	526
trous worship,	269	Two sons, parable of the,	520	Wicked endure death here,	
Temptation,	622	Tyranny of kings,	267	and hereafter,	591
Tending the flock,	39	Tyre,	203	Wicked, goat a symbol of the,	42
Ten plagues, the,	483	Ulcers,	169	Wicked punished with na-	
Ten potoids, parable of the,	523	Unbelief and its penalty,	602	tional disaster,	590
Ten tribes, kings of the,	360	Unbelief, sin of,	571	Wicked punished with	
Ten tribes, fate of the,	324	Unbelief, the punishment of,	572	special aggravations,	590
Ten virgins, parable of the,	520	Unclean fowls,	31	Wickedness and punishment	
Tents,	43	Unclean quadrupeds,	33	of the Jews,	322
Tenure of houses,	48	Unclean spirit, parable of the,	521	Widows,	433
Tenure of land,	1	Uncleanness, ceremonial,	508	Wife, duties of the,	431
Thanksgiving to God, for		"Under feet," the token of		Wild animals,	15
blessing man's labour,	144	subjugation,	122	Wild ass,	28

ALPHABETICAL INDEX OF CONTENTS.

	Page		Page		Page
Wild goat,	41	Witnesses in law,	349	Worship paid to devils,	687
Wilderness, sins of Israel in the,	320	Wives, good,	431	Worship paid to idols,	270
Wifal violations of God's law,	379	Wives, bad,	432	Worshipping God, duty of,	651
Wind,	257	Wolf,	19	Wounded in battle,	731
Window,	48	Wonderful covenants,	141	Writing,	493
Wine,	151	Wool,	37	Writing, the mode of record- ing Scripture,	651
Wine, weak, called vinegar,	152	Word obligation to hear God's,	657	Year of jubilee,	631
Winking with the eye, a sign of evil intent,	102	Work of Christ, prophetes respecting it,	291	Yoke, the seat of, the neck,	109
Wisdom, the gift of God,	382	Work of divine power, ml- racle a,	482	Yokes, emblem of,	526
Wisdom, means of attaining it,	385	World, non-conformity to the,	623	Zeal, obedience demands,	625
Wisdom of the world,	382	Worm,	24	Zechariah, commission to,	565
Witchcraft,	272	Worms, (disease,)	169	Zidon,	204
		Worship offered to Christ,	287	Zion hill, peculiar sacredness attached to it,	183

APPENDIX

Animals,	770	Idols,	770	Sabbath,	773
Disease,	770	Jesus Christ,	770	Work of the Spirit,	773
Death,	770	Jews,	771	The Church,	774
Family,	770	Law,	771	Character,	774
God,	770	Miracles,	772	Spirits,	774
Idolatry,	770	Blasphemy,	773	Tabernacle,	774

SYNOPSIS OF THE WORK.

AGRICULTURE.

LAND OF CANAAN,

Divided by *lot* according to the number of families, as commanded by Moses, and performed by Joshua at Shiloh.

TENURE OF LAND,

Held from God in perpetual *entail* on condition of military service,—returning, if alienated, to its original owner at the year of jubilee, or redeemable on certain conditions, in instances in Naomi, Naboth, etc.

TRANSFER OF LAND,

Bought in patriarchal times, and made over by *quarter* also in Jewish times.

SOIL OF CANAAN,

Rich, fertile, and well watered,—with hills, and valleys, and minerals underneath.

SPECIAL AGRARIAN ENACTMENTS,

Willful fire-raising punished by restitution, as also devastations of animals,—*landmarks* not to be removed,—growing crops might be plucked by the traveller, but not *cut* with a sickle.

CULTIVATION OF SOIL,

Assigned to Adam and to man, as the means of sustenance.

METHODS OF CULTIVATION,

Ploughing, performed by *oxen*, and in winter,—breaking up the *clods* and *fallow ground*; the symbol of reformation, of spiritual industry, and of rain.

SOWING,

Divers seeds not to be used,—often trodden into the soil by feet of animals;—a work of hope; and the emblem of increase and spiritual instruction.

PLENTY,

Often experienced to *an hundred fold*: the gift of God.

REAPING,

Corn cut with a *sickle* by *shearers* or *harvest-men*, and gathered into *sheaves*, *tares* into *bundles*,—a season of joy and of industry: the symbol of retribution generally in mercy and judgment.

GLEANING,

Corners of fields not to be reaped;—forgotten sheafs not to be fetched, but left for poor, instanced in *Ruth*.

THRASHING,

Done on *floor*, *thrashing-floor*, *barn-floor*, *corn-floor*, by a rod, or hoofs of unmuzzled cattle, *cart-wheels* or teetted instruments; straw and grain separated by removing with a *fan* or *fanners*;—chaff driven by the wind: symbol of judgment, etc.

GRASS,

For cattle, green and abundant, refreshed by rain, on house-tops short-lived, soon withered and used as fuel—*cast into the oven*: emblem of life, of prosperity, of the wicked, etc.

OTHER PRODUCTS OF FIELDS,

Beans, bulrushes, flags, flax, gourds, heath, lentiles, mandrakes, mallows, millet, reeds, rushes, rye, tares.

FAILURE OF CROPS,

Of grass,—a terrible visitation, as in days of Ahab;—*of grain*,—caused by inclement season,—by drought and wet,—by locusts,—by predatory enemies,—often very severe;—*hunger* or *cleanness of teeth*, urging to various repulsive elements of food, even during a siege to cannibalism, and producing blackness of skin, emaciation, fainting, and death: the symbol of spiritual destitution,—instances in the days of Abraham, Isaac, Joseph, of the Judges, of David, Ahab, Elisha, siege of Samaria, of seven years, foretold by Elisha, during siege of Jerusalem, after the captivity, in reign of Claudius Cæsar.

GOD'S CARE OF HIS PEOPLE

During famine, as in case of Elijah, often promised.

MEANS AGAINST FAMINE,

Granaries of Egypt filled by Joseph, and corn imported from other countries.

UNRECLAIMED LAND,

Dry, *desolate*, *waste*, and *howling*, not sown, *marshes*—often *wood* or forest, filled with wild beasts, and haunted by robbers;—noxious vegetation in it, thorns, thistles, nettles, briars, brambles, these also on scenes of ruin: symbols of spiritual sterility and desolation. For names of deserts and forests in Scripture, see under *Earth*.

ANIMALS.

CREATION OF THEM BY GOD,

Out of the dust of the ground, and *named* by Adam.

GOD'S PROVIDENCE OVER THEM,

In the necessary food and preservation of every one of them—exemplified at the flood, in Nineveh, etc., represented as *teaching* and *telling* of God, *honouring* Him, *erying* unto Him, and *seeking* their meat from Him.

WILD BEASTS,

God's scourge, while on behalf of his people, He makes with them a *covenant* and *peace*.

SUBJECTION OF THE INFERIOR ANIMALS TO MAN.

Appointed by God, effected by taming them, and exemplified in the killing of the lion by Samson, etc.

WILD ANIMALS.

Each noted for its own characteristic peculiarity, *Bear* for fierceness—*Behemoth* or Hippopotamus for great strength—*Boar* for wasting,—*Coney* for its inaccessible abode,—*Deer* for agility and beauty,—*Dog* for its filthy and predatory habits,—*Fox* for its smallness and cunning,—*Leopard* for its spotted hide, and swift and sudden spring,—*Lion* for its boldness, power, and terrific voice; an emblem of a mighty ruler, a powerful people, and Satan the adversary; an instrument of judgment in God's hand, as in the case of the disobedient prophet and the emigrants sent to Samaria;—*Leviathan*, or *Crocodile*, for its bulk, terrible appearance, and impenetrable scales,—*Unicorn* for its strength,—*Wolf* for its ferocity, etc.

PROPHETIC SYMBOLS FROM ANIMALS,

Lion denoting Assyria,—the *Bear* Persia,—the *Leopard* Greece,—the *beast diverse from all*, Rome.

HUNTING.

Prosecuted by means of the bow, and the net; illustrative of persecution.

FOWLS.

Birds marking the approach of summer by their *singing*;—*cage of unclean birds*,—nest built on the *branches* of trees, in rocks and in places inaccessible, an emblem of a place of peace;—*Bat*, *Buttern*, and *Cormorant*, alluded to as inhabitants of solitary and forsaken places,—

the *Dove*, an emblem of the Spirit of God;—the *Eagle*, distinguished for its powerful pinions, rapid flight, lofty nest, penetrating eye, and rapacity, illustrative of persecutors,—the *Hawk* as a bird of passage and prey,—the *Ostrich*, as timid and easily driven from its nest,—the *Owl* as the symbol of desolation,—the *Partridge* illustrative of the persecuted,—the *Peacock* as admired for its beautiful plumage,—*Poultry* noted for affection to their young,—*Quails* as birds of passage, which cross the Arabian desert,—the *Raven* as a bird of prey,—the *Sparrow* as common and little esteemed, *two sold for a farthing*,—the *Swallow*, and *Crane* as birds of passage,—their instinctive knowledge of the time of their migration employed as a reproof to Israel; and the *Vulture*, as filthy and rapacious, etc.

FOWLING,

Pursued by means of *snarcs*, *gins*, and *nets*.

FISHES,

Often employed for food; *Fishing* a common employment, prosecuted by means of *hooks*, *nets* and *drags*; illustrative of the work of Gospel ministers, and an emblem of the Assyrians carrying Israel away captive,—the fish-gate, a gate of Jerusalem.

REPTILES,

The *Dragon*, probably including several animals under it, represented as being of terrible and poisonous aspect, and frequenting ruined cities, rivers, and marshes; illustrating the malignity of the wicked one,—the *Frog* an object of disgust,—the *Horseleech* as craving for blood,—the *Worm* as bred in putrifying matter, as also in certain diseases; often alluded to in connection with the grave and illustrative of the punishment of the place of woe,—the *Serpent* described as *subtle*, *fiery*, *crooked*, deadly poisonous, and susceptible of being *charmed*, illustrative of the cunning of Satan,—the *Snail* found in damp and shady places,—the *Viper* in many respects similar, and often associated with the serpent.

INSECTS,

The *Ant* noted for diligence; *Bees* for their number and sting; illustrative of enemies numerous and formidable; valuable also for their honey, which is characteristic of Canaan, and often used for food,—the *Caterpillar* and *Locust* for their devastations and as a means of divine chastisement,—the *Canker worm* and *Palmer-worm* also a divine scourge,—the

Flea on account of its insignificance.—*Flies* for their swarms.—the *Gnat* for its proverbial smallness.—*Grasshoppers*, for their vast numbers, and individual smallness.—the *Hornet* for the severity of its sting, and as an instrument of Divine judgment.—*Lice* one of the plagues of Egypt.—the *Moth* for its silent destructiveness.—the *Spider* for its frail web; illustrative of the hope of wicked men, etc.

ANIMALS USED FOR LABOUR,

The *ass* for riding and work, persons of rank riding on *white asses*, wild asses regarded as untameable—the *camel* used on long desert journeys, the *swift dromedary*,—the *horse* which Israel was forbidden to multiply, used especially by warriors in early times, and in drawing the chariots of the great.—The *war steed*, characterized by strength, fleetness, and courage.—*Mules* employed in riding, horses of various colours, with their riders and chariots, used as prophetic symbols in Zechariah.

DISTINCTION OF ANIMALS INTO CLEAN AND UNCLEAN, FOR SACRIFICE AND FOOD,

Animal food given to Noah, etc., *blood* forbidden, and fat, animals unclean which had been killed by beasts, or died a natural death; *christian law*, and *conscience*, require abstinence from what may be doubtful to ourselves, or offensive to weak brethren.

ANIMALS CLEAN AND UNCLEAN IN THEMSELVES,

Quadrupeds clean which parted the *hoof*, and chewed the *cud*, unclean which did not part the hoof or chew the cud;—*h-shes* clean which had *scales* and *fins*, unclean which had not

scales and fins;—Clean fowls not formally described, but the unclean excepted by name; *creeping things*, clean in part, described and named, as the *locust*, *beetle*, *grasshopper*, etc., unclean in part described and named, as the *lizard*, etc.

THE HERD,

Cattle an important description of wealth in ancient times, the *calf* often fattened and killed as a luxury;—*Bulls*, fierce, *bulls of Bashan*,—the *Ox* used for agricultural labour, *unaccustomed to the yoke*, an image of impenitent men under divine chastisement; *statutes* appointed enforcing equity and mercy, pasture ground very extensive,—*dairy produce*, *Milk*, *Butter*, and *Cheese*, killing cattle for food frequently exemplified, and very often referred to in Scripture—the *Horn* frequently employed as an emblem of power, pride, protection, and as a prophetic symbol.

THE FLOCK.

Sheep—a common element of ancient wealth, kept for their wool and flesh, prone to wander, are illustrative of mankind going astray from God; symbols of innocence and helplessness, of a scattered people, and of Christ's followers under persecution—*Tending the flock* performed by the *sheepmaster* and household, similitude of the rulers and teachers of a nation and of Christ the Shepherd of souls;—*Multiplication of the flock*, a token of the Divine blessing.—*Wild goats*, inhabitants of inaccessible rocks and mountains,—the *domesticated* led in flocks by a *he-goat*—the milk and flesh valuable for food, and the *hair* employed in manufactures;—emblem of the wicked; symbol of Macedonia.

ARCHITECTURE.

ORIGINAL DWELLINGS,

Tents, used in part at least by the Antediluvians, by the Patriarchs, and by Israel in the wilderness.—*Materials* composing them, *cords*, *curtains* and *stakes*; figuratively applied to the earth, with the curtains of heaven above, and also to the body of man.

OCCASIONAL DWELLINGS,

Caves resorted to, for shelter, and in seasons of danger; caves mentioned in Scripture,—Makkedah, Adullam, Engedi, etc.

ORDINARY DWELLINGS,

Houses of various forms, *palaces*, *castles* and *cottages*;—*Foundation* metaphorically applied to the mountains, and to the world at large, illustrative of strength; a name given to Christ and his Apostles;—*Materials* usually

employed, bricks, stones, timber.—*Erection* was executed by carpenters, masons, etc.; used as a symbol of the increase of families, and of spiritual edification.

ORDINARY FORM OF HOUSES,

Walls so built as very much to seclude the building,—*Courts* uncovered, open spaces;—*Roof* required by the Mosaic law to be flat, and fenced with *battlements*, usually communicated with the house, and was often resorted to for the purpose of observation, for making public proclamation, and for retirement and prayer,—*Peter on housetop*.—*Pillars* employed for strength and ornament, symbolically applied to eminent men.—*Door*, *porch*, *gate*, the passage for entering and departing.—*Windows* for light,—the *Dial* for determining the hour,—the various apartments constructed so as to suit the various objects for which they are designed.

THE TENURE OF HOUSES.

In unvalled villages held on the same principle as in ordinary inheritance. — Houses in walled cities limited in respect to their redemption and restoration; *dedication* attended by certain ceremonies and privileges, — the thirtieth Psalm.

FURNITURE,

Beds sometimes richly ornamented, but ordinarily *couches* ranged round the walls of the rooms; used as an emblem of the grave; *bottles* made of leather or the skins of animals; instanced in Hannah, the Gibeonites, etc. — The *pitcher* used for carrying water, exemplified in the woman of Samaria. — The *table* used for meals and often used figuratively for the food itself as "*providing a table*." *Seats* (domestic) often formed simply of the sleeping couches folded up; — other household stuff consisted of pots, baskets, etc.

THE HEARTH,

Fires for *cooking*, and during the winter months for warmth; instanced in the hall of the high priest during the trial of Jesus; forbidden to be lighted on the Sabbath day. — *Fuel* of wood, thorns, dried grass, etc. — The *Candle* or *lamp* of oil usually kept burning during the night, and often employed as an emblem of domestic prosperity, but "*lamp put out*," the symbol of domestic adversity; *Leviticus* in houses and law about it.

CITIES,

Erected for security, for convenience in merchandise, and often from personal ambition,

— *names* given to them from that of the builder, from the object of the erection, or from some circumstance connected with the erection. Different kinds of cities specified, namely, *Royal, Treasure, Commercial, Chariot, Fenced Cities*, the walls of great strength, and provided at intervals with *watch-towers* and *battlements*; — *gates* sometimes constructed of brass, iron, etc., being places of concourse, spaces around them used for merchandise, and for judicial proceedings, often alluded to as the resort of the idle, — *Streets* and thoroughfares usually narrow in the east, — *Watchmen* employed to guard during the night; *elders* of the people appointed by Moses to act as magistrates; instanced in the history of Ruth.

CITY OF GOD,

Jerusalem, often called the *holy city*, so named from being specially the place of God's presence, the scene of his worship, and the convocations of his people Israel.

ARCHITECTURAL MONUMENTS,

Erected by good men to mark special manifestations of God's favour, as by Jacob at *Beth-el*, Moses at *Sinai*, Joshua at *Gilgal*, etc.

CITIES IN RUINS.

As the result of God's displeasure; often the subjects of prophecy, and often described as in the case of Babylon, Damascus, Nineveh, etc. *Rebuilding* of a city once in ruins is illustrated in the case of Jerusalem after the Babylonish captivity.

ARMY—ARMS.

HEBREW MUSTER.

Musters made by Moses in the wilderness, by Ehud and Gideon among the judges; by command of the States-general, and very frequently by the kings of Judah, and Israel, etc. Strange method of sudden summons employed by Saul.

STANDING ARMY,

Began by Saul, attempted by David, and completed under the kings. — *Foreign armies* often referred to as those of Egypt, Midian, Amalek, Philistia, Moab, Syria, Assyria, Ammon, etc. — *Allied armies* also often referred to in sacred history, as in the case of the kings of Canaan against Joshua, — Judah allied with Simcon, — Ammon with Syria, — Judah with Syria, — Judah with Israel, — Judah with Assyria, — Moab with

Ammon, and the league of the tribes with the cunning Gibeonites.

BANNERS,

Israel marching in the wilderness, had the *standard* of Judah, Issachar, and Zabulun on the east, Reuben, Simeon and Gad, on the south, Ephraim, Manasseh and Benjamin on the west, Dan, Asher and Naphtali on the north; sign of mustering nations, and the gathering of converts to Christ.

DISCIPLINE,

Founded on gradations of rank. the common *soldiers* being the mass of the army, and the *officers* in command, consisting of various grades, distinguished in different armies as, captains of thousands, captains of hundreds,

captains of fifties, captains of the host, captains of the guard, centurions, etc.

CONSTITUENTS OF ARMIES,

Infantry, *Cavalry* largely employed in foreign armies, but forbidden by Moses to Israel, lest they should traffic with Egypt,—*those who fought in chariots, pioneers, etc.*;—the Commissariat provided sometimes by voluntary contribution, and sometimes by compulsory levy.

WAR TRUMPET,

Employed in mustering the people and in directing them while under arms, commanded by Moses, used by Joshua at the siege of Jericho,—by Gideon,—by Nehemiah, etc.

VALOUR,

Often displayed in the troops, often in individual heroes, as in those who attached themselves to David, and in heroines, as instanced in Deborah,—*Challenges* to deeds of valour made by Caleb, calling to the assault of Kirjath-sepher,—by Jonathan to attack the Philistines,—by Goliath to meet himself, etc.

COWARDICE,

Evinced by Israel in the wilderness, when

they heard the evil report of the spies,—by Moab when they saw the numbers of Israel,—by the kings of the Amorites when they heard of the wonders which God had wrought for the tribes,—by the Roman guards at the sepulchre of Jesus,—promise made to Israel that their enemies would be panic struck before them, which was often fulfilled in their history.

ARMOUR,

Usually worn by soldiers in battle, used symbolically to denote the weapons by which the Christian may meet and successfully repel his spiritual foes, the defensive consisting of the *helmet*, for the head,—the *shield* fastened on the left arm, and used in parrying off the strokes of enemies, the symbol of divine protection,—the *coat of mail* fitted to the body to protect it—*greaves*, fitted round the legs to protect them,—the offensive consisting of the *bow and arrow*, the characteristic weapons of the Jews and foreign nations; image of terrible evil inflicted by man, as also of divine judgments,—the *dagger, darts, or javelin*, the *spear*, the *sling*, used by shepherds in defending their flocks, as well as in war,—illustrative of casting or expelling a people out of their own land, and the *sword* the most deadly of all the ancient weapons; the symbol of divine punishment and of human persecution.

BODY.

BODY.

Formed out of the dust—*fearfully and wonderfully made*—symbol of the Church, in its sympathetic unity; has an interest in Christ's salvation; grows in stature, and possesses senses, appetites, and organs.

CONSTITUENT PARTS OF THE BODY.

Flesh the name often given to the whole corporeal person, or to corrupted human nature, used to signify what is external, denotes humanity generally. *Bone*, name and index of blood relationship, often alluded to as the seat of pain, often applied to the dead body, as *bones of Joseph*. *Joints* said to be *loosened* in fear. *Skin* black, expressive of severe disease, *bones cleaving* to it denoting emaciation—*sinews* hardened, a symbol of obstinacy—*blood* often used to express murder as “the pollution of blood.” *Flesh and blood* an expression for humanity.

PARTS AND ORGANS OF THE BODY.

Are often alluded to and frequently employed by the inspired writers.

THE HEAD.

Hair its natural covering, often standing for the person or life itself, a natural symbol of chief or governor—bowed in token of reverence to God and respect to man—covered with dust a mark of mourning—*hoary*, a mark of age and venerable appearance—*baldness* a token of disease, grief, and reproach—tossed in token of contempt, anointed for refreshment, *one hair not falling to the ground* denoting perfect safety. *Beard* usually worn among the Jews,—*Forehead*, a spot on it marking public or official rank—*Face* bowed down in obeisance—*falling* on it the result of sudden or overpowering sensation—*To set the face* denoting steady purpose—*cheek*, to smite on it an act of haughty contempt—*ear* the organ of hearing, *to give ear* denoting attention—bad characteristics of the ear denoted by the epithets, *uncircumcised, stopped, not inclined*—*ear-rings*, a common ornament. *Eye* the organ of sight, and the source of tears; sometimes dimmed by age or sorrow; occasionally painted by women, exemplified in Jezebel, an *evil eye*

a mark of mean disposition—*winking* with the eye a sign of evil intent, *lighting up the eye* denoting begun or renewed attention; used as the symbol of intellect, reason, or opinion. *Nose* the means of breathing and the organ of smell, *breathing of the nostrils* metaphorically descriptive of divine wrath. *Mouth* used in speaking—*opening* it the sign of commencing a discourse—*laying the hand on it* a token of reverence—*smiling on it* an act of contemptuous anger. *Lips* used with a variety of epithets to express shades of character, as *uncircumcised*, *flattering*, *lying*, *joyful*, *burning*, *unclean*, etc.—used in Proverbs, especially to point out vices and virtues of character. *Teeth*, the organs of mastication, *gnashing* them a sign of agony, *gnashing with them* a sign of rage—the principal instrument of speech, like *lips* used with a variety of epithets denoting great diversity of character. *Throat* as the means of utterance compared in wicked men to a *sepulchre*—*neck* adorned with ornaments of needlework, chains of gold, etc., the seat of yoke, and the symbol of subordination—clashed in joy and grief, *hard* or *stiff* denoting obstinacy. *Shoulder* the seat of burden, badges of honour borne on it, as exemplified in Christ, on whose shoulder “the government shall be.” *Arm* the natural symbol of strength—*of flesh* denoting weakness—*hand* used in a variety of idioms, as,—*at hand*, *near in time* or space, “*by the hand*,” “*by means of*,” “*into*,” or “*in the hand*,” *into* or *in the power of*, “*from the hand*,” *from the*

power of; *to give the hand* the mark of amity; *hands* also used in a variety of idioms, to “*clap them*” expressive of sudden feeling—to “*lay them on*,” to take hold of, or to impart healing, spiritual office, or gift—to *lift* or *spread them* the posture of prayer—to *lift those of another* to comfort him—to *lift them against* one to rebel—to *join them* a sign of combination; *left hand* used with the right, in idiomatical expressions, denoting both sides—*left handed* persons noted for dexterity and precision of aim—*right hand* the symbol of power, and the place of honour. *Bosom* the seat of emotions, as joy, sorrow, etc.—*breast*, *smiting* it, expressive of intense grief. *Back*, *turning it* the sign of forsaking—*bowing it* of servitude—*loins* bound, and strengthened by the girdle, expressive of lineage or descent. *Heart* the seat of emotion—to *harden* it, to persist in disobedience, to *apply* it, to devote oneself to study. *Liver* called *glory* in the Hebrew Scriptures; *reins* or *kidneys*, figuratively, the seat of feeling—*bowels*, used in many places of Scripture, where in modern language, *heart* would be employed. *Thigh*, *putting the hand under it* a form of oath. *Knee*, *knelling*, token of obeisance to God or man—*leg*, *foot*, instruments of motion, therefore the symbol of personal action, purpose, etc.—*Feet* used idiomatically in various ways; “*under feet*,” token of subjection, “*at the feet*” close attendance on, or implied inferiority, “*falling at another’s*” feet an act of homage.

CANAAN.

ITS BOUNDARIES, ETC.,

As defined by Moses, extending to Egypt, the great (Mediterranean) Sea, the desert and the river (Euphrates); as defined by Ezekiel in vision, more limited and more nearly coincides with the territory generally possessed by the tribes,—noted for its hills and valleys, fountains and springs,—its wheat, barley, vines, figtrees, and pomegranates, and for its richness represented as *flowing with milk and honey*, etc.

PROMISE OF POSSESSION,

Repeatedly given to Abraham and the Patriarchs, to Moses, Joshua, etc., subsequent allusions to the same subject made by David, by the captives from Babylon, and by Stephen and Paul,—conditions of continued possession that the tribes should obey God and abstain from idolatry.

COMMISSION TO CONQUER THE LAND,

Given to Moses and renewed to Joshua,—the aborigines to be expelled, gigantic in stature, given up to idolatry with other kindred sins, and falling under the judgment of

God,—the expulsion accomplished by Israel under Moses and Joshua, acting under the *Captain of the Lord’s host*,—*prosecuted little by little*,—the original inhabitants who were spared being in the meantime placed under tribute,—the chosen people entering on the possession of cities which they had not built, and vineyards and oliveyards which they had not planted.

CHART FOR THE DIVISION OF THE COUNTRY.

Canaan proper, having the wilderness of Sin, etc., on the south, the great sea on the west, Lebanon on the north, and the Jordan on the east; the territory on the other side Jordan, having the Arnon on the south, the wilderness on the east, Hermon and Bashan on the north, and the Jordan on the west;—the territory east of the Jordan conquered under Moses, and allocated to two and a half of the tribes, the rest by Joshua, and given to the remaining nine tribes and a half.

THE SEVERAL INHERITANCES,

Allocated to the several tribes and families for the most part or altogether by *lot*, and

to Joshua and Caleb in pursuance of special promise.

METROPOLIS OF CANAAN,

Jerusalem anciently called Jebus, and long in the hand of the aborigines,—at length taken by David,—divinely selected as the centre of God's worship, and the scene of the national gatherings,—placed under the special protection of the Most High, and cherished by the people with the purest patriotism;—very frequently threatened and many times invaded by hostile armies, as by Shishak king of Egypt, Rezin king of Syria, Sennacherib king of Assyria, Pharaoh-necho, Jehoshaphat, and

by Nebuchadnezzar who destroyed it, and carried the people captive to Babylon.

RESTORATION,

Promised and eventually fulfilled,—but again its ruin predicted by Jesus, and accomplished by the Roman army.

JERUSALEM MYSTIC,

Described by Ezekiel in vision, and by John in the Apocalypse, detailing its vast extent, its holiness, its felicity, and its security in the presence of God, and holding it up to the hope of believers as the gathering place of the redeemed from the earth.

COVENANTS.

COVENANTS,

Used in reference to men to signify an agreement or *contract*, entered into deliberately and with solemnity,—in reference to God, signifying his solemn promise or engagement to those with whom he entered into covenant.

COVENANTS MENTIONED IN SCRIPTURE,

Between God and man, between man and man,—ratified by oath and sacrifice, and sometimes written and sealed,—instanced in Abraham, and in the princes, Levites, priests, and people of Israel, after the return from the captivity.

COVENANT OF SALT.

Salt an emblem of incorruptibility, and perpetuity.

BLOOD OF THE COVENANT,

Flowed from the sacrifices which were slain in ratification,—illustrated by Moses at the national covenant made by Israel in the wilderness, and by Christ in the covenant of redemption.

HUMAN COVENANTS,

Often mentioned in scripture, and entered into with great solemnity,—instanced in those of Abraham with Abimelech, Laban with Jacob, Joshua with the tribes, Jonathan with David, etc.

COVENANTS OF GOD WITH MEN,

Graciously revealed to successive saints with their respective and appropriate promises,—twice with Noah in reference to the flood:—with Abraham, conveying the gift of the land of Canaan, and the promise of the seed,—

with Isaac and Jacob and with similar promises; with Israel in the wilderness, and the promise of Canaan;—with Levi ancient the priesthood,—and with David—his throne being established forever in the mediatorial reign of Messiah.

GOD FAITHFUL TO HIS COVENANT,

Evinced by his faithfulness, his mercy, his covenant an *everlasting covenant*.

THE OBLIGATION TO KEEP GOD'S COVENANT,

Manifest from the kindness displayed in them, the danger of violating them seen in the threatenings, and in the judgments he has often inflicted, instanced very frequently in the history of the chosen people.

MEN MAKING COVENANTS WITH GOD,

Mentioned especially in seasons of special solemnity, of providential judgments and of religious revival, instanced in Israel in view of the approaching death of Moses, in view of the death of Joshua, and in the days of Josiah.

THE NEW COVENANT,

Made in Christ with believers, so called to distinguish it from the *old covenant* of Sinai,—spiritual and is founded on the *better promises*.

COVENANTS OF VARIOUS CHARACTERS.

Wonderful, made by God for his people, with the *beasts of the field, the fowls of the air, and with the stones of the ground, ruinous* those which godless men make in their vain imagination with death and hell; *unlawful*, those which Israel made with heathen nations.

DIET AND DRESS.

HUNGER,

Suffered by Esau,—by the army of king Saul,—by Jesus after his baptism,—by Paul in Damascus and at other times,—voluntarily borne by Abraham's servant,—by Hannah,—and by king Saul in his last extremity.

FASTING IN CONNECTION WITH RELIGION,
Often observed by individuals, families, and communities, when observed to be in the right spirit of *kindness* to fellow-men, almsgiving to the poor, etc., opposed to the fasting of the Pharisees.

FASTS BY DIVINE AUTHORITY,

Proclaimed by prophets and rulers in seasons of calamity, as in Joel, and Esther, in Nineveh,—sometimes proclaimed under pretence of piety, instanced in Jezebel.

EXTRAORDINARY FASTS,

Extending to forty days, Moses on the mount, Elijah on Horeb, and Jesus in the wilderness.

FOOD THE GIFT OF GOD,

Furnished from earth in his kind providence, emblematical at the same time of Zion's provision,—dependent on human industry in tilling the ground, in sowing the seed, and harvesting the products,—thanks therefore to be offered with prayer to God, that food may be blessed, as commanded by Moses, enjoined by Apostles and exemplified by Christ.

BREAD THE STAFF OF LIFE.

"*To eat bread*," the common term for taking food.

PREPARATION OF THE PRODUCE OF THE FIELD.

Often done in the simplest form, even eaten on the field as when the disciples plucked the corn, sometimes simply *parched*,—sometimes grinded into *meal*, and baked by females and slaves.

LEAVEN.

Generally used in the preparation of bread,—in its diffusive and assimilating nature likened to malice and wickedness, to corrupt manners and customs; also to false doctrine; prohibited for specific reasons in the bread used at the Passover.

OTHER ELEMENTS OF DIET, SUCH AS MILK,

BUTTER, CHEESE, HONEY, ETC.

[See under AGRICULTURE AND ANIMALS.]

FOOD MORE RARELY REFERRED TO

Leeks, onions, garlic, (Egyptian) beans, potage, fruit of the carob tree, figs, raisins, veni-

son, manna,—eating of human flesh threatened by Moses as an aggravation of famine, alluded to by the prophets, and instanced in the siege of Samaria.

THIRST,

Often mentioned in Scripture history—as in the case of Israel at Rephidim, Sisera in house of Jael, Samson at Lehi, and Jesus at the well of Sychar and on the cross, emblem of the awakened sinner's longing for spiritual blessings.

DRINK USUALLY PRESENTED IN A CUP.

This vessel, therefore, the emblem of a person's lot or portion—as *cup of salvation*, of *trembling*, of *astonishment*, of the *Lord's right hand*, etc.

EATING AND DRINKING,

Denoting generally to take a meal, instanced in the language of Elijah to Ahab—sometimes feasting and indulgence, instanced in Israel sitting down to *eat and drink* in connection with the golden calf.

BEVERAGES,

Various, *water* most common—*wine* frequently used, *strong drink*, *weak wine* called *vinegar* presented to Jesus on the cross, etc.; *corn* and *wine*, often associated as the means of sustenance, and *corn, wine, and oil* connected together, representing the produce of the field, vineyard, and orchard.

SOBRIETY,

Often directly enjoined, and frequently enforced by describing the evils of intemperance, namely, personal and bodily suffering, mental anguish, domestic strife and contention, spiritual insensibility, and if unrepented of, the curse of God in this world, and exclusion from the kingdom of heaven—instanced in Noah, Lot, and Nabab; unjust imputations in the case of Hannah, and by the Jews against Christ; and also against the apostles on the day of Pentecost.

MEALS.

Principally two—the *dinner*, generally light, and eaten in the forenoon; the *supper*, or principal meal, eaten at a late hour of the day; the former instanced in Joseph, and alluded to in the parable of the marriage feast—the latter in the feast in honour of Herod's birthday; postures observed in eating various, more generally recumbent, as exemplified by Jesus and his apostles in the Last Supper, John *lying in his bosom*.

FEASTS.

Provided on occasions of joy,—as *marriages, birthdays, etc.*—often referred to in the figurative language of the sacred writers, as emblems of divine blessings—instanced in that provided by Solomon for his servants; by Samuel for Saul; by Belshazzar for his lords and captains, etc.—invitations to feasts sometimes issued, of which our Lord advises that on receiving and using them the guests should study humility in selecting the *lower seats*.

DRESS.

First felt to be necessary by Adam and Eve—*fig-leaves*—the skins of animals slain in sacrifice, etc.

COLOURS OF DRESS.

Significant; *white*, of felicity, purity, and glory; *purple*, of royalty; hence in mockery one was put upon Jesus by Pilate; *black*, of mourning, as metaphorically expressed by covering the heavens with *blackness*; *various coloured*, of honour; usually, though not exclusively worn by kings daughters, and also instanced in the coat which Jacob gave to Joseph.

MATERIALS OF DRESS.

Wool, flax, silk, etc.; *soft raiment—fine linen*, embroidered garments—coarser being worn by the poor.

SPECIAL DRESSES,

Worn on special occasions—the names given to them expressive, such as the *garments of widowhood, prison garments, wedding garments, bridal attire, swaddling clothes, etc.*

JEWISH CLOTHING,

Made up of two robes; the *first* or inner, termed the *coat* or *tunic*; the *second* or outer, termed the *cloak*, which being gathered up formed the *lap* or *bosom*, on its being laid aside, the person

said to be *naked*, as David when he danced before the ark, and Simon Peter when Jesus came to him at the lake of Tiberias.

VARIOUS OTHER PARTS OF DRESS.

The *head dress, girdle* made of linen, leather, silk, etc., wrapped round the loins, for the double purpose of tucking up the loose garments, and for strengthening the *loins*, which form the weakest part of the body; hence the emblem of power or strength. *To gird up the loins* descriptive of readiness for travel, preparedness for labour, and emblematical of preparedness for Christ's coming—*shoes or sandals*, generally consisting only of soles tied over the foot with a *latchet*, put off on entering houses, and sometimes on other occasions in token of reverence, and untying of which was assigned to the lowest servants—the *veil*, important part of the female dress, used not only for covering the face, but for carrying objects, instanced in Rebekah and Ruth—*ornaments* consisting of rings, bracelets, earrings, jewels, worn by females, as were also used a profusion of perfumes of myrrh, etc.

DRESS IN MOURNING AND SORROW.

Strictly attended to, *ornaments* laid aside, or a rent made in the outer robe, instanced in Reuben in not finding Joseph, in Joshua and Caleb on hearing the report of the other spies, etc.—*sackcloth* put on, and *dust* cast upon the head as in case of Job and his friends, etc.

CHANGES OF RAIMENT

Often referred to and frequently mentioned as given or sent in presents, as Joseph to his brethren, Naaman to Elisha, etc., implying *washing*, instanced in Israel when the law was about to be given from Mount Sinai, also the *laying up* of clothing, stated to be sometimes *motheaten* in the wardrobe.

DISEASE AND DEATH.

DISEASE.

The token of sin, often painful, as instanced in Job and Hezekiah, sent by God, who gives comfort and hope under it,—affliction sometimes not improved.

ADVANTAGES OF AFFLICTION.

The afflicted person humbling himself, opening his heart to discipline, seeing the *hand* of God in his trouble, being more impressed with the evil of sin and experiencing that purification which is compared to *silver refined in the fire*.

DISEASES VERY DIVERSIFIED.

Expressed in Scripture more generally by *sickness* and *leanness*, more particularly according to their specific nature as *ague, boils, blindness, consumption, deafness, debility, demoniacal possession, dumbness, dysentery, emeralds, epilepsy, fever, fractures, gout, itch, inflammation, issue, lameness, leprosy, loss of appetite, lunacy, monomania, mortification, palsy, plague, skin disease, ulcers, worms*.

LAW OF LEPROSY.

Priest being judge of the symptoms.

PHYSICIANS,

Sometimes resorted to instead of the Lord, as Asa, and sometimes without any benefit, as the woman who had the issue of blood; the medicines and applications in use being balm, wine, oil, figs, &c.

OTHER MEANS OF CURE,

Miraculous power, as in the cures effected by Jesus and his apostles, praying over the sick; apart from miracle, disease sometimes incurable as in Jehoram; often alluded to by the prophets while exposing the spiritual maladies of Israel.

RECOVERY FROM GOD,

In His hand the issues of death—sometimes bringing back from the grave.

DEATH.

THE ORIGINAL SENTENCE,

Dust thou art and unto dust thou shalt return, pronounced by God upon our first parents after the fall, has descended also upon their posterity.

SHORTNESS AND UNCERTAINTY OF LIFE,

Illustrated by many emblems and comparisons—as a *pilgrimage*, a *sojourn*, a *step*, a *hand-breadth*, and described as *swifter than a post*, a *few days*, a *few years*, *grass*, a *flower*, &c.—its frailty appearing from many images and figures—as when man is said to be dwelling in a *cottage of clay*, to be *crushed before the moth*, &c.—Teaching us to be *watchful*, to be *redeeming the time*; to be preparing for death.

DEATH THE WILL OF GOD,

Asserted everywhere—He *wounds and heals*—Preparation for it, of various kinds—*secular*, having respect to the arrangement of worldly affairs—instanced in the instruction of Isaiah to Hezekiah; *solicitude for survivors*—instanced in Moses on behalf of Israel; *care about the*

body when dead—instanced in Jacob, Joseph, and old Barzillai; *spiritual*, having reference to a future world—instanced in all the saints.

HAPPY DEATH OF THE RIGHTEOUS,

Characterized by peace, hope, confidence in God, assurance, introduction into the *house of many mansions*, and, finally, participation in a blessed resurrection.

DEATH A GREAT CHANGE,

Body laid in grave, food for *worms*, returns to dust, the *individual* forgotten in the *house*, the *street* and the *city*, cut off totally and for ever from the world; hence said to be *gathered* to his fathers.

PREPARATIONS FOR BURIAL.

In *anointing* the body, as that of Jesus, or *embalming* it, as that of Jacob in Egypt, then wrapping it in *fine linen*, with *spices*, &c.

BURIAL,

The ordinary mode of disposing of the dead illustrated in every part of Scripture—body sometimes *burned*, as that of Saul and his sons—non-burial regarded as a disgrace, and sometimes a punishment.

MOURNING FOR THE DEAD,

Strictly attended to—instanced in the death of Sarah, Aaron, Moses, &c.; very frequently by hired mourners or *minstrels*, referred to by Jeremiah; *cutting* for dead forbidden; and mourning forbidden to the high-priest, or to such as were under the vow of a Nazarite.

BURIAL PLACES,

Of various kinds, in caves, under trees, in gardens, &c.—instanced in those of Abraham, Sarah, and Christ,—those of the kings of Judah in the city of David—*monuments*, heaps of stones, pillows, and erections, *whitened* at regular periods, employed by the Saviour as images of hypocrisy.

EARTH.

CREATION AND FURNITURE OF GOD.

In the *beginning*, arranged and beautified by Him, covered with vegetation, peopled with its numerous and diversified inhabitants, and fixed it as one of the orbs of space; illustrative of the Creator's wisdom and goodness, characterized by stability, variety, order and permanence; compared to a *building* having *foundation*, and as a *tent* whose curtains are the heavens above.

EARTHQUAKES AND VOLCANIC ERUPTIONS,

Often referred to, the former described as removing mountains, as carrying them into the midst of the sea, as shaking the earth out of her place, the latter represented as causing the mountains to *melt*, the hills to *smoke*, &c.

EARTHQUAKES MENTIONED IN SCRIPTURE.

At mount Sinai, in the wilderness,—in the stronghold of the Philistines,—at mount

Horeb on Elijah's visit to it,—in Uzziah's reign,—at our Lord's death,—at Philippi,—before the destruction of Jerusalem; images of civil commotions.

MOUNTAINS.

Characterized as being *everlasting, perpetual, ancient*, as the *pillars* of heaven, etc.

SUMMITS OF HILLS,

Scenes of retirement for prayer and meditation; instanced in Moses, when Israel fought with Amalek; scenes of observation, and scenes of idolatrous worship as everywhere illustrated.

PECULIAR SACREDNESS ATTACHED TO MOUNT ZION,

On account of its being the place of God's presence, hence called God's *holy hill*.

HILLS AND MOUNTAINS MENTIONED IN SCRIPTURE,

Are, Abarim, Amalek, Amana, Ammah, Ararat, Bashan, Beth-el, Bether, Carmel, Ebal, Ephraim, Esau, Gaash, Gareb, Gerizzim, Gilboa, Gilead, Hachilah, Hermon, Hor, Horeb, Lebanon, Mars' hill, Mizur, Moreh, Moriah, mount of the Amorites, Nebo, Olives, Paran, Perazim, Pisgah, Samaria, Seir, Shenir, Sinai, Sion, Sirion, Tabor, Zalmon, Zion, mount of Beatitudes, mount of Transfiguration, Agar, mountain of Myrrh.

VALLEYS,

Achor, Ajalon, Baca, Berachah, Bochim, Charashim, Elah, Eshcol, Gerar, Gibeon, Hebron, Hinnom, Jehoshaphat, Jericho, Jezreel, Jiphtha-el-Keziz, Lebanon, Megiddo, Moab, Rephaim, Salt, Shaveh, Shittim, Sidim, Sorek, Succoth, Zared, Zebaim, Zephathab, Valley of Vision, Fat Valleys, Valley of Dry Bones, Valley of Haman-gog.

PLAINS MENTIONED IN SCRIPTURE,

Breaches, Jericho, Jordan, Mamre, Moab, Shechem, Shinar, Tabor, Vineyards, Wilderness, Low Plain.

ROCKS,

Used for writing on, as referred to by Job; of shelter and refuge.

ROCKS MENTIONED IN SCRIPTURE,

Adullam, Bzeze, and Seneh, En-gedi, Etam, Horeb, in Kadesh, Oreb, Rimmon, Sela-hamma-lekoth, Ziz; for obvious reasons Rock is a frequent name of God and Christ.

DESERT,

Characterized as arid, desolate, *barren, solitary*, as scenes of danger, pathless, infested by ser-

pents and scorpions,—subject to scorching winds, blasts and whirlwinds.

DESERTS MENTIONED IN SCRIPTURE.

Arabian, or great desert, Bethaven, Beersheba, Damascus, Edom, En-gedi, Gibeon, Judea, Jeruel, Kadmeth, Kadesh, Maon, Paran, Shur, Sin, Sinai, Ziph, Zin, of the Red Sea, and that near Gaza.

ROADS,

Variously designated, *highways, byways, ancient paths, old ways*, etc.; used by travellers, frequented by robbers, and by beggars asking alms.

ISLANDS,

Representing in Hebrew poetry distant places, those mentioned in Scripture, Chittim, Claudia, Cyprus, Elishah, Melita and Patmos.

EARLY SETTLEMENT OF VARIOUS COUNTRIES.

Effected by the descendants of Noah, recorded in the tenth chapter of Genesis, and more particularly on the dispersion at Babel.

NATIONS MENTIONED IN SCRIPTURE.

Are *Amalek*, descended from Esau, *Ammon* descended from Lot, the *Amorites* one of the seven nations of Canaan, *Arabia* noted for its kings and merchandise, *Assyria*, chief city Nineveh, *Asia* a small district of Asia Minor, *Chaldea* sometimes named Sinar, chief city Babylon, *Bashan* on the east of the Jordan, sometimes named Idumea, *Edom*, descended from Esau, chief city Bozrah, *Egypt* named also *Sihon*, *Rahab*, the land of *Ham*, the house of bondage, *Elam* or *Persia*, *Ethiopia* a name given to several nations, *Galilee* the northern province of Palestine in the time of Christ, *Gog* and *Magog* subjects of prophecy, *Grecia*, chief cities in the days of the Apostles, Athens and Corinth, *Macedonia*, chief city, Philippi, *Italy* Rome, *Judea* the southern province of Palestine in the time of Christ, *Medes* and *Medi* in the distant east, *Midian*, *Moab* descended from Lot, *Ophir* famed for its gold, *Padan-aram* or *Mesopotamia*;—*Palestina* or *Philistia* long the nearest and bitterest enemy of Israel, *Phenice* on the coast of Syria, *Phrygia* in Asia Minor, *Samaria* the middle province of Palestine in the time of our Saviour, *Syria*, chief city Damascus,—*Turshish* noted for its shipping,—*Tyre* famed as the mart of nations and *Sidon* on the north-west border of Canaan.

DESTINY OF THE EARTH,

Predicted by the apostle Peter to consist in its destruction by fire at the second coming of Christ, and is urged as a reason for a diligent preparation for the coming of that day.

FAMILY.

FAMILY A DIVINE INSTITUTION,

God's blessing promised to it; on behalf of it prayers were offered—exemplified in Abraham, Jacob, David, etc.

CHILDREN,

The gift of God; sometimes asked of Him, as by Leah, Hannah, etc.: often promised as a blessing, as to Abraham, Sarah, the Shunamite, etc.; and in other cases.

- BIRTH,

A season of sorrow and anguish; also one of joy; sometimes attended by the death of the mother, as Rachel and the wife of Phinehas; accompanied by ceremonial observances in Israel; and an image of spiritual conversion.

BARRENNESS,

Regarded as a reproach; sometimes healed by prayer, as in Sarah, Rebekah, Hannah, etc.

BIRTHDAY,

A high festivity—instanced in Pharaoh, Herod, etc.—birth place, regarded with the warmest attachment—proverbially noted in its inhabitants for slighting those who had become prophets, instanced in Jesus.

CHILDREN NAMED,

At birth, instanced, etc., and at the time of circumcision, the name especially in early times being significant of circumstances connected with birth or in childhood—*Moses, Ichabod*.

NURSING,

Requiring much tenderness and watchfulness; descriptive of God's care of his people, the church's care of her members.—*Weaning* in ancient times deferred till an advanced period in childhood, was celebrated by a family festival—Weaning of Isaac.

YOUTH,

Characters early developed—Ishmael, Esau, Samson, etc.;—tenderly cared for by the Saviour—following their pastimes, playing in

the streets, piping and dancing in the *market place*, imitating the pursuits of manhood.

DEATH OF CHILDREN,

The sons of Eli, the son of the Shunamite, the children of Job, etc.; cause grief to parents—exemplified in David for Absalom—submission of Job.

FILIAL PIETY,

Exemplified in Jacob, Judah, specially in Joseph, etc.; enjoined throughout the Old and New Testaments; the violation of it severely threatened by God.

PARENTAL AFFECTION,

Expressed in various acts of endearment, as by Hagar, Isaac, etc.—Illustrative of the pity of God to his children.

PARENTAL AUTHORITY,

Accompanied by God's favour; neglect followed by God's displeasure—Exemplified in Eli; instruction of children in the law of God, and in the fear of God.

ADOPTION,

Natural, receiving the children of others into the family—*Spiritual*, admission into God's family, with a right to the children's food, instruction, chastisement, and inheritance, and likeness to Father in heaven.

FAMILY CIRCLES,

Distinguished by frequent and friendly intercourse; exposed to anxieties and cares, arising out of relative profligacy; *grief of mind to Isaac and Rebekah*, etc.;—Want of harmony, arising from selfishness, from pride, or from bigotry—Exemplified in the brethren of Joseph; *the son shall rise up against the father*.

DIMINUTION OF FAMILIES,

A sore judgment upon a land, as threatened by Moses, as often predicted by the prophets, and as realized in the successive wars of Israel, the captivity to Babylon, and the final overthrow of the nation by the Romans.

GENEALOGY.

GENEALOGY FROM ADAM TO NOAH,

Recorded in Genesis and Chronicles—and genealogy of his family.

ABRAHAM'S POSTERITY,

In Genesis and Chronicles—his children in the line of Ismael,—his sons by Keturah,—and his children in the line of Isaac and Esau

JACOB'S FAMILY,

At his first settlement in Egypt, named in Genesis, comprising threescore and six persons.

GENEALOGIES OF THE TRIBES,

The posterity of *Jacob by Leah*, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun,—*by Bilhah*, Dan and Naphtali,—*by Zilpah*, Gad and Asher,—*by Rachel*, Joseph, (Manasseh and Ephraim) and Benjamin.

SPECIAL GENEALOGIES,

Levi and the line of the priesthood—Judah and the line of the kings—King Saul—various families in Chronicles—the sacred orchestra, and of Ezra.

CENSUS OF THE NATION OF ISRAEL,

First taken at the commencement of their journeying in the wilderness, *secondly* on their entrance into Canaan, and *thirdly* by David, having reference to military objects forbidden by God, *Satan tempting the king*.

CATALOGUES,

Of the spies, in Numbers,—of David's heroes, in Chronicles,—of Solomon's officers, in Kings,—of Jews married to Gentiles, in Ezra,—of Ezra's fellow-travellers from Babylon, in Ezra,—of the Jews who returned from Babylon with Zerubbabel, in Ezra and Nehemiah,—of priests who returned from Babylon, in Nehemiah,—of those who dwell in the rebuilt Jerusalem, in Nehemiah.

G O D.

HIS EXISTENCE,

Proved by the beauty, harmony, and wisdom of the works of creation, denied only by fools! characterized by *majesty, immortality, felicity, unity, incomparability, and glory*.

HIS NATURAL ATTRIBUTES,

Spirituality, God is a Spirit, invisibility, forbidding all image worship, *eternity, infinitude, and incomprehensibility, omnipresence, power, omniscience*, possessing a perfect knowledge of everything present and future,—instanced in the revelations He has made—human thoughts, characters, actions, and circumstances, *immutability, I change not*.

HIS MORAL ATTRIBUTES,

Holiness,—holiness predicated, 1. of *persons*, His Spirit, Son, angels, priests, prophets, people—2, of *places*, His throne, heaven, dwelling-place, hill, mountain ;—3, *things*, His oracle, promise, covenant, law, Scriptures, calling, Sabbath, name,—*justice, truth, goodness, and mercy* according to which He deals with sinful creatures, manifested in the form of pity, *compassion, kindness, and longsuffering*—often the theme of divine promise, the ground of His people's confidence, and the frequent subject of their prayer and praise.

ANTHROPOMORPHISM,

Ascription to God in figure of what properly

belongs to man—of *human organs*, as the face, hand, arm, back, eyes, nostrils, mouth, and feet. 2. *Human feelings*, as repentance, sorrow, etc. 3. *Human appearance and motion*, instanced in the lives of Abraham, Moses, Solomon. 4. *Human voice* instanced in the communications made to Elijah and the prophets. Tokens of divine appearance—*Fire, light*, and sometimes by *darkness* conjoined, as when Jehovah appeared to Israel on Mount Sinai.

WORKS OF GOD,

1. *Creation*—the heavens and the earth with its furniture, population, and man. 2. *Providence* based on proprietorship, preservation, and protection. And, 3. *Redemption*.

(See under REDEMPTION.)

THE TRINITY.

The divine Being existing in perfect unity of essence, yet subsisting in three persons, having the same natural and moral perfections and the same majesty and glory—instanced in the apostolical benediction, in the formula of baptism, etc.

(For Divinity of Christ see under JESUS CHRIST.)

(For Divinity and Personality of the Holy Ghost, see under REDEMPTION.)

H E A V E N .

I.—1ST HEAVEN,

Or the region of the wind, clouds, rain, dew, thunder, lightning, hail, snow—agency of God.

WIND,

East wind the strongest—the *rough wind*, the *wind of the Lord*, spoken of as an instrument of divine power, as in the drying up of the water of the deluge, the dividing of the Red sea, bringing locusts upon Egypt, emblem of affliction; also of the unseen operations of the Holy Ghost; *four winds*, a proverbial expression for the four quarters of the heavens.

CLOUDS,

Characterised as *dark*, *thick*, *dropping*, *spreading*, *light*, etc., *pillar of the cloud*—emblematical of fleeting objects; also of multitudes, as applied to *sins*, *thick clouds*, cloud of witnesses, etc.

RAIN,

Refreshing the earth, satisfying the desolate ground, filling the *pools*; *former* rain in seed-time, *latter* rain on the approach of harvest, the subject of promise and of prayer, as by Samuel, Solomon, Elijah, emblematical of God's word, divine doctrine, righteousness, etc.,—*showers of blessings*.

DROUGHT,

A heavy calamity, causing the ground to be *chapt*, the plowmen to be ashamed, the pastures to be devoured, the heavens to be as *brass*, and the earth to be as *iron*, etc., a principal cause of famine, and often threatened in judgment on account of national sins.

DEW.

Refreshing to the grass and herbs, emblem of divine grace, of blessings descending upon Israel, and of the influences of the Holy Spirit.

HAIL AND SNOW,

Dreadful effects of *hail* upon the fields and vineyards, discomfiting armies, etc.; *snow*, emblem of purity.

THUNDER AND LIGHTNING,

From divine agency—the former said to be the utterance of *God's voice*, and the latter to be the *fire of God*, described as *shot*, *cast forth*, *sent out*, etc.; the twenty-ninth psalm.

SEASONS,

Seed-time and harvest, cold and heat, summer and winter, each with its own special characteristics—the seed-time marked by refreshing rain, the winter by dreariness, the harvest by joy, the summer by drought.

PROGNOSTICS OF WEATHER,

Clouds rising in the west portending rain—instanced in the prophet on Carmel; the north wind bringing *fair weather*, the south wind heat—the red, evening sky, the red, lowering morning sky.

II.—THE SECOND OR STARRY HEAVENS.

THE HEAVENLY BODIES.

Sun and moon, marking days, months, and years, emblem of perpetuity; the *stars*, noted for their number, their height, their beauty, their diversified brilliancy, awakening wonder, and prompting the question—*What is man?*

THE SUN,

At its *rise* clear, an emblem of prosperity; at noon, marking the *perfect day*—the heat of the *day*, emblem of the glory of Christ; sunset in west, metaphorically the season of old age or death.

LIGHT AND DARKNESS,

The *former* put for knowledge, happiness, and purity; the *latter*, for ignorance, affliction, and pollution,—emblem of the power and character of Satan.

DAY AND NIGHT,

Divided, the *former* into twelve divisions, called *hours*, counting from the rising to the setting of the sun, emblem of human life; *latter* divided into *four watches*, named, the *evening*, *midnight*, *cock-crowing*, and *morning*, emblem of death, and life's labour finished.

NAMES OF SOME OF THE MONTHS,

Nisan or Abib, Zif, Sivan, Thammoz, Elni, Tizri, Ethanim, Bul, Chisleu, Thebet, Sebat, Adar.

III.—THE THIRD HEAVENS,

Called the *heaven of heavens*, *paradise*, etc., the scene of God's glory, and the abode of Christ, angels and saints; Paul caught up to it.

IDOLATRY.

I.—OBJECTS OF FALSE WORSHIP.

1st. The *host of heaven*, the sun at its rising, and the moon as the *queen of heaven*; 2nd, *images or idols* made of gold, silver, stone, iron, and wood, *molten and graven*; 3rd, *men and spirits*; 4th, *inferior animals, birds, four-footed beasts and creeping things*—the golden calf, calves of Dan and Bethel.

II.—SCENES AND MODES OF IDOLATROUS WORSHIP.

SCENES.

Groves of trees,—*tops of hills*,—*roofs of houses, temples*, instanced in the house of Baal—temple of Dagon—the temple profaned by heathen altars, images, and idolatrous worship, introduced into Israel by Ahaz and Manasseh.

IDOLATROUS PRIESTS,

Taken by Jeroboam from the *lowest of the people* in Israel, imitating the true priesthood, wearing *ephod, robes, and broidered garments*.

RELIGIOUS WORSHIP PAID TO IDOLS,

Praying, burning incense, presenting sacrifice, swearing by them, etc.; indulgence in intoxication, lewdness, pretended inspiration, *cut themselves with lancets*—Baal's priests.

OFFERINGS PRESENTED TO IDOLS.

Sacrifices of slain beasts; also human sacrifices—sons and daughters made to *pass through the fire* to Molech, drink-offerings and meat-offerings, flour, oil, honey, corn, wine, etc.

CONSULTATION OF IDOLS,

With a view to ascertain the result of wars, journeys, and undertakings—a variety of forms of *witchcraft*, divination, necromancy, magic, sorcery, etc., placed on the same ground as idolatry by Moses, and pronounced to be vanity and delusion.

III.—NAMES OF IDOLS,

Mentioned in Scripture are—Adrammelech,

Anammelech, Nibhaz, Tartak, Ashima, Nergal, Succoth-benoth, Ashtaroth, Baal, Baalberith, Baulim, Baal-peor, Baalzebub, Bel, Berith, Chemosh, Chiun, Dagon, Diana, God of forces, Jupiter, Mercurius, Milcom, Molech, Merodach, Nebo, Nisroch, Queen of Heaven, Remphan, Rimmon, Tammuz, and the Unknown God.

IV.—SIN AND GUILT OF IDOLATRY.

The law *prohibited* the making of any image, *required* groves to be cut down, altars to be broken and overthrown, *forbade* the worship of images on any pretext.

PENALTY OF IDOLATRY.

Death by stoning—*spiritual judgments*, as God's curse, the hiding of His face, the destruction of the temple, with the discontinuance of its services, etc., and *national punishments*, as, war, famine, captivity, civil discord.

HUMAN PUNISHMENT OF IDOLATRY.

Inflicted by pious kings and others, with a view to extirpate it, instanced in Jacob, Gideon, David, Jehu, Asa, Hezekiah, Manasseh, Josiah, etc.

V.—INCONSISTENCY OF IDOLATRY,

The idols made by ordinary craftsmen, out of ordinary materials, being without consciousness or sense, or power of motion; early *prevalence* of idolatry, instanced in the family of Abraham—the *obstinate* attachment to idolatry, instanced in Israel worshipping the golden calf within sight of the glory of Sinai.

REMARKABLE INSTANCES OF OPPOSITION TO IDOLATRY,

Recorded of Naaman the Syrian, after he was cured by the prophet of his leprosy, of Shadrach, Meshach, and Abednego, and of others, of whom it is *predicted* that they will cast their *idols to the moles and to the bats*.

JESUS CHRIST.

I.—HIS DIVINITY.

I.—NAMES OF GOD GIVEN TO HIM.

The incommunicable name, *Jehovah*, the Lord (Jehovah) of hosts, the Lord (Jehovah) our righteousness, the mighty God, the true God, God blessed for ever, God our Saviour, King of Kings, and Lord of Lords, etc.

II.—HIS RELATION TO THE FATHER.

Described as God's Son, His *only begotten* Son, His *beloved* Son, His *image*, His *equal*, His *Shepherd*, His *fellow*; one with the Father, so that he who hath seen Him *hath seen the Father*, while on the other hand what belonged to the Father belonged to Him

3. ATTRIBUTES OF GOD POSSESSED BY HIM.

Eternity past as well as future, represented as having come down from heaven, having been before Abraham, having been with the Father before the world was, and as Alpha and Omega. *Omnipresence*, as with all his people to the end of the world, *Omniscience*, seen in His knowledge of circumstances of absent persons and objects, the heart, thoughts, motives, character, and dispositions of men—*unchangeableness*—the same past, present, and to come.

4. WORKS OF GOD ASCRIBED TO HIM.

In *creation*, having made all things *visible or invisible*,—in *providence*, upholding all things, in the *resurrection*, His voice obeyed by all in the grave, and in the *final judgment*, as before Him all shall give in their account.

5. DIVINE PREROGATIVES WIELDED BY HIM.

On earth forgiving sins, and from heaven sending down the Holy Ghost in a vast variety of common and supernatural gifts.

6. WORSHIP OFFERED TO HIM.

Ascription of glory and honour,—the presentation of prayer and praise, as foretold in prophecy, commanded also, practised in the church on earth, continued among the angels and saints in heaven, and never refused by Him.

II.—CHRIST'S HUMANITY.

Born of a woman, named man, and the son of man, the seed of woman—the seed of Abraham and David—a brother of mankind—a partaker of *flesh and blood*—having bodily parts and senses—having a human soul, as growing in stature, as hungering and thirsting, as subject to weariness and sleep, and as sympathising, weeping, dying.

III.—CHRIST'S MESSIAHSHIP PROVED BY PROPHECY.

1. PROPHECY ABOUT HIS BIRTH AND ITS FULFILMENT.

The place of his birth, the time of it, the supernatural manner of it,—born of a virgin,—his appearance in the Temple,—his descent from Abraham, through Isaac, Judah, and David,—the massacre of the children of Bethlehem,—and the refuge in Egypt.

2. PROPHECY ABOUT HIS CHARACTER AND ITS FULFILMENT.

His meekness; his lowliness, and his zeal.

3. PROPHECY AND ITS FULFILMENT ABOUT HIS WORK.

Prophet, a healer, a speaker in parables, a preacher of extraordinary wisdom and elo-

quence,—the characteristics of the territory, Galilee where he should commence and for the most part prosecute his ministry, a “*land of darkness and the shadow of death*.”

4. PROPHECY AND ITS FULFILMENT ABOUT HIS APPREHENSION, TRIAL, AND DEATH.

His triumphal entry into Jerusalem, rejection by men, opposition from the Jewish rulers, betrayal, silence during his trial, innocence, endurance of scourging, crucifixion, raiment divided by lot, bearing insults, dying between two thieves, being pierced with the spear of the Roman soldier, body without a bone broken, burial, resurrection and ascension to glory.

IV.—SOME POINTS IN CHRIST'S HISTORY.

1. BIRTH AND CHILDHOOD.

Recorded by Matthew, the espousal of Joseph to Mary, the appearance of an angel to him, the obedience of Joseph to the heavenly mission, his flight into Egypt with Mary and the child from the rage of Herod, their return on the death of that governor, and their taking up their abode in Nazareth,—Recorded by Luke, the appearing of an angel to Mary giving her promise of the Saviour, and informing her of the name he should bear, the meeting of Mary and Elizabeth the mother of John the Baptist, the birth of Jesus in Bethlehem, accompanied by a throng of angels in the neighbouring field, the announcement of the event to the shepherds, the circumcision on the eighth day, the visit to the temple, Simeon giving utterance to his prediction respecting the child, the growth of Jesus in wisdom and stature, and at the age of twelve years his disputation with the doctors in the temple.

2. CHRIST'S RELATIONS.

His mother and brethren occasionally attended on his ministry, other connections opposed his Messiahship, his fellow townsmen, for the most part viewing him, “beside himself,” taunted him as the carpenter, and the carpenter's son; in the estimation of Jesus, “his mother and brethren were those who did the will of his Father in heaven.”

3. HIS FORERUNNER, JOHN THE BAPTIST.

Predicted under the name of *Elijah*, to prepare the way of the Messiah, promised to Zacharias his father in the temple,—spent his youth in retirement,—entered on the ministry at the river Jordan,—drew around him multitudes, described by Jesus as the greatest of prophets, as a burning and shining light, and as a faithful witness he testified to the pre-existence of Christ to his divine excellence, and to his authority and power to

baptize with the Holy Ghost, continuing faithful to death, he was imprisoned and beheaded by Herod.

4. CHRIST'S BAPTISM.

At Jordan by John, accompanied by the descent of the Holy Ghost, and by a voice from heaven.

5. FAME OF CHRIST'S PREACHING AND MIRACLES.

Crowds waiting upon his ministry, often from a great distance,—astonishment and wonder among the people at what they saw and heard.

6. CHRIST'S UNWEARIED ACTIVITY.

Labouring in every variety of circumstances, preaching on the mountain, in the plain, in the temple,—in the synagogue,—on the sea-side,—in the ship,—in the city,—the town, and the village.

7. CHRIST'S PERSON AND WORK OFTEN MISUNDERSTOOD.

Seen in the conduct, and the language of all classes, the disciples, the priests, the rulers, the common people arising from ignorance, national prejudice, and self-righteous pride.

8. CHRIST OFTEN OPPOSED AND REVILED.

By enemies endeavouring to entangle Him in his sayings, throwing odium upon him as being of Nazareth, representing him as a companion of sinners, a glutton and a wine-bibber, and as working his miracles by Satanic agency.

9. CHRIST PERSECUTED AND CONSPIRED

AGAINST,

By the *Pharisees*, the *Herodians*, the *chief priests* and *rulers*—to lay hold on him.

V.—VARIOUS SCENES OF CHRIST'S MINISTRY.

1. TEMPTATION IN THE WILDERNESS OF JUDEA,

By Satan for forty days.

2. LABOURS AND TRAVELS OF JESUS IN VARIOUS PARTS OF THE COUNTRY.

In the districts of Judea, Samaria, Galilee, and beyond Jordan, in the cities of Jerusalem, Capernaum, Bethsaida, Caesarea, Philippi, Sychar, Nazareth, etc., preaching the Gospel, confirming His commission by miraculous works, calling, ordaining, instructing His apostles, etc.

3. SOLEMN ENTRY INTO JERUSALEM,

Riding on an ass's colt accompanied by multitudes strewing the way with branches of palm trees, and filling the air with exclamations.

4. THE LAST PASSOVER,

Observed in an upper room, by Jesus and the twelve Apostles, after which the ordinance of the Lord's Supper was instituted probably in the absence of Judas who had *gone out*.

5. TREACHERY OF JUDAS,

Bargaining for *thirty pieces of silver* to hand over Jesus to his enemies, and approaching his master with a kiss the symbol of friendship, he betrayed him, afterwards smitten with despair, he committed suicide.

6. APPREHENSION OF JESUS,

Designed by the chief priests, scribes, and elders,—Jesus in Gethsemane the scene of sorrow,—in an agony,—His sweat as great drops of blood,—Judas with a band coming into the garden, apprehended him.

7. HIS TRIAL,

First before the Sanhedrim, the charge against him being blasphemy, the witnesses false, suborned, and contradictory, sentence of death pronounced. *Secondly* before Pontius Pilate the Roman governor, the charge sedition, and the sentence clamorously demanded was crucifixion.

8. HIS DEATH.

Suffering manifold indignities, spat on, buffeted, smitten on the head, crowned with thorns, arrayed in a purple robe, worshipped in derision, and ignominiously crucified on Calvary nigh to Jerusalem, between two malefactors, attended by supernatural darkness, an earthquake,—rending of the veil of the temple,—and the opening of the graves of saints,—witnessed by the women of Galilee, John, and Mary the mother of Jesus, the Centurion and Roman soldiers, and by many of the Jews,—still mocked on the cross,—He presented his prayer on behalf of his persecutors,—his promise to the thief,—his charge to John,—his complaint of thirst,—his attestation of his work being finished, He commended his spirit into the hand of His Father—His death designed as an atonement in the room of sinners,—effected according to the determination of God through the instrumentality of the wicked Jews,—variously regarded as foolishness—a stumblingblock, or as the wisdom of God.

9. HIS BURIAL.

The body procured from Pilate—was taken down from the cross—wrapt in fine linen with spices, and laid in a new tomb—the persons who took part in it being Joseph of Arimathea, Nicodemus, etc.

10. HIS RESURRECTION.

The tomb secured by a great stone rolled to

the mouth of it—sealed and guarded by a detachment of Roman soldiers,—was opened on the morning of the third day by an angel descending from heaven—Jesus rising again to life—the event *proved* by the subsequent appearance of Jesus to Mary Magdalene, to the other women from Galilee, to the disciples on their way to Emmaus, to the ten on the same evening, to the eleven on the following Lord's day, at the sea of Tiberias and on a mountain in Galilee, and by his frequent and familiar intercourse during a period of forty days—resurrection proving—his work was finished—approved—the Father *giving as first-fruits the hope of a resurrection to all his people.*

11. THE ASCENSION.

On the Mount of Olives, and in the presence of His followers, in the act of blessing them, separated from them—seen to ascend and enter into a cloud, the disciples gazing after Him, addressed by two angels, who gave promise of His return again to earth, ascension necessary for the gift of His Spirit, the preparing of heaven for His followers, and making continual intercession for them.

VI.—CHRIST'S CHARACTER.

Humility—intercourse in social life, friendship, instanced in the case of the family of Bethany, unostentatious manner in which He

went about doing good, our example in purity, in meekness, in self-denial, in patience, and in love.

VII. CHRIST'S OFFICES.

A PROPHET.

Confessed under the designations of *prophet of Nazareth, the prophet of the Highest, the prophet that should come into the world, a great prophet, a prophet mighty in word and in deed*, names verified in retelling of false Christs, the downfall of Jerusalem, the treachery of Judas, Peter's denial, His own Apprehension and Death, Burial, and Resurrection, etc.

CHRIST'S OFFICE AS A PRIEST. (See REDEMPTION.)

CHRIST'S OFFICE AS KING.

King of Zion, King of righteousness, etc., His Kingdom being universal, eternal, supreme, yet subordinate to the Father, His mission being to glorify the Father, and to finish the work which the Father gave Him to do; exercising this office, accomplishing the conversion, sanctification, and glorification of His people—the subjugation of his enemies at the last day, sitting as Judge of the righteous and the wicked, with full power to acquit and justify the one and condemn and punish the other.

J E W S.

ORIGIN OF THE JEWISH NATION.

Traced to Abraham; called a *people above all others, a holy nation, a kingdom of priests*; selected not because better, or more numerous than other nations, but simply of sovereign grace.

HIGH PRIVILEGE OF THE JEWS.

Covenant with God,—dwelling in his land,—protected by his favour,—enjoying the services of his tabernacle,—the ministrations of His priests, and the teachings of His prophets.

ISRAEL IN EGYPT,

Subjected to cruel bondage, described as a state of *oppression, an iron furnace, a rigorous service*, but seen and cherished by God; greatly increased in number.

COMMISSION OF MOSES,

Given by God at the burning *bush* to demand the release of the tribes; executed by doing signs and wonders, calling down plagues upon Pharaoh and his people—eventually leading forth the chosen people to the land of promise.

THE EXODUS.

Six hundred thousand marching out of Egypt, besides women and children, accompanied by a *mixed multitude*, along with flocks and herds; achieved by the power of God; Egyptian pursuers drowned in Red sea.

SUBSEQUENT RELATION OF THE JEWS TO EGYPT,

Forbidden to look back to it, to traffic with it—to form alliances with it—Egypt a bruised reed to trust in, yet in the wilderness Israel often seeking to return to it.

ISRAEL IN THE WILDERNESS,

For forty years, by the way of the Red sea, Edom and the plains of Moab, led by Jehovah in the pillar of the cloud, fed by manna, and water from the flinty rock, defended from enemies by the *Captain of the Lord's host*.

SINS IN THE WILDERNESS,

Murmuring against God, and against Moses and Aaron; committing fornication; with the exception of Joshua and Caleb, the entire

generation, above twenty years of age, which left Egypt in the wilderness, dying.

ISRAEL IN CANAAN,

Conquering the land, destroying thirty-one kings, settled in it, enjoined to separate themselves from all other nations, were forbidden to make covenant with them.

THE SAMARITANS,

In one of the provinces of Palestine in the time of our Lord, descended from a colony sent by the king of Assyria during the captivity; at first entirely idolatrous, but afterwards mingled the ceremonies of the Jews with their idolatrous rites; held in great aversion by the people of Israel.

WICKEDNESS OF THE JEWS,

Forsaking the worship of God, and turning to the worship of idols, in following the customs of surrounding nations, and forming alliances with them, in "*hardening their neck*," and in disobeying the statutes of Jehovah; famine, and pestilence, and war sent upon the people, God "*forsook His dwelling place*," and sent the people into captivity.

ISRAEL IN CAPTIVITY,

The ten tribes conquered by Shalmaneser king of Assyria, and carried to Halah, Habor, etc.; Judah, by Nebuchadnezzar king of Babylon, and carried to Chaldea, where they remained for seventy years.

CONDITION DURING CAPTIVITY,

Their land mourning in solitude, Jerusalem *sitting in widowhood*, Zion covered with a cloud, and the other cities of the land as a wilderness, the people in captivity as *weeping* by the rivers of Babylon.

THE PRESERVED REMNANT,

With the promise that they should be gathered again, restored to their own land, and there again *take root*, animated by the hope of deliverance, and by the expectation of seeing their temple again built up.

RETURN FROM CAPTIVITY,

Accomplished by the proclamation of Cyrus, who had taken Babylon, granting liberty to

the captives to return and build Jerusalem, in conformity with which many went back.

(REBUILDING OF JERUSALEM, *See under* CANAAN.)

OPPOSITION TO THE RETURNED TRIBES.

From the Samaritans, false pretences of friendship, false representations to the king, and active opposition to the undertaking.

FINAL DISPERSION OF THE JEWS,

Predicted by Moses as the consequence of persisting in disobedience, by Christ as the consequence of rejecting him—was accomplished by the Romans under Titus when Jerusalem was destroyed, the Jewish polity broken up, and the people *scattered* over all nations.

PROPHECIES REFERRING TO AND ILLUSTRATED IN THEIR HISTORY.

Having allusion to the enemies of Israel, to captivity, to a return from it, to the joy attending such a return, to the enlargement of the nation, to Zion attired in beauty, to the Church of Israel as the *light of the Gentiles*, etc.

PROPHECIES RESPECTING THE GENTILES AS THE SUCCESSORS OF THE JEWS.

The heathen as the Messiah's inheritance, all nations flowing to the temple, the isles waiting for God's law, incense being offered from the rising to the setting of the sun, etc.

JEWISH FAITH AND JEWISH PREJUDICE.

Seen, the *former* in the converts on the day of Pentecost, and in the numerous converts to the gospel which were gathered by the apostles from all ranks, the *latter* seen in the obstinacy and zeal with which the nation at large maintained the perpetual obligation of the ceremonial law, instanced in Peter's preaching to Cornelius, in the church at Antioch, in the synod at Jerusalem.

THE CHURCH AMONG THE GENTILES,

Made up of believers from all nations, *Paul, the Apostle of the Gentiles*.

FINAL INBRINGING OF THE JEWS,

Involved in God's promise to Abraham, often the theme of prediction by Isaiah, repeatedly foretold by Paul.

L A W.

II. LAWS PROTECTING LIFE.

MURDER,

Forbidden, by God to Noah, by the law of Moses, by Christ, and by the Apostles—often

committed in purpose or fact. Cain, David, Pharaoh.

HUMAN PENALTY AGAINST MURDER.

Life for life without mercy.

DIVINE PENALTY.

Punishments natural and supernatural—in this life and in the life to come.

MALICE THE CAUSE OF MURDER.

Hatred of Esau towards Jacob,—of the brethren of Joseph towards him—of Haman towards the captive Jews—of Saul toward David—and of the Rulers of the Jews towards Christ.

MURDERS WERE PREVENTED,

By Rebekah, the midwives of Egypt, Jonathan, and by the Spirit of God informing Elisha of the designs of Ahab.

INQUEST,

Made in case of the death of a person taking place in circumstances of suspicion, devolved upon the elders of the nearest city,—attended by a special religious ceremony.

MANSLAUGHTER,

Or the death of a person undesignedly, that is, as expressed by Moses, not in malice, nor by the use of a lethal weapon, nor by lying in wait—the person implicated required to flee to one of the cities of refuge, or be exposed to death from the nearest kinsman or the *avenger of blood*.

CITIES OF REFUGE,

Situated three on each side of the Jordan, furnished an asylum for the manslayer till the death of the high-priest, when he might return again to his inheritance, meanwhile not to pass beyond the sacred boundary on risk of death.

LAW REGARDING ASSAULT.

Awarded death for smiting a father or mother, in other cases recompense for injury done, sometimes a fine in money, and generally retaliation—*eye for eye*.

LAW GUARDING PROPERTY.

THEFT.

Forbidden; its penalty the restoration of the thing stolen, and adding to it, two, four, or in some cases seven fold.

COVETOUSNESS,

Source of theft; is described in Scripture as being *greedy of gain, running greedily after the error of Balaam*; forbidden as *idolatry*—instanced in Ahab and Jezebel—various kinds of it.

KINDS OF DISHONESTY.

False weights and measures, bribery.

LAW OF FIXED PROPERTY,

Involving peculiar rights of primogeniture

and entail, extending to daughters, on certain conditions, as well as sons.

LAW OF DEBT.

Regulations respecting the recovery of it, the remission of it, pledges in security of it, cautionary, etc.; many allusions to it in Scripture; *the borrower as servant to the lender*.

LAW OF MASTER AND SERVANT.

Superiority of master—contracts—Abraham, Mephibosheth, and Solomon, and their servants—servants good and bad; the former, *wise and faithful*; the latter, as stubborn, unfaithful, and filling their master's houses with violence.

VI. ANCIENT SLAVERY.

SLAVERY,

Or service rendered among the patriarchs, under the kings, in the days of Christ and his apostles, and in foreign nations as well as in Israel.

LAW OF SLAVERY, OR BOND-SERVICE,

Forbidding all trading in the persons of men, stealing of a Hebrew punished with death,—the heathen alone held in bond service, the Hebrew, if so held, might redeem himself, at all events became free on the year of jubilee, and whether Hebrew or stranger, servants were to be kindly treated by their masters.

NEW TESTAMENT PRECEPTS TO SERVANTS.

Obedience to masters, *singleness of heart*, performance of duty, *not with eye service as men-pleasers*; allusions as when Christ's people are called servants of righteousness, as *made free by the truth*, and when the world is spoken of as the *servants of sin*, and as being *under the bondage of sin*.

POOR LAW.

POVERTY.

An inevitable state of society—*the poor shall never cease out of the land*; *the poor ye have always with you*.

BEGGING ALMS.

In thoroughfares and places of public resort, as at the gate of the temple, and of rich men's houses, the wayside.

RICH AND POOR.

Often alluded to in their appropriate characteristics; the former, as *strong, honoured, answering roughly*, and having many friends; the latter, *using entreaties, being hated*, and being separated from their neighbours.

GOD'S CARE OF THE POOR.

Maintaining their right, being their por-

tion, fulfilled, in providing for them, and in making them *rich* in faith.

LEGAL SUPPORT FOR THE POOR.

The gleanings of the harvest field, of the vintage, the tithe of the third year, and the spontaneous productions of the seventh.

SUPPORT FROM BENEVOLENCE.

Almsgiving enjoined—characterized, when rightly performed, by being done *freely, readily, and unostentatiously*.

VIII.—ADMINISTRATION OF LAW.

JUDGES.

Appointed by Moses; afterwards in all the cities of Israel—were set to hear the causes of the people, to dispense *righteous judgment*, neither respecting the persons of the rich nor favouring the poor, noted as *fearing God, hating covetousness*.

WITNESSES.

Required to be faithful, considerate, and conscientious; in number at least *two or three*; sometimes false, instanced in the trial of Jesus.

LAWGIVER.

Persons employed in transcribing and interpreting the law of Moses, in later times, orators or lawyers, employed in pleading before judges, instanced in Tertullus.

TRIBUNAL.

In ancient times set at the gates of cities, as in Ruth; in latter times in halls, as the judgment hall of Pilate, set for deciding in controversies, involving accusation, defence, and appeal.

PUNISHMENTS.

Imprisonment sometimes with *fetters and stocks*—Paul at Philippi; *scourging*, which, however, might not be inflicted on a Roman citizen, and limited by Mosaic law to strokes *forty, save one, retaliation, fine, stoning, the sword*.

CAPITAL PUNISHMENTS OF FOREIGN NATIONS.

Hanging, instanced in Haman,—*burning alive*, the sentence pronounced upon Shadrach, Meshach and Abednego,—*exposure to wild beasts*, instanced in Daniel,—*cutting asunder*, threatened by Nebuchadrezzar to his wise men,—*decapitation*, instanced in John the Baptist, and *crucifixion* inflicted upon the Saviour.

MAGISTRATES.

JUDGES OR OFFICERS.

Governing Israel between the time of Joshua and that of Samuel, the office not hereditary, but the men raised up, qualified, and appointed by God when the circumstances of the nation called for them, usually invested with extraordinary powers, and continued as the supreme magistrates of Israel for the space of four hundred and thirty years.

KINGS.

Sometimes chosen by God, who had also the formal approval of the people, as Saul and David, with whom God covenanted that the *throne* should be his, descending in his family in the line of Solomon; also Solomon by immediate revelation and appointment.

KINGS OF JUDAH.

Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah, Joash, or Jehoash, Amaziah, Uzziah or Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

KINGS OF THE TEN TRIBES.

Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash, or Joash, Jeroboam the second,

Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea.

OTHER KINGS MENTIONED IN SCRIPTURE.

Hanun and Nahash, kings of Ammon, Hazeael, Ben-hadad, and Aretas, kings of Syria, Cyrus, king of Persia, Darius the Median, Herod and Agrippa, kings of Judea, and Tiberias, emperor of Rome.

ANOINTING, CORONATION.

Conducted with great pomp, the pouring of oil on the person consecrated, sounding of trumpets, the *shouts* of the people, *God save the King*, the congratulations and good wishes of officers, men of rank, and neighbouring kings, accompanied with general festivity, among the people, instanced in the coronation of Solomon, etc.

ROYAL DRESS, DIGNITY, AND ETIQUETTE.

Punctiliously attended to, the *throne* was very magnificent in the case of Solomon, the *crown* was sometimes of massive gold and precious stones, instanced in that of David, the *seceptre* also of gold, instanced in the book of Esther, and the royal *robes* were of great magnificence.

POWER AND PREROGATIVE.

With little limitation, extending to the power of life and death, the making of peace or the declaration of war, the levying of armies, and the collection of taxes, rulers often surrounded by flatterers, as the young men who gave counsel to Rehoboam.

CHARACTERS OF KINGS.

GOOD.

Their throne being established by righteousness, scattering wicked men, examples in David, Asa, Jehoshaphat, Amaziah, Azariah, Jotham, Hezekiah, Josiah, Rehoboam (for a time), and Uzziah.

BAD KINGS,

Causing the people to mourn—examples in Solomon, in some things, Abijam, Nadab, Baasha, Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Jehoash, Zechariah, Ahaz, Jehoram, Jehoiachin, Manassch, Jeroboam, Pekah, and Pekchiah.

KINGLY VICES,

Luxury, pride, flattery, falsehood, avarice, tyranny, and idolatry as in Jeroboam.

DUTIES,

Arising from the compact, real or implied, between the king and the subject—devolving upon both parties—*he that ruleth over men must be just. Honour the king.*

TAXES,

Were levied upon the people as by Pharaoh, the kings of Israel and Judah, the Roman Emperor, etc.,—*royal revenues* and lands as in days of Solomon—gathered by *tax collectors* as the publicans who collected the Roman tribute from the Jews.

OFFICERS OF STATE.

Under the king, executed the offices of government, described as being over the host—over the tribute—over the house, etc., as being recorders, scribes, wise men, counsellors, companions of the king, etc.

TREASONS AND REVOLUTIONS

Rebellion forbidden and loyalty enjoined and enforced—repeated instances of rebellions, revolts, revolutions, regicide, and even the extinction of a royal family.

M A N.

BIRTH.

See under FAMILY—APPETITES AND ORGANS, see under BODY—FRAILTY AND MORTALITY, see under DISEASE AND DEATH.

MAN SPIRITUAL.

His first estate *holy*, made in *God's image* and his first abode in *Eden*—subsequent allusions to Eden's beauty by the sacred writers.

THE FALL.

Adam's sin and exile from Eden; *therefore he drove out the man*—labour and mortality in the curse—bread to be eaten in sweat of brow—*by one man sin came*—human depravity declared to be great, universal, hereditary, early manifested—seen in sins of every class, wilful violation of God's law, and in spite of all his warning—the Apostle's account of the inner combat—*what I would, that I do not*.

DELIVERANCE FROM THIS FALLEN STATE,
See under REDEMPTION.

MAN INTELLECTUAL.

The evil of ignorance great—blessing of wisdom and its responsibility—*a wise man is strong*—instances in Solomon and Daniel—the wisdom of the world crafty—of no avail before God—wisdom God's gift as seen in Solomon's dream—yet imperfectly possessed by man, *we*

see through a glass darkly—earnest efforts to obtain it—*seek for her as silver*. Wisdom personified in Book of Proverbs.

FOLLY.

Its mischief—contrasted often in Proverbs with Wisdom.

MEANS OF OBTAINING WISDOM.

Counsel—questioning, many instances of it in Scripture.

MAN'S MORAL NATURE.

The pursuit of happiness—*vanity of vanities*, etc.

SECULAR DUTIES.

Industry, diligent in business, idleness and its baneful results—*vineyard of sluggard*—*lion in way*—wealth, God's gift, but not to be coveted; treasure in heaven, earthly riches often ill-acquired, of small value in many cases, and very precarious—*riches fly away as an eagle*—dangers of wealth—ostentation—pride—*one thing thou lackest*.

EMOTIONS.

Sorrow, patience, pride and its ruin, humility, contentment, joy, hope, anxiety, murmuring.

RELATIVE EMOTIONS,

Anger, revenge and its sinfulness, envy, sin-

cerity of dealing and speech, hypocrisy, strife, meekness—equity, gratitude and ingratitude, love—*first and great commandment*—*second like unto it*—sympathy, forgiveness of injuries until *seventy times seven*—duty of setting a good example—bad example to be avoided.

MAN SOCIAL.

Original equality—*rich and poor rest together*; solitude in various forms, neighbourhood, friendship—David and Jonathan—false friends—evil company to be shunned—influence of piety and of sin upon others.

TRAVELLING.

*Places of residence—farewell—with a kiss—*journeying singly and with flocks and herds—*means of travel—scrip and staff—meetings—refreshments, hospitality, feet washed, and salutation of peace—provision for the asses—stay, abide with us—*frequent injunctions that strangers be well treated—God's tender care over strangers and travellers—the return to home and its joy, *David returned to bless his house.*

MAN'S DESTINY.

Old age—*gray hairs—length of days* a blessing—instances of longevity before the flood and among the patriarchs—the aged to be treated with great respect—signs of age—dimness of

vision, deafness, want of heat—*old and gray headed*—(see under *Bony*) weariness of life and peculiar instances of it—*snicide* in Samson, Saul, Zimri, Ahithophel, and Judas.

DEATH, BURIAL,

(See under *Disease and Death*).

RESURRECTION.

A prominent doctrine of Scripture—the work of God—special proof in Christ's resurrection—Sadducean objection and its refutation by Jesus.

THE JUDGMENT,

Solemn, certain, universal, and impartial—throne set and books opened—allusion to its awful phenomena—*earth burnt up*, and heaven passing away.

HEAVEN.

A state of happiness and glory—*fulness of joy—of immortality—eternal life*, enjoyment of the divine presence—its special occupation being praise.

HELL.

Place of finally wicked—of intense anguish—*fire, pit, brimstone, darkness*—its misery without end—solemn lessons—*the terror of the Lord*—awful imagery and allusion.

MARRIAGE.

MARRIAGE.

Man and woman—a male and female—personal beauty often referred to, and furnishing imagery in the book of Canticles—*thou art fair my love.*

VIRGINITY,

Damsels employed in carrying water, and in watering the flock.

LOVES,

Various in Scripture—*sick of love; courtship* in various forms—Rebecca, Dinah, Samson, Adonijah; *rape*, and its punishment—death by law to the ravisher.

MARRIAGE.

Of divine origin in Eden—its continuance an ordinance; *marriage* is honourable, conditions as to selecting a partner for such a union, both in Old and New Testament—image of the union of Christ and his church: parental authority of old over children in forming matrimonial matches—apostolic law—the nuptial feast—scene of great rejoicing and lasting many days—procession with lamps to meet the wedded pair—marriages of policy—

Merab promised, but Michal given to David; dowry given for the bride by her husband—law about marrying a brother's widow—case of the kind proposed to our Lord—peculiarities and restrictions of various kinds in Jewish marriage law.

MARRIED STATE.

Duties of husbands, fidelity and love; of wife, affection and obedience—Sarah, etc.; *good wives*—one of them described in Proverbs; *bad wives*—Jezebel—*contentious and brawling woman*.

DISSOLUTION OF MARRIAGE.

By death—widows often desolate—special objects of sympathy, at least such as are *widows indeed*; God himself being the judge of the widow—second marriages—*younger widows refused* as office-bearers in the church,

BY DIVORCE.

Hebrew law permitting divorce, allowed for *hardness of heart—bill* to be formally written out—the judgment of Jesus on this subject, and his conclusion, that *fornication* only war-

rants divorce—instances of putting wives away in the book of Ezra—divorce the symbol of God's separation from Israel; other kinds referred to both in Old and New Testament.

VIOLETION OF MARRIAGE LAW.

Polygamy—Lamech—a common occurrence among the patriarchs and Jews, *wherefore one? that he might seek a godly seed*—a violation of the original law of marriage, which united only one man and one woman—concubines, or secondary wives, common in Jewish and particularly in royal households.

VIOLATIONS OF THE LAW OF CHASTITY.

Incest—its punishment to be death—*adultery* a heinous crime—*seventh commandment*—image of the national infidelities of Israel;—an ordeal of jealousy prescribed in drinking of water of the curse—*chastity* and modesty solemnly enjoined—*flee youthful lusts—lewdness* condemned, and all practices leading to it, the Hebrew

law prohibiting the sexes from exchanging garments—cautions against lewdness—a *covenant with the eyes*; *uncleanness* not to be named; *Fornication*—associated often with idolatrous worship—such whoredom with daughters of Moab—spiritual allusion, the symbol of idolatry—*gone a whoring from God—Babylon, mother of harlots*; Hebrew statute against it, and frequent condemnation of it, punished often in providence by poverty, loss of health and character, and final ruin—*brought to a piece of brevity—her steps take hold on hell; prostitution forbidden—she forgetteth the covenant of her God.*

BASTARDS.

Bastards not admitted to the congregation of the Lord, and not subjected to discipline and training—*bastards and not sons*—sins against nature—sin of Sodom—its terrific punishment—fire and brimstone rained down from heaven.

METALS AND MINERALS.

GOLD,

Found in Havilah—gold of Parvaim—plentiful in days of Solomon, *tried by fire*—gold of Ophir, very fine—*wed, es and shekels of it.*

SILVER,

Made into vessels—found in veins, *tried in a furnace*, and the dross taken away—a common medium of exchange. Gold and silver often connected together as a general expression for money—*silver and gold have I none.*

BRASS.

Dug out of mines—employed in making vessels, doors, and gates—the emblem of strength.

IRON.

Smelted out of stones—formed into tools—*northern iron and steel* specially hard—the emblem of hardness—brass and iron often connected as useful metals.

OTHER METALS.

Copper or bronze—lead and tin.

MINERALS, ETC.

Salt—jewels—precious stones—precious stones mentioned in connection with Aaron's breastplate, and the gates of the New Jerusalem—Agate and Carbuncle—Beryl—Coral—Diamond—Emerald and Sardine—Jacinth—Jasper—Onyx—Pearl—Ruby—Sapphire.

MINISTERS OF RELIGION.

MINISTERS OF RELIGION,

Under the old dispensation—*priests*—Melchizedec king and priest,—*Jewish priests*,—*holy to God*,—their various duties, to teach the people,—take charge of the sacred things, offer sacrifice and form a board of health, as inspection of lepers,—their services in rotation,—*courses in rotation*,—their services, etc.

THE HIGH PRIEST,

Chief of them,—not allowed to mourn or marry a widow or a divorced woman,—Aaron and his sons in hereditary succession possess-

ing the pontificate,—*faithful priests* blessed of God,—*law of truth* in their mouth.

SINS OF PRIESTHOOD,

Rebellion as of Korah,—and dissipation as in sons of Eli,—profanity,—polluted from want of register,—practising idolatry as pictured by Ezekiel.

DRESS OF PRIESTHOOD,

Turban and Mitre,—that of high-priest with the inscription on it of HOLINESS TO THE

LORD,—the coat or tunic of *fine linen* or *woven work*, the robe of the Ephod of *blue*,—the linen breeches of fine twined lined,—the girdle,—bells and pomegranates on hem of garments, the Ephod joined at shoulder by epaulettes of onyx stone,—*Ephod*, the characteristic portion of sacerdotal dress,—the breastplate with its gems,—*Urim* and *Thummim*.

LEVITES,

Dedicated in room of the first born,—to be without corporeal blemish,—to serve from thirty to fifty years of age,—divided into three classes, Gershon, Kohath and Merari,—inferior to the priests and paying tithes to them, their general duty,—as a help to the priests, assisting in the national worship, and taking charge of the sacred edifice,—wandering Levites,—Micah, etc.

NETHINIMS.

Descendants of the Gibeonites,—doing the menial work of the sanctuary.

OTHER SACRED PERSONS,

The seventy elders,—elders of cities—Nazarites with their vow of abstinence and peculiar restraints.

SUPPORT OF SACRED MINISTERS,

Levites having no inheritance, but only some land round their forty-eight cities,—Tithes paid to them,—*thou shalt surely tithe all the*

increase of thy seed,—other perquisites belonging to them, as first-fruits and firstlings, the hides of the victims, and portions of some of the sacrifices,—with fines, redemption-money, poll-tax, share of booty, and voluntary gift—the treasury—royal gifts during the period of the temple.

UNDER THE NEW ECONOMY,

Twelve Apostles Chosen by Jesus, Matthias and Paul added,—having special prerogatives to *bind* and *loose*,—*witnesses* of the resurrection,—their special claim on the people to hear them,—*the seventy*,—*bishops*,—*elders*,—*deacons*, *itinerant labourers*.

THE APOSTLE PAUL,

His sudden conversion,—his travels and labours,—his exemplary conduct, his preaching,—his character in several aspects,—on him devolving the *care of all the churches*.

THE MINISTRY.

A divine institute,—duties enjoined, *faithfulness*,—*studiousness*,—*conscientiousness*,—*aptness to teach*,—*preach the word*,—sins ascribed to it in the old Testament,—*idleness*,—*the prophet is a fool*, (see under **ANIMALS, FLOCKS**.) Its punishment severe,—under New Testament,—sins referred to,—*jealousy*, *contention*, *pride*, *heresy*, *selfishness*; duty of people, *obedience* and *esteem*, *affection*, *support*,—*they which preach should live of the Gospel*.

MIRACLES.

MIRACLES,

Their purpose to produce conviction of a divine interposition,—sometimes failing to effect this, both in days of Moses, Christ and his Apostles,—a divine work, and beyond the power of man, and often causing a great sensation of *marvel* and *fear*.

MIRACLES IN OLD TESTAMENT,

Those in connection with Enoch, Noah, Abraham, Lot, Hagar, Er; Moses,—ten plagues of Egypt, water turned into blood, Frogs, Lice, Flies, Murrain, Boils and Blains, Hail, Locusts, Darkness, Death of First-born,—Red Sea,—the Shechinah,—Transfiguration of Moses, Water sweetened, Manna, Quails, Water from Rock, Aaron's rod blossoming, Leprosy of Miriam, destruction of Korah, death of Nadab and Abihu,—waters in Kadesh, healing—brazen serpent—plague, fire from God, those miracles often referred to, and forming themes of subsequent meditation and praise.

MIRACLES,

In connection with Joshua, Jordan divided,

capture of Jericho, sun and moon arrested as told in Jasher,—in connection with Samson, men killed, Philistines slaughtered, efforts of personal strength;—in connection with Samuel, thunder storm in harvest, disease, death of Uzziah, men of Beth-shemesh; descent of fire upon the altar in days of David and Solomon,—Jeroboam's hand withered.

IN CONNECTION WITH ELIJAH.

Miracles of Elijah, drought, widow's meal, prophet fed, dead child restored, fire upon altar in contest with priests of Baal, captain and fifty destroyed—Jordan divided by his mantle.

OF ELISHA.

Water healed, young men destroyed, in the dearth, child restored. Naaman healed, Gehazi punished, iron swimming, Syrians smitten with blindness, restored to sight, Syrians defeated, man revived by touching his corpse.

MIRACLES OF CHRIST.**I. UPON EXTERNAL NATURE.**

Water turned into wine,—draught of fishes,—

MIRACLES.]

SYNOPSIS.

[ORDINANCES.

tempest calmed,—four thousand fed,—Christ walking on the sea,—five thousand fed,—fish with the money in its mouth,—fig-tree blasted,—draught of fishes.

2. THE HEALING OF DISEASES.

Thenobleman's son,—Peter's mother-in-law,—Lepër,—Centurion's servant,—man sick of the palsy,—woman with the issue of blood,—the lame man at Bethesda,—man with a withered hand,—daughter of Syro-Phœnician woman,—man deaf and dumb cured,—woman cured of eighteen years' infirmities,—dropsical man,—ten lepers cleansed,—the ear of Malchus restored.

3. GIVING SIGHT TO THE BLIND.

Two blind men,—blind man restored to sight,—man born blind receiving sight,—blind Bartimæus.

4. EXPULSION OF DEMONS.

Man with an unclean spirit,—demoniacs of

Gadara,—dumb demoniac,—blind and dumb demoniac boy.

5. RESTORATION TO LIFE.

Daughter of Jairus,—son of the widow of Nain,—Lazarus of Bethany.

OTHER MIRACLES IN THE NEW TESTAMENT.

By the seventy disciples,—by and in connection with the apostles, etc.,—by Peter,—lame man cured,—death of Ananias,—death of Sapphira,—the sick healed—Eneas made whole,—Dorcas restored to life;—by Stephen,—great miracles;—by Philip—various miracles;—by Paul,—Elymas smitten with blindness,—lame man cured,—an unclean spirit cast out,—special miracles,—Eutychus restored to life,—viper's bite made harmless,—father of Publius healed;—Paul and Barnabas,—various miracles,—signs requested,—signs given,—a solemn caution, since the power to work miracles is not equivalent to the possession of genuine faith and saving grace,—*I never knew you.*

OCCUPATIONS.

OCCUPATIONS.

Writing, scribes, *writing table*,—*parchments*, letters, matters of antiquity recorded in Old Testament—Heraldry—pedigrees of the tribes originally, and of such as came back from Babylon.

MUSIC.

Vocal—female choirs—choirs in temple; instrumental music invented by Jubal, and used in families and in public worship—Heman, Asaph, Levites and David—harp, psaltery, organ, cornet, trumpet, etc., power of music—among sons of prophets, and over Saul and Elisha.

PIONEERING.

Employed by the tribes to survey the country, and by Nehemiah over the ruins of Jerusalem.

BUSINESS.

Merchandise—old and early—getting *gain*, Tyre the great mercantile city—*buy the truth and sell it not*; articles of merchandise very

various, wine, wool, cedar, pearls, clothing, metals, spices, etc.,—accounts regularly made up. *The Christian law*—enjoining industry and quiet—Paul a *tentmaker*.

TRADES.

Preparation of food, cooking—pots—wine in *stone bottles*, cedar, timber for building,—of clothing—*new cloth on old garment*—spinning, weaving, needle-work; earthenware—potters, pitchers, *treasure in earthen vessels*; leather, *Simon a tanner*; working in metals—Tubal-Cain, silver and dross. (*see under METALS*) gold-smiths—silver-smiths—lamps—carving—jewellery; mills, women grinding; roads, *cast ye up, cast ye up*; fowling applied to devices of the wicked—done by *pit, gin, snare, net*; (*NAVIGATION, see under WATER.*)

CUSTOM OF CARRYING PRESENTS,

Often referred to, often given for mere self-interest, and also from fear, and as compliments,—a truly oriental fashion.

ORDINANCES.

ORDINANCES.

Ceremonial institutions—drily burning of incense in *censer*—the symbol of prayer; *showbread* in twelve loaves, removed every Sabbath, and to be eaten only by Aaron and

his sons—once against the letter of the law by David; *sprinkling* on hand, ear and toe, symbol of complete purification—of things—showing their dedication to divine service, as in case of *all things by the law purged*

with blood—uncleanness and necessary ceremonial ablution—the question among John's disciples—ablutions very frequent—the special purification of the leper—and other forms of it—*anointing*—the sacred oil *after the art of the apothecary*, used in sacerdotal consecration alone, the symbol of union and the Holy Ghost—sick *anointed* with oil in New Testament times.

SACRAMENTAL ORDINANCES,

Circumcision—ordered to Abraham and his house—for every *man-child* on eighth day, and to be observed by his posterity applied spiritually to renovation of heart and obedience—*circumcision not made with hands*—observed by Abraham—Jacob and sons of Shechem, by Zipporah, wife of Moses, on her sons—Joshua on the nation after crossing the Jordan—Paul on Timothy, but not on Titus—subject of keen dispute in days of the apostles—inspired decision declaring that it was not to be enforced on Gentile converts, for it availed nothing—the *concision*.

PASSOVER,

First observed on the night Israel left Egypt—the paschal lamb without spot—slain—and blood sprinkled on lintels and door-posts—roasted—not a bone broken—eaten with bitter herbs and unleavened bread, and none of it to be left until the morning—the *feasters* having

their *stuff* in their hands and *kneading troughs* on their shoulders—observed annually in Jerusalem—unleavened bread the bread of *affliction* and haste, and also symbol of sincerity and truth—the feast lasting seven days, and no leaven during that period to be found in any house—kept on the fourteenth day of the first month—no stranger, or one uncircumcised, allowed to eat of it—ceremonial purity an indispensable preparation—many sacrifices often accompanying the feast—Christ's last Passover—in the *upper room* with his disciples preceding the institution at the same table of the Lord's Supper.

BAPTISM,

Instituted by Jesus—baptism the figure of suffering in some places—apostolic baptism recorded often in Acts—its spiritual blessings—Christ baptized by John—baptism dispensed by Christ through his disciples—the baptism of John initiatory by *water* in contrast with that by *Holy Ghost*.

LORD'S SUPPER,

Instituted on the night on which he was *betrayed* in the upper room and at the paschal table—bread broken, his body broken—wine poured out, his blood poured out—*drink ye all of it*—the apostle Paul's account given to the church in Corinth—sin of unworthy communicating and its awful penalty—*many sleep—Let a man examine himself*.

PARABLES AND EMBLEMS.

PARABLES,

A favourite mode of teaching in the east—*similitudes* also commonly employed—Parables in the Old Testament—Royal Bramble—Ewe Lamb—Quarrelsome brothers—Ambitious Thistle—Fruitless vineyard—Red wine vineyard—Eagles and Vine-tree—Lioness—Christ's Parables—Parables in the New Testament—The two foundations—axes—Mustard-seed—Heaven—Treasure found—Fishing—Debtors and Creditors—Day labourers—The two sons—Marriage feast—Ten virgins—Talent—Sower—Seed springing up imperceptibly—Husbandmen—Blind guide—The Good Samaritan—Midnight visitor—Unclean spirit—Rich fool—Barren fig-tree—Great supper—Lost sheep—Lost money—Prodigal son—Unjust steward—Rich and poor—Unjust judge and importunate widow—Pharisee and Publican—Ten pounds—Vernal trees—Shepherd—Allegories, Cedar, Vine out of Egypt.

EMBLEMS

Bows and arrows—Bottles—Razor—Compound animal—Candlestick—Chariots and horses—Cookery—Regal crowns—Ephah—Flying book—Ripe fruit—Confined posture—Girdle—Horns and Carpenters—Equestrian scene—Submersion—Naked prophet—Plumb-line—Removing furniture—Plan of a siege—Sticks and staves—Vine-tree—The whale—Cup of wine—Yokes.

PICTURED SPIRITUAL SCENES,

Presence of Satan—Heaven in council—Joshua and Satan—Riddles.

EMBLEMS AND TITLES OF CHRIST,

The branch—Bread—Water—Shepherd—Life—Lamb—Foundation—Foretold as the corner stone—Application—Predicted as a stumbling-block—Living stone—As light and sun—Light of the world—A star.

PERSECUTION.

PERSECUTION,

Springing from hatred of the righteous, but foretold and expected, often keen and revering natural affection, *son against father*—Christ and his Apostles warning the churches of coming tribulation.

VARIOUS FORMS OF IT,

Ridicule, *gazing-stock*—hatred—outrage—conspiracies—*took counsel to kill*—stimulating others to violence—as against Jeremiah and against Paul—judicial process—preaching silenced as in case of Jeremiah and Apostles—fines—imprisonment—scourging—excommunication, exile—death by sword—James killed by Herod—by stoning, and in various other ways—*sawn asunder*,

VARIOUS PLEAS FOR PERSECUTION,

Defaming the apostles as disaffected—Elijah accused also of disaffection—persecutors imagining that they are doing *God service*—Apostles represented as troublesome—their enemies—often referred to.

PERSECUTION DEFEATING ITS OWN END,

The apostles and early church waxing bolder, and when *scattered* abroad diffusing the gospel; persecution forbidden by God, and punished by Him—blood required—they *shed blood*, and they must *drink blood*; sufferers supported by God—blessed, inspirited, and clothed at length in *white robes*—*suffer with him, reign with him*—to be avoided however—persecuted in one city—*flee ye into another*—remarkable deliverances celebrated in Scripture.

PRAISE AND PRAYER.

PRAISE.

Offered to God alone, as alone worthy of it, and as the one benefactor—offered to Him by angels, by saints, by all—*by every thing that hath being*; on earth, in public worship, in the congregation, and in heaven—Hallelujah.

REASONS OF PRAISE.

It is *good*—for his mercy—his providence, *mighty acts*—for Christ and his blessings—the *unspeakable gift*—for prayers heard—for daily mercies, *more in number than the sand*, for special mercies, as by Abraham, Jethro, Hannah, etc.—for public blessings—for success in war, victory gotten by *his right hand and holy arm*.

PRAISE NOW AND FOR EVER.

Seven times a day—doxologies in Scripture—public processions of praise, in *valley of Berachah*, and at rebuilding of Jerusalem—two great companies—one *over against the other*, praising God.

PRAYER,

Commanded *without ceasing*—the example in our Lord's prayer—forms of prayer—*vain repetitions*.

SEASONS,

Morning, noon, evening, midnight; place, anywhere—Jeremiah in *dungeon*, Jonah in *whale's belly*; posture, kneeling, bowing, and prostration.

CONFESSION,

Necessary, as the expression of genuine penitence—I *have sinned*—many instances and records of it in Scriptures, as in Ezra, Nehe-

miah, Joshua, and Daniel; sin confessed to others as Achan to Joshua—*confess your faults one to another*.

PETITION,

Based upon the promises—upon providence—upon the divine goodness—upon the divine justice, *Lord hear the right*—upon the divine glory—upon confidence in God and relation to Him, in *Thee is my trust*.

INTERCESSION,

Commanded for all saints—some instances of it, as in Moses, Eli, Job—some exceptions—*pray not thou for this people—the sin unto death* not to be prayed for—intercession requested by Pharaoh—intercession for ministers of the gospel—*pray for us*—for saints—for family (*see under FAMILY*)—for our country—*bless thine inheritance*; in public distress, for victory—*command deliverances for Jacob*.

EARNEST DESIRE OF BEING HEARD,

Importance of prayer—he *is good unto them that wait for him*—its value often experienced, from the time of Seth to that of Pentecost and the Apostles—omission of prayer a sin—*restraining prayer*; once forbidden by a human law, which Daniel disregarded.

DIVINE PROMISE TO HEAR PRAYER.

Ask and it shall be given; conditions of being heard, sincerity, fervour, and faith; hope of being heard—the *Lord will hear*—prayers heard in many recorded instances—prayers not heard, and reason given—if I regard iniquity in mine heart, the *Lord will not hear me*.

PRaise AND PRAYER.]

SYNOPSIS.

[PROVIDENCE.

HUMAN MEDIATOR.

As Moses, Daniel, Job, Psalmist.

PRAYERS,

For general and temporal blessings—frequent prayer in affliction, sorrow, and danger, in old age and at death—social prayer, *where two or three are gathered together*—for divine mercy—*have mercy upon me; for divine light—teach me.*

GOD CONSULTED,

On temporal things—on the events of war—danger of omitting this often seen in Jewish history—enquiries unanswered.

PRAYERS FOR GRACE,

For deliverance from enemies, complaint to

God against them—*how are they increased that trouble me, for their overthrow—for punishment to them—prayer for them, lay not this sin to their charge.*

BENEDICTION,

Form in Old Testament—Ebal and Gerizim—form under the New Testament—in the various epistles, *grace and peace.*

BLASPHEMY.

Severely reprobated, instances in Shelomoth's son,—Kabshakeh;—various forms of it—denials of Providence—*stout words*, of divine justice—*the way of the Lord not equal*—of divine power, *can God furnish a table?*—of divine truth and goodness—penalty of blasphemy—stoning to death without mercy.

PROPHECY.

THE COMMISSION,

Necessary—given to Moses, Samuel, Nathan, Jehu, Gad, Shemaiah, David, Solomon, Elijah, Isaiah, and the other prophets.

THE QUALIFICATION,

Possession of God's Spirit—sons of the prophets,

THE COMMUNICATION.

Made in various forms to the prophets—*word as a burning fire shut in my bones*—Jeremiah.

FIDELITY.

Even in Balaam—certainty of fulfilment—*to it will come*—seen in rebuilding Jericho—prophecy to Eli—doings of Josiah, Zimri—death of Ahab—spoiling of the Syrians—death of Joram—prosperity of Israel under Jeroboam the second—lessons of confidence and warning so taught to all pious minds.

SPECIAL PROPHETIC PERIODS.

Time, time and dividing of time, 1360 days—and 1335 days—numbers of Beast, 666.

PROPHECY—THE MEANS OF INSTRUCTION.

When no vision people perish—schools of the prophets—prophetesses, Miriam, Deborah, Huldah—Anna, daughters of Agabus—Prophets in the New Testament—Judas and Silas—special gifts of edification—prophets sometimes respected, but sometimes persecuted as Micah, Elijah, Jeremiah, Amos—*example of suffering affliction*, as proposed by the Apostle James.

DUTY OF PEOPLE,

To listen and obey—sin and penalty of unbelief.

FALSE PROPHETS,

Warning against them often given by Jeremiah—abounding in his time—*Wolves in sheep's clothing*—*try the spirits*, their character, mercenary, false, full of flattery, crying, *Peace, peace*, especially in time of war; the criterion, fulfilment of the prediction; penalty—death—reproof often administered to them and their dupes, especially by Jeremiah and Ezekiel.

PROVIDENCE.

EXERCISED IN THINGS TEMPORAL,

In individuals—*the hairs of your head are numbered*—in public affairs as shown in the history of Israel and its numerous changes,—inculcating lessons of submission, obedience, and confidence.

EXERCISED IN THINGS SPIRITUAL,

The divine decrees and choice—*ye have not*

chosen me—calling according to his own purpose and grace—divine rejection—*vessels of wrath*—illustrations—Jacob and Esau, Pharaoh and symbol of potter's work.

MEANS APPOINTED,

Except those abide in the ship—lessons inculcated

PROVIDENCE.]

SYNOPSIS.

[REDEMPTION.

of duty, praise, and humility—who maketh thee to differ?

RESPONSIBILITY.

Independent of the divine foreknowledge—man's destiny determined by his choice—ye will not come to me.

DIVINE SOVEREIGNTY,

In providence—always found, but sometimes apparently indiscriminate—all things happen *alike* to all, therefore mysterious—as in the command to Abraham to offer Isaac—in the complaint of Asaph, etc.

EXALTATION,

In providence often wonderful as in Saul and David—depression also—yet always just—it shall be well with them that fear God—God being governor—mysteries in providence—teaching us patience and holy resignation,

MARKED DISCRIMINATION,

Wicked often signally punished, Israel and

Egypt, Adonibezek, Abimelech, Haman—Caleb—contrast often seen in this life—often described in the Book of Proverbs—and also for ever—*everlasting punishment, life eternal.*

LOT.

In early times an appeal to God—land of Canaan divided by it—Achan apprehended by it—Saul elected by it—Jonathan taken by it, and Jonah—*lot cast into lap.*

ASPECTS OF PROVIDENCE,

Towards righteous in temporal blessings under old economy—and giving them support and deliverance—*light in the darkness;* in spiritual blessings—imparting favour and strength and final *peace;* towards the wicked—bringing shame and penalty—*no peace to the wicked*—especially when their sins are aggravated—*salutes of Omri*—national disaster—the result in the case of Israel—death here and hereafter, the deluge, plague, etc.

REDEMPTION.

REDEMPTION,

Consisting in deliverance from the curse and power of sin, through faith in the divine Redeemer who gave himself for us (His Divinity—Humanity, Messiahship, and Character, see under JESUS CHRIST). Christ the dispenser of grace out of his *ruddiness*—Mediator and Intercessor—one God and one Mediator—the Advocate—maintains communion with believers—union symbolised in vine and its branches, body and its members.

PRICE OF REDEMPTION,

The blood of Christ—as of a lamb without blemish—his death predetermined before the foundation of the world, and often predicted by the prophets and by Christ himself. (Narrative of sufferings, see under JESUS CHRIST).

CHRISTS' PRIESTHOOD,

Implying humanity, sympathy, sinlessness and the possession of *something* to offer—priest after the order of Melchizedec—and now over the house of God and in the Holy of Holies within the veil.

HIS DEATH SACRIFICIAL.

Blood poured out freely in room of the guilty by him who became sin—and the sacrifice not to be repeated it being *once for all*—propitiation effected—*enemies reconciled, middle wall broken down*—Jew and Gentile in one body.

JUSTIFICATION.

The pardon of sin—no condemnation—not of

works, but by *faith* and leading to sanctification.

PARDON,

Full, free, and frequent—the gift of God—sins of impenitent men not forgiven, they bearing their own iniquity.

SANCTIFICATION,

Through the blood and by the Spirit of Christ—robes made *white in the blood of the Lamb*—beginning in regeneration and perfected in the day of Christ.

APPLICATION OF REDEMPTION.

The Holy Ghost—convincer, teacher, and applier. His Divinity—proved from his names, perfections, and worship offered to him, his personality also proved, for he comes, speaks, is given, may be grieved, and sin may be committed against him.

SPIRITUAL INFLUENCE,

Often promised and described and in a variety of forms illustrated, referred to, and instanced.

SPECIAL WORK,

Regeneration—*born again, newness of life*—putting off *old man* and putting on *new man*—sons of God—(see under FAMILY).

FAITH,

The great and necessary principle, often enjoined and exemplified—to be professed but sincerely—awful penalty of unbelief—seen in the early Jews who could not enter because of unbelief. Faith in connection with salvation—

counted for righteousness—*saved through faith. Justification not by works*—all men guilty—being of the law—under the curse, but by righteousness of Christ, yet the law not made void—second Adam gaining for us what the first Adam lost. *Faith of Miracles*—seen in Abraham and in many in our Lord's day. *Justification leading to good works*—yet no merit in man, at best but unprofitable servants.

REPENTANCE,

Its duty, necessity, and blessing—*broken heart, tender heart*—followed by reformation—sin and curse of impenitence.

THE CHURCH,

A divine institute—composed of various congregations—its members *believers and saints*—organized for mutual edification—heresy therefore be avoided, and for mutual love—the *new commandment*—*power of the Spirit*—in expelling the inconsistent—its unity—sin and danger of divisions—*unity of the Spirit*—Jewish sects, Pharisees, Sadducees, Herodians—believers called Christians at Antioch—Preaching (see under MINISTER. Baptism—Lord's Supper see under ORDINANCES). Church designed to promote progress—backsliding often witnessed—but not always fatal as is seen in the divine invitations to backsliders, but to be avoided—its evils manifold and warnings against it numerous. *Seed on stony ground*—Apostacy—a terrible evil—*crucifying the Son of God afresh*.

OTHER GRACES AND BLESSINGS,

Knowledge, grace, assurance—in contrast with

selfrighteousness—which is often threatened—*at ease in Zion*—genuine confidence—communion with God, rejoicing, hoping and glorying in Him—*perseverance* promised and secured on God's part, and on man's part enforced as a duty—its nobleness and benefit—*kept by the power of God*.

PERFECTION,

Confessions of sin *still*, on the part of so many—yet perfection secured to believers—duty to reach it—*be ye perfect*—instances of comparative perfection in Noah, Israel, Asa, Job, Zechariah and Elisabeth, Nathanael.

DUTIES RESULTING,

To love God—*first and great command*—to fear him, to worship him, to meditate upon him, to beware of sin, temptation to sin common, but to be guarded against—safeguards—*watch and pray*—gratitude to God—cautions against ingratitude—nonconformity to the world—*friendship of world enemy with God*—obedience the test of faith and love—a frequent theme of admonition—to be sincere, or out of a good heart—often involving self-denial—*plucking out the right eye*—demanding zeal, as seen in Phinehas, John,—universal love.

CONSCIENCE,

Its universal power—accusing or else excusing—an evil conscience its horrors—in fear where no fear was—*seared*—a good conscience—void of offence, and purged from dead works.

SABBATH AND HOLY DAYS.

PATRIARCHAL SABBATH,

Instituted in Eden,—the seventh day one of rest, *blessed and sanctified* by God.

JEWISH SABBATH.

Day of rest,—sign between the people and God,—previous day called the *preparation*,—began at sunset,—kept in wilderness,—its historical connection with the manna, no secular work done in it, no burden carried or fire kindled,—day to be spent in meditation and reading and worship in synagogue.—In latter times; exception in cases of necessity and mercy,—*sheep in pen*,—disciples *plucking ears of corn*,—some of Christ's miracles done on Sabbath,—a Sabbath day's journey.

PROFANATION.

A heinous sin, and incurring awful penalties,—man stoned in wilderness,—high blessings attached to Sabbath keeping.

CHRISTIAN SABBATH.

The first day of week,—Lord's day, as commemorating his resurrection,—Jewish Sabbath not binding on Christians.

SABBATICAL YEAR.

Every seventh year,—the land to rest and lie still, and vineyards not to be dressed.

JUBILEE.

The fiftieth year, or after seven Sabbaths of years,—trumpet to sound on tenth day of seventh month,—the epoch of universal liberty and restoration.

OTHER HOLY DAYS.

Three annual feasts,—feast of unleavened bread,—feast of weeks,—feast of tabernacles, all the males going up to Jerusalem.

FEAST OF NEW MOON,

Trumpet blown at it,—sacrifices offered and feast held.

OTHER NAMES AND FEASTS,

Feast of first fruits,—the sheaf waved,—

feast of ingathering,—feast of tabernacles, people dwelling in booths, beginning on fifteenth day of seventh month, and lasting seven days;—feast of dedication, instituted by

Solomon,—feast of Purim in commemoration of national deliverance through Esther,—these feasts not binding upon Christians, but are *beggarly elements,—shadow of things to come.*

SACRIFICES.

SACRIFICES, PATRIARCHAL,

Often offered in patriarchal times, instances in Cain and Abel, Noah, Abraham, Balaam, etc.

UNDER THE MOSAIC DISPENSATION.

Offered on an *altar*, and by Aaron and his sons, very rarely in other places as at Sinai, Gilgal, the token of devotion, acceptable to God,—sacrifice of a *broken spirit*, of believers, a *living sacrifice*,—also of praise,—sacrifice never a substitute for obedience; instanced in Saul and the Hebrew nation, as described by the psalmist, the prophets Isaiah, Jeremiah and Hosea,—a right spirit essential to acceptance, sacrifice of wicked an *abomination*; the discontinuance of sacrifice threatened as a great calamity to the Jewish people.

DIFFERENT MATERIALS OF SACRIFICE.

Quadrupeds from flock and herd, and birds—their qualifications, that they were without *blemish*, and of a certain age.

MEAT-OFFERING.

For priests and people,—prepared in different ways,—frankincense,—drink offering of wine,—*salt* necessary to every meat-offering, but neither *leaven* nor *honey* to be employed.

DIFFERENT KINDS OF SACRIFICE.

Burnt-offering wholly consumed by fire,—peace-offering in which only certain parts were consumed, the priest and worshippers eating

the rest,—sin-offering and trespass-offerings particularized,—instances of great sacrifices at Gilgal, at carrying up the ark, in time of Solomon, Hezekiah and Ezra.

PERIODS AND OCCASIONS OF SACRIFICE.

Daily at morning or evening, double sacrifice on Sabbath,—at new moon,—at the passover, on the first, tenth and fifteenth of seventh month,—ceremony of scape-goat bearing iniquities into a *land not inhabited*,—sacrifices at child-birth,—for sins of ignorance on part of people and rulers,—for priests, and at cleansing of lepers,—at dedication of sanctuary, with the consecrating of its altar and priesthood.

THE RUBRIC.

Victim to be taken and slain, its blood poured out, its carcase flayed, and fat, kidneys, etc. removed, its inwards and legs to be washed in water,—*hands* laid on it,—and confession made over it,—its breast and right shoulder *waived* toward the four quarters of heaven,—carcase of beasts whose blood is carried with the veil, to be *burnt without the camp*,—no stranger to eat of *holy things*, but these to be eaten by Aaron and his sons *in the holy place*.

PURPOSE OF SACRIFICES.

To secure pardon,—*the priest shall make an atonement*; seasons of sacrifice, therefore joy,—without power in themselves,—but simply types,—not possible that blood of bulls and goats *should take away sins*,

THE SCRIPTURES.

SCRIPTURE.

Its source in divine revelation,—*given by inspiration of God*, the Lord spake, as to Noah, Moses Aaron, Eleazar, Joshua, Job,—(see under PROPHETS.)

TRUTH OF SCRIPTURE,

Evinced by many statements,—*tried words*, upright, true, faithful, not to be superseded,—of great power, *converting the soul*, ingrafted word able to save.

THE SOURCE OF INSTRUCTION AND BLESSING,

Patience and comfort of the scripture.

ABOVE TRADITION,

Pharisaical error,—tradition of the Apostles to be held,—the possession of scripture a great privilege,—famine of *hearing the word of the Lord*, an awful menace,—advantage of Israel, in the possession of the *oracles of God*.

MODE OF RECORD.

Principally by writing as enjoined and practised by Moses and the prophets,—by Evangelists and Apostles,—*write the vis on*, etc.,—the Decalogue written by Jehovah on two tables of stone,—received by Moses on mount

Sinai, first tables broken, and others prepared and inscribed by the divine finger.

THE BIBLE.

In early times the *copy of the law* was laid up in the side of the ark, and was found by Hilkiah,—read by Ezra,—Books of the old Testament,—the *law*, the *prophets* and the *psalms*.—books in New Testament, Gospels, Acts, Epistles, and Apocalypse.

BOOKS QUOTED NOT IN THE CANON,

Book of wars of the Lord, quoted in Numbers,—Jasher quoted in Joshua, and 2nd. Samuel—book of Nathan the prophet, and Gad the seer,—prophecy of Ahijah the Shilonite, and visions of Iddo,—book of Shemaiah the prophet, and Iddo the seer, story of the prophet Iddo in 2nd. Chronicles, — also referred to in same place, the book of Jehu, —Life and

Times of Uzziah, written by Isaiah,—acts of Hezekiah, also written by him,—Book of the kings of Israel and Judah,—Lamentation for Josiah by Jeremiah; Books of the Chronicles of the kings of Judah and Israel often referred to,—profane Authors sometimes referred to, as in Esther, and by Paul.

THE BIBLE A PERFECT REVELATION,

Neither to be diminished nor added to,—to be read in public, as it was often in early Jewish history, and latterly in the Synagogues,—obligation to hear it,—*give ear, who hath ears let him hear*,—also to obey—neglect of this duty resulting in ignorance,—exposition of the Scripture as by Ezra and Philip, Israel's happiness dependant on obedience, desire and benefit of understanding and searching scripture—obligation at the same time to remember it, and to meditate upon it.

SPEECH.

SPEECH.

Primeval tongue—naming of animals by Adam—confusion of tongues at Babel—a people of unknown tongue often meaning a distant and fierce people—various languages mentioned in Scripture, and a dialective variety—*Sibboleth*—names of persons and places significant of old, usually explained and often referred to.

THE ORGAN OF SPEECH,

Tongue—government of it difficult, but essential—*word spoken in season—slow to speak, bridling the tongue,—soft answer, etc.*—*Loquacity—prating fool—uttering all his mind—silence—I was dumb and opened not my mouth.*

LANGUAGE.

Often used in challenge or address, and reply—numerous instances in Scripture and in Job.

REPROOF.

A duty specially referred to often in Proverbs.

GOOD WISHES,

Expressed by the Jews and by individuals.

VOWS,

Of Jacob, Israel, Absalom—the Psalmist—of Paul—vows to be kept, or paid with punctuality—rash vows of Jephthah, and of the Jews against Paul—special and kind, Levitical law in case of a woman vowing.

BENEDICTION,

Sacerdotal and private—instances often recorded.

OATH,

An appeal to God—the *Lord liveth*—oath to be scrupulously kept—instances of oaths—in Old Testament—of Abraham to the king of Sodom, and to Abimelech—of Abraham's servant to his master—of Jacob to Laban—of Joseph to his father, of Joshua to Rahab—of Joshua to the Gibeonites—of Moses to Joshua—oath of Gideon—Saul's adjuration to the people—in the intercourse of David and Jonathan—in the history of David and Solomon—of Elijah—Nehemiah—Gedaliah—Jeremiah; in New Testament—of Herod—Peter—forms of adjuration used by Paul; self-imprecation on the part of David, Job and the Psalmist.

FAME,

Based on many qualities—principally valour in Hebrew times—a good name to be valued—the good often evil spoken of—contemned and maligned.

SINS OF TONGUE,

Falsehood in various forms—equivocation—dissembling—instances in Abraham, Sarah, Jacob, David, Peter, Ananias—*flattery, tale-bearing,—vain boasting*—boasting of Paul—a record of facts, *mockery, reproach censorious judgments, calumny*—hard names not always unjust—Herod, *that fox*—swearing forbidden in the form of *profanity and perjury*.

FIGURES OF SPEECH,

Satire in song of Deborah, etc.—*Irony*—Elijah's speech to the worshippers of Baal, etc., *climax, hyperbole—comparison, metaphor*—striking sayings of Solomon—*personification*—various instances of it—*gifts of tongues* at Pentecost, not to be used for an idle display, according to Paul's advice to the Church in Corinth.

SPIRITS.

SPIRITS.

Angels—as to nature, spirits, as to number, vast—*twelve legions*: distributed into various orders—*Gabriel, Michael*, of great power, excelling in *strength*—standing in the *presence* of God.

THEIR OFFICE,

Instructors, descending with oracles—law received by the *disposition of angels*; guardians, *ministering spirits*—sometimes inflicting vengeance—as seen by David in the angel with the drawn sword over Jerusalem, in the destruction of Sennacherib's army, and in the Apocalypse.

VISITATIONS OF ANGELS,

Often in the form of men with *bright apparel*—strange symbols in the book of Ezekiel—the *angel of the covenant*—prominent in patriarchal history—with whom Jacob

wrestled—appearing in the *burning bush*—and to Joshua, and to Manoah and his wife—the God of the temple—even Jesus Christ—angels to be venerated, not worshipped—*worshipping of angels* reprobated—not accepted on any account by them—*see thou do it not*.

DEVILS,

Malignant and fallen—their head, *Satan*—Abaddon, Apollyon, *god and prince* of this world—lying—evil in character—*synagogue* of Satan—*numerous*—name *Legion*—of mysterious power, and influence—scene in Job—Apocalyptic imagery—final doom of fallen spirits—*Satan bruised*—worship paid to them in the customs of idolatrous countries—*cup of devils*—apocalyptic dragon, or old serpent.

(DEMONS, *see under* MIRACLES.)

TABERNACLE—TEMPLE.

TABERNACLE,

Of divine origin—made according to *pattern shown in mount*—a quadrangular structure—formed of *Acacia* boards, each *ten cubits* high, and a *cubit and a half* broad, with two *tenons* fitting into silver sockets—*twenty boards* on north and south side—*six* for west side, and *two* for each of its corners—held up by *boards* of *Acacia*—with a curtain of *blue and purple* suspended over eastern side or entrance, having over it three coverings of *linen*—*cashmere* or *goat's hair*—*morocco leather* or *rams' skins dyed red*—and *badger's skin* for the outer one.

COURT,

Round about, fenced in by curtains—*Tabernacle*—divided by the *veil* into the *holy* and *most holy places*.

FURNITURE,

In *holy place*—the *lamp*—with seven lights—*table of show-bread*—and golden *altar of incense*. In *Holy of Holies*—the ark, or sacred chest, with the *mercy-seat* and *cherubim*—the august dwelling-place of Jehovah, who dwelt in *thick darkness*—Ark solemnly guarded when carried from place to place—sometimes taken out in war—once taken captive by the Philistines, but soon released, and stationed with solemnity at various places prior to the erection of the temple.

ALTAR,

In court of Tabernacle—made of brass for

daily burnt-offerings—having on it a fire which was never to go out—*laver of brass*.

ARTISTIC GENIUS,

Of Bezalel and Aholiab, in constructing the Tabernacle and its furniture—they being filled with the *Spirit of God*.

SOLEMN DEDICATION,

In wilderness, amidst numerous sacrifices and costly offerings, made by the princes of the tribes and the descent of the Shechinah—Tabernacle pitched at various places—Sinai, Gilgal, Shiloh, Nob, and Gibeon—spiritual and typical meaning of the structure and its services illustrated in the Epistle to the Hebrews.

TEMPLE,

David's intention to build it not allowed to be carried into execution—he being a *man of war*—materials of all kinds amassed by him—erected by Solomon in the 480th year after the Exodus—its site—the *threshing-floor* of Ornan—*Sion*.

ITS DIMENSIONS,

Sixty cubits long, twenty broad, and thirty high—divided into the *Holy of Holies*, twenty cubits square, and into the *holy place*, forty by twenty cubits.

ITS PORCH,

120 cubits high, with two brazen pillars beautifully carved, called Jachin and Boaz—its doors of fir and posts of olive, and ceiling, floors, and walls panelled with cedar, lighted by narrow windows.

CHAMBERS.

Round about, and of *three stories*.

FURNITURE,

In holy place, lamps, etc,—in *Holy of Holies*, ark and cherubim.

COURT ROUND ABOUT,

There being in it the *lava and molten sea*—the *brazen altar*—an asylum as well as a place of sacrifice.

DEDICATION,

By Solomon with great splendour.

SACRILEGE,

Asa taking away *treasures* of the temple—also Jehoash—Ahaz mutilating its furniture—Hezekiah guilty also.

DEPREDACTION,

By Joash, king of Israel—Shishak, and Nebuchadnezzar—temple *vessels* being used at banquets in palace of Belsazzar.

REPAIRS,

Under kings Jehoash and Josiah—*purification* under Hezekiah and Josiah. *Ruin of Temple*, foretold by various prophets, and accomplished by the Chaldeans.

RESTORATION,

Predicted and accomplished under Cyrus—

rebuilt under divine promise, uttered by Haggai and Zechariah—*Obstacles* presented by various adversaries, but at length overcome—*Dedication*—under Ezra—purified by Jesus, and its ruin foretold by Him—Ezekiel's mystic temple—its measurement and form, etc., detailed at length in the concluding chapters of his prophecy.

SYNAGOGUES,

Places for reading of Scriptures, and for prayer on Sabbath—very numerous—presided over by rulers—filled with seats, some *chief* or *uppermost seats*—offenders punished in them, expelled from the blind man to whom Jesus had given sight *cast out*.

PURPOSE OF TABERNACLE AND TEMPLE,

As the dwelling-place of Jehovah—access to him, and oracles from him there—very holy—*shoes put off* in token of reverence, sin and death of Aaron's sons, for profanation—Christ's vindication of its sacredness—strange event in apostle Paul's history.

DIVINE PROMISE OF PROTECTION AND BLESSING,

The promise to hear prayer—command to worship followed by the blessed experience of worshippers—*praising and blessing God*; the scene of resort—instanced in Hezekiah—Jehoshaphat—Jeremiah—Anna—the Apostles—*Doeg detained before the Lord*—Ezra and his *pulpit of wood*.

VINEYARD—ORCHARD.

VINEYARD,

A common and early possession,—one planted by Noah, vineyards very numerous in Judea, planted on *hills*, sometimes trained on sides of houses, sometimes *let* and rent paid in fruit,—fruit of, not to be eaten for three years, the symbol of Jewish privilege,—parable of the husbandman, and its reference to Jesus. Its blossom,—*sour grapes*—grapes in *clusters* often heavy as at *Eschool*—dwelling under *vine* symbol of security,—wood of vine useless save for *fuel*—a fruitful source of imagery to the prophets.

LAW OF PLANTING,

One who had newly planted, exempt from military service,—not to be sown with diverse seeds,—dressed by husbandmen with pruning-hooks,—protected by *hedges* and *towers*.

VINTAGE.

Grapes gathered into *baskets* with *singing*, trodden in *wine presses* with *shouting*—symbol of divine wrath,—vine, a figure of Christ,—its branches, of his people.

TREES,

Characterized as *green*, with *fruitful boughs*, parts of tree, the *stock*, *root*, *leaves*, fruit often serving for illustrations to the poets of Israel, *Forests*—*thick*—felled with *iron*, or *axe*—symbol of spiritual sterility,—forests mentioned in Scripture,—Bashan and its oaks,—Haroth,—Ephraim and its *wood*, Lebanon, Carmel,—of Arabia and of the south,—king's forest and its *timber*.

ORCHARD,

A scene of greenness,—planted with trees and shrubs of pleasant *shadow*, in *valleys* and by *streams*—liable to devastation,—trees known by fruit,—*good trees* and *good fruit*.

HEBREW LAW,

Fruit for first three years to be reckoned *uncircumcised* and not to be eaten,—no extortion to be practised in transfer,—and fruit trees not to be cut down and *employed in a siege*. *Flowers* and aromatics in song of Solomon.

TREES AND SHRUBS MENTIONED IN SCRIPTURE,

Almond,—its *flourishing*—*Almug* for *pillars*—

Apple, its beauty,—Ash,—Bay, its verdure, Box, Cedar, *goodly and full of sap*, Cuesnut, Cypress,—Fig, its fruit very abundant, its leaves indicative of Summer,—Fir,—Juniper, Lign.—Aloes, *planted by the Lord*, Mulberry, Myrtle,—Mustard, *seed small*, Oak, Oil tree, Olive, *green, goodly fruit shaken off when ripe*, —Palm, straight and tall, the righteous one, Pine,—Pomegranate,—Shittim,—Sycamore, common by wayside,—Teil,—Willow by the brook.

HERB AND SHRUB.

Aloes, Calamus, Myrrh, Saffron, Spikenard, *very costly*, Anise, Cummin, mint, tithe of them, Cucumbers, Garlic, Leeks, Melons, Onions in Egypt.—Cassia, Fitches thrashed or beaten with staff.—Gourd, its rapid growth.—Hyssop, Reeds and Flags, by water-course, and slender or *shaken with the wind*, —Manna, *angels' food*.

VISIONS AND DREAMS.

VISIONS AND DREAMS.

One mode of divine revelation to the prophets, *open vision, false vision*,—the true vision to be written, *plain upon tables*.

VISIONS IN SCRIPTURE.

From Jehovah to Abraham, Jacob, Moses in the bush,—Samuel the child, and Nathan,—the sublime description of Eliphaz,—vision of Isaiah and symbolic ones to Ezekiel,—to Nebuchadnezzar,—to Daniel of empires and changes,—and to Amos and Zechariah,—(see under PARABLES and EMBLEMS.)—In New Testament of various kinds to Ananias, Cornelius, Paul, John, and the disciples.

DREAMS.

Night and Sleep—dreams natural coming

through multitude of business,—also supernatural ones from God,—anxiety to interpret them, very common, as seen in Pharaoh and Nebuchadnezzar—true interpretation only from God as inferred by Joseph and Daniel.

INSTANCES IN SCRIPTURE.

Of Abimelech concerning Sarah,—Jacob,—the Ladder,—Laban concerning Jacob,—Joseph about his future elevation,—Pharaoh's butler and baker about their own fate,—Pharaoh himself about the coming famine,—Midianite soldiers about Gideon's victory,—Solomon, and the gift of wisdom, Nebuchadnezzar, the colossal image,—and the mystic tree,—Daniel,—Joseph about the child Jesus, Pilate's wife and *that just man*.

WAR.

WAR.

A frequent occurrence, and usually the result of sinful passion,—*whence come wars and fightings?*—often exemplified in Jewish history—undertaken sometimes for conquest, as under Joshua against the nations of Canaan—sometimes for self-defence, as Israel against Amalek, etc.

RIOTS.

Or simultaneous uprisings, as at Jerusalem, against Paul—civil wars and passions, as in ancient armies, *when every man's sword was turned against his fellow*.

FIGHTING.

A scourge of Providence, severely felt by many nations—and therefore peace esteemed a great blessing—universal peace predicted—*swords converted into ploughshares* (Strongholds, Fenced and Walled Cities, (see under ARCHITECTURE))—*pacses* sometimes watched and guarded garrisons put into strongholds—strict watch kept by sentries.

SIEGE.

Proclamation of peace or surrender to be made ere the siege commenced, often productive of great misery to the belligerent city—parable of the *little city*, besieged by the great king, and delivered by a *poor wise man*. Blockade—the raising of a bank, or casting up a mound—the trench—building a fort and setting an engine—the battering-ram and axes—breach made, and city taken.

SIEGES MENTIONED IN SCRIPTURE.

Abel, Ai and the ambush, Debir, Eglon, Gibbethon, Hamath-zobah—Hebron, cities in north of Palestine—Jabesh-Gilead—Jericho, the ram's horns and ark—Jerusalem (see under JERUSALEM)—cities of Judah, Keilah, Lachish, Libeath, Makkedah, Ramoth, Ramoth-Gilead, Samaria, Shechem, Tizah, Thebez, Ziklag.

RESULTS OF SIEGE.

Overthrow and spoilation—fortress levelled, and the city often set on fire, as instanced in

many of the cities enumerated above, and threatened against other cities by Amos.

MILITARY TACTICS,

The march—Hebrew soldiers during it to be pure—the *route* of Sennacheib's land drawn by Isaiah—attempt of Israel to march through Edom and the land of the Amorites, and its consequences—the march of an army productive of great *devastation*, licking up all round about—stopping *wells*, felling *trees*, pillaging harvests.

SUDDEN ASSAULTS,

Producing victory—*ambushes*, as of Joshua at Ai, and of Israel at Gibeah—*signals* employed of various kinds—the *scarlet* line of Rahab—the arrows of Jonathan, etc.

INTELLIGENCE,

Often necessary to an army, and sometimes got of old from a divine source, as from the prophet—from reconnoitering—from prisoners and deserters, from the natives—or from secret emissaries and spies—many examples of all these in Jewish annals—various effects produced by such intelligence—evil tidings, etc.

COUNCIL OF WAR.

Hushai, Abithophel.

VARIOUS,

Campaigns and manoeuvres under Joshua and the kings—and serving often for illustration to the prophets.

ACTIVE WARFARE.

Hebrew law—priests addressing the army—sanitary regulation for the host, the *padille* fixed to the weapon of war—watchword of Moses—*Rise up, O Lord, Return*—the camp, array of battle—proclamation before engagement.

BATTLES.

Mentioned in Scripture, confederate kings, Amalek, Og, Anachim, Anakims, Sihon—the aborigines of Canaan, Abimelech, tribe of Benjamin—Philistines—of David and the other kings.

SCENES OF SLAUGHTER.

Garments rolled in blood—grief and wailing produced by the bloodshed—*Oh that my head were waters!*

RESOLUTION TO GO TO WAR.

Israel's valour and resolve based on divine promise—vain-glory, sometimes manifested, and caution and cowardice both exhibited—for divisions of Reuben there were great searching of heart.

RESULTS OF BATTLE.

God the giver of victory—acknowledged by Joshua and David—the *promiser* of it also—defeat from him, and on account of sin, and that defeat threatened by him.

FLIGHT.

The pursuit—and the flight often in vain—the wounded *not able to rise*—the slain, David's lament over Jonathan—recorded number of Jews slain, and of Gentiles also—special cause of disaster and hardship in ancient Israel, the treatment of the Levite's concubine by the men of Gibeah.

PRISONERS.

Often taken in great numbers, as by Moses, David and Nebuchadnezzar—sometimes *kindly* treated, *pitied* by those who carried them captive—sometimes with ignominy; the five kings, and their necks made a footstool by Joshua; David's treatment of the Ammonites—Zedekiah blinded and carried to Babylon.

BOOTY,

Often referred to—*spoil* and *spoiler*—often great—distributed among the soldiers, and also among the women who *carried at home*.

TRIBUTE.

Paid by the vanquished—Mesha king of Moab, Hezekiah, paid in *money*, and in *sheep* and *goats*.

TREATIES.

To prevent war or in consequence of it—embassies as of Jephthah to the Ammonites—treaties as between Ahab and Benhadad—treaties sometimes violated—*ambassadors*—league with Gibeonites through their feigned ambassadors.

PROPOSALS,

Not always successful—not a few instances in the historical books. *Capitulation*, result of conscious weakness—and urged by the strong party—miscellaneous allusions to war and its concomitants in various portions of Scripture.

WATER.

THE SEA,

Gathered together on the third day—the scene of great wonders—*Jordan* and the *Red Sea*—symbols of affliction—always under the command of God, the Lord sits *king on the floods*.

SEAS,

Mentioned in Scripture, Adria—Mediterranean variously named—Red sea—Salt or Dead sea—Sea of Galilee or Tiberia—Sea of Jazer.

RIVERS,

Often overflowing the banks—all run into the sea.—yet the sea not full—mystic rivers in Ezekiel, Zechariah, and Revelations.

RIVERS,

Mentioned in Scriptures, Abana and Parpar, Arnon, Chebar, Euphrates, and Hiddekel, Gihon, Gozan, Jabbok, Jordan, Kanah, Kishon, Ulai, of Pison, Ahava, of Babylon, of Eden, of Egypt, of Ethiopia, of Jotbath, of Judah, of Philippi, *River of life*.

SHIPS AND BOATS.

The ark of Noah, built of gopher-wood, *ships of war* from Chittim, ferryboat in Jordan, navy of Solomon and Jehoshaphat, *boats* often used by Christ at the Lake of Tiberias—voyaging ships with their tackling, masts, sails, pilot, anchor, helm, rudder, bands, oars, rowers, shipmen, mariners, captain, lading and unlading, crew, cargo, and passengers—ship with figure head of Castor and Pollox—Shipwreck of the Apostle Paul, storms sent by God, *great winds*, rebuked by Christ, shipwreck—of ships of Tarshish, of the navy of Jehoshaphat, of Paul,—Eunoclydon.

BROOKS,

Abounding in Canaan—mentioned in Scripture, Arnon, Besor, Cherith, Eshcol, Gaash, Kishon, Kishon, Zered, Of the Willow.

FOUNTAINS,

Abounded in Canaan, highly prized, especially in gardens, mentioned in Scripture, near Shur, near the waters of Nephtoah, Jazreel, Lehi, Pisgah, Upper and nether springs.

POOLS.

Pools mentioned in Scripture—Bethesda,—Gibeon,—Hebron,—Samaria,—Siloam,—Upper pool,—Lower pool,—King's pool,—Old pool.

WELLS.

Highly prized, dug by the Patriarchs, and sometimes scenes of strife on account of their value,—occasionally found in the courts of houses,—symbol of spiritual blessings.

WELLS.

Mentioned in Scripture, Beer-lahai-roi,—Beth-lehem,—Beer-sheba,—Elim,—Esek,—in Hagar's history,—Haran,—Jacob,—Marah,—Rehoboth,—Sitnah,—Floods often breaking out suddenly—Symbol of revolution and invasion.

FLOODS.

The flood of Noah, the *rain bow* token of the divine covenant,—Swimming,—*spreading forth hands*.

DROUGHT.

A fearful punishment,—water failing, (*see under HEAVEN*.)

ANALYTICAL CONCORDANCE

TO THE

HOLY SCRIPTURES.

AGRICULTURE.

DISTRIBUTION OF LAND.

Num. xxvi, 52-56. And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot; according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.

Num. xxxiii, 53, 54. And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

Joshua xiv, 1-5. And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe. For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for

their substance. As the Lord commanded Moses, so the children of Israel did, and they divided the land.

Joshua xviii, 10. And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

Josh. xix, 51. These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

TENURE.

Lev. xxv, 13-17. In the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee; According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

Lev. xxv, 23-28. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall

he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

EXAMPLES.

Ruth iv, 3, 4. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Ruth iv, 6-9, 11. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. And all the people that were in the gate, and the elders, said, We are witnesses.

1 Kings xxi, 3. And Naboth said to Ahab, The Lord forbid it me,

AGRICULTURE.

that I should give the inheritance of my fathers unto thee.

2 Kings viii, 3-6. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines; and she went forth to cry unto the king for her house and for her land. And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life. And when the king asked the woman she told him. So the king appeared unto her a certain officer, saying, Restore all that *was* her's, and all the fruits of the field since the day that she left the land, even until now.

Lam. v, 2. Our inheritance is turned to strangers, our houses to aliens.

TRANSFER OF LAND.

IN EARLY TIMES.

Gen. xxiii, 7-9. And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar. That he may give me the cave of Machpelah which he hath, which *is* in the end of his field: for as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

Gen. xxiii, 13-16. And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt* give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land *is* worth four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

Gen. xxiii, 18, 19. And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his

tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

Josh. xxiv, 32. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem in a parcel of ground, which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

John iv, 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

UNDER JEWISH LAW.

2 Sam. xiv, 21-24. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him; behold, *here* be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

Jer. xxxii, 6-9. And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field. I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy it for thyself. Then I knew that this *was* the word of the Lord. And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

Jer. xxxii, 43. And fields shall be bought in this land whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

Pron. xxi, 16. She considereth a field, and buyeth it: with the

fruit of her hands she planteth a vineyard.

Acts v, 1, 2. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

ANCIENT CHARTERS.

Gen. xxiii, 17, 18. And the field of Ephron, which *was* in Machpelah, which *was* before Mamre the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

Jer. xxxii, 10-15. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: And I gave the evidence of the purchase unto Barnah the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Barnah before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

Jer. xxxii, 44. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord.

SOIL OF CANAAN.

Num. xiv, 6-8. And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel saying, The land, which we passed through to search it, *is* an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

AGRICULTURE.

Deut. i. 22-25. And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well; and I took twelve men of you, one of a tribe: And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, *It is a good land which the Lord our God doth give us.*

Deut. viii. 7-10. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Deut. xi. 10-12. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst it with thy foot, as a garden of herbs; But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

AGRARIAN ENACTMENTS

Exod. xxii. 5, 6. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field, of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, or the consuming corn, or the field, be consumed *therein*, he that kindled the fire shall surely make restitution.

Deut. xix. 14. Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

Deut. xxiii. 25. When thou comest unto the standing corn of thy neighbour, then thou mayest pluck

the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Deut. xxvii. 17. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

Job xxiv. 2. Some remove the landmarks; they violently take away flocks, and feed thereof.

Prov. xxii. 28. Remove not the ancient landmark, which thy fathers have set.

Prov. xxiii. 10, 11. Remove not the old landmark; and enter not into the fields of the fatherless: For their redeemer is mighty; he shall plead their cause with thee.

CULTIVATION.

Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

Gen. iii. 17-19, 23. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Jud. xix. 16. And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeath: but the men of the place were Benjamites.

1 Chr. xxvii. 26. And over them that did the work of the field for tillage of the ground was Ezer the son of Chelub.

2 Chron. xxvi. 10. Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

Eccles. v. 9. Moreover the profit of the earth is for all: the king himself is served by the field.

Eccles. vi. 7. All the labour of man is for his mouth, and yet the appetite is not filled.

Psalms civ. 23. Man goeth forth unto his work, and to his labour until the evening.

Psalms cxviii. 2. For thou shalt

eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Isa. xxv. 10. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

Luke xvii. 7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

2 Tim. ii. 6. The husbandman that laboureth must be first partaker of the fruits.

PLOUGHING.

Deut. xxii. 10. Thou shalt not plow with an ox and an ass together.

1 Sam. xiii. 19-21. Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

1 Sam. xiv. 14. And that first slaughter, which Jonathan and his armour bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.

1 Kings, xix. 19-21. So he departed thence, and found Elijah the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Job i. 14, 15. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Job xxxix. 10. Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

AGRICULTURE.

Isa. xxviii, 23, 24. Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

Isa. lxi, 5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

Amos vi, 12. Shall horses run upon the rock? will one plow there with oxen?

Judges xiv, 18. And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

Job iv, 8. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

Job xxxi, 33-40. If my land cry against me, or that the furrows likewise thereof complain; If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Ps. cxxix, 3. The plowmen plowed upon my back: they made long their furrows.

Prov. xx, 4. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

Prov. cxi, 4. An high look, and a proud heart, and the plowing of the wicked, is sin.

Isa. ii, 4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Jer. iv, 3. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

Jer. xiv, 4. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

Jer. xxvi, 18. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts: Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

Hos. x, 11-13. * * Judah shall plow, and Jacob shall break his clods. * * Break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reap-

ed iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way in the multitude of thy mighty men.

Micah iii, 12. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Joel iii, 10. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Luke ix, 62. And Jesus said unto him, No man, having put his hand to the plough and looking back, is fit for the kingdom of God.

1 Cor. iii, 9. For we are labourers together with God: ye are God's husbandry.

1 Cor. ix, 10. Or saith he it altogether for our sakes? For our sakes, no doubt: *this* is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

SOWING.

Gen. xlvii, 23. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is seed* for you, and ye shall sow the land.

Lev. xix, 19. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee.

Deut. xxii, 9. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Ps. cxxvi, 5, 6. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

Eccles. xi, 4, 6. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Isa. xxviii, 25, 26. When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him.

Isa. xxxii, 20. Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

Ps. cxviii, 11. Light is sown for the righteous, and gladness for the upright in heart.

Ps. cxvii, 37. And sow the fields, and plant vineyards, which may yield fruits of increase.

Jer. xxxi, 27, 28. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

Ezek. xxxvi, 9-11. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord.

Hosea ii, 23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, *Thou art my people*; and they shall say, *Thou art my God*.

Hosea x, 12. Sow to yourselves in righteousness, reap in mercy, *Ze.x.9.* And I will sow them among the people; and they shall remember me in far countries, and they shall live with their children, and turn again.

Matt. xiii, 1-8. The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Matt. xiii, 18-23. Hear ye therefore the parable of the sower

AGRICULTURE.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, an hundredfold, some sixty, some thirty.

Gal. vi. 7, 8. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

PLENTY.

Gen. xxvi. 12. Then Isaac sowed in that land, and received in the same year an hundredfold; and the Lord blessed him.

Gen. xli. 47. And in the seven plentiful years the earth brought forth by handfuls.

Lev. xxv. 18, 19. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and I ye shall eat your fill, and dwell therein in safety.

Lev. xxvi. 3-5. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.

Lev. xxvi. 10. And ye shall eat old store, and bring forth the old because of the new.

Deut. xxxii. 13. He made him ride on the high places of the earth, that he might eat the increase of the fields.

Ruth i. 6. Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the

country of Moab how that the Lord had visited his people in giving them bread.

2 Kings xix. 29. And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

Psal. lxxv. 9-13. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psal. lxxii. 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.

Ezek. xxxvi. 8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

Ezek. xxxiv. 27. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Joel ii. 24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

Joel ii. 26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed.

Amos ix. 13. Behold, the day is come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

Zech. viii. 11, 12. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

Heb. vi. 7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

REAPING AND HARVEST.

Gen. viii. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Gen. xxxvii. 7. For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

Lev. xxv. 5. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

Ruth ii. 4. And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

1 Sam. vi. 13. And they of Beth shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

1 Sam. viii. 12. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

1 Sam. xxv. 11. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

2 Kings iv. 18. And when the child was grown, it fell on a day, that he went out to his father to the reapers.

Job v. 5. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

Job xxiv. 6. They reap everyone his corn in the field: and they gather the vintage of the wicked.

Prov. x. 5. He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

Prov. xxv. 13. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

Job xxiv. 24. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

Isa. ix. 3. Thou hast multiplied

AGRICULTURE.

the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Isa. xvii. 4, 5. And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvester gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Replaim.

Jer. v. 24. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

Jer. viii. 20. The harvest is past, the summer is ended, and we are not saved.

Jer. ix. 22. Speak, Thus saith the Lord, Even the carcases of men shall fill as dung upon the open field, and as the handful after the harvester, and none shall gather them.

Jer. i. 16. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

Hosea vi. 11. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

Jos. iii. 13. Put ye in the sickle; for the harvest is ripe: come, get you down, for the press is full, the fats overflow: for their wickedness is great.

Matth. ix. 37, 38. Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matth. xiii. 24-30. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the

harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matth. xiii. 36-43. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Mark iv. 26-29. And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Luke x. 2. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

John iv. 35-38. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

1 Cor. ix. 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

James v. 4. Behold, the hire of

the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

James v. 7. Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Ecc. xiv. 14-16. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

GLEANNING.

LAW.

Lev. xix. 9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

Lev. xxiii. 22. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

Deut. xxiv. 19. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands.

Deut. xxiv. 22. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

INSTANCE.

Ruth ii. 1-3, 5-9. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go my daughter. And she went and came, and gleaned in the field after the reapers; and her hap was to light on a part of the

AGRICULTURE.

field *belonging* unto Boaz, who *was* of the kindred of Elimelech. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, *It is* the Moabitish damsel that came back with Naomi out of the country of Moab: And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she carried a bundle in the house. Then said Boaz unto Ruth, Hearkest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Ruth ii, 14-19. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

Ruth ii, 21-23. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with my maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to the end of the barley harvest and of wheat harvest: and dwelt with her mother in law.

Judges xx, 45. And they turned and fled toward the wilderness

unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

THRESHING.

Gen. xxiv, 25. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

Gen. xxiv, 32. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels.

Gen. i, 10. And they came to the threshing-floor of Atad, which is beyond Jordan.

Exod. v, 10-12. And the taskmasters of the people went out, and their officers, and they spake to the people saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where you can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

Deut. xxv, 4. Thou shalt not muzzle the ox when he treadeth out the corn.

Judges vi, 11. And there came an angel of the Lord, and sat under an oak which *was* in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

1 Sam. xxiii, 1. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

1 Chron. xxi, 18-25. Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the Lord. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground. Then David said to Ornan, Grant me the place of *this* threshing-floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give *thee* the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering: I give it all. And king David said to Ornan,

Nay: but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight.

Isa. xxviii, 27-29. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. Thus also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.

2 Kin. xiii, 17. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

Job xxi, 18. They are as stubble before the wind, and as chaff that the storm carrieth away.

Psalms i, 4. The ungodly are not so: but are like the chaff which the wind driveth away.

Psalms xxxv, 5. Let them be as chaff before the wind: and let the angel of the Lord chase them.

Psalms lxxxiii, 13. O my God, make them like a wheel; as the stubble before the wind.

Isa. xxi, 10. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.

Isa. xxx, 24. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

Isa. xxx, 28. And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing them to err.

Isa. xxxix, 5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

Isa. xxxiii, 11. Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you.

Isa. xli, 15, 16. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them

AGRICULTURE.

away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.

Jer. xlii. 24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

Jer. xxlii. 28. What is the chaff to the wheat? saith the Lord.

Jer. li. 1, 2. Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; And will send unto Babylon fumers, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

Jer. li. 33. For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshingfloor, it is time to thresh her; yet a little while, and the time of her harvest shall come.

Hosea x. 11. And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride.

Hosea xlii. 3. Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Amos i. 3. Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron.

Amos ix. 9. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Micah iv. 12, 13. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

Hab. iii. 12. Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

Matt. iii. 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Luke iii. 17. Whose fan is in his hand, and he will thoroughly purge

his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Luke xxii. 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

1 Cor. ix. 9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

GRASS.

Deut. xi. 15. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Ps. civ. 14. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

Ps. cxlvii. 8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Prov. xxvii. 25. The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

Mark vi. 39. And he commanded them to make all sit down by companies upon the green grass.

John vi. 10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

Rev. ix. 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not the seal of God in their foreheads.

Num. xxii. 4. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

2 Sam. xxiii. 4. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

2 Kings xix. 23. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

Psalm lxxix. 6. He shall come down like rain upon the mown grass: as showers that water the earth.

Psalm lxxii. 16. And they of the city shall flourish like grass of the earth.

Psalm xc. 5, 6. Thou carriest

them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Psalm xcii. 7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.

Psalm ciii. 15. As for man, his days are as grass; as a flower of the field, so he flourisheth.

Isa. xxxvii. 27. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up.

Isa. xl. 6-8. The voice said, Cry, And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Matt. vi. 30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

1 Pet. i. 24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

OTHER PRODUCTS OF THE FIELDS.

BEANS, LENTILES, ETC.

2 Sam. xvii. 28. Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

BULRUSHES, FLAGS AND RUSHES.

Exod. ii. 3. And when she could not longer hide him she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

Isa. lviii. 5. Is it such a fast that I have chosen? a day for man to afflict his soul: is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

Job vii. 11. Can the rush grow up without mire? can the flag grow without water?

AGRICULTURE.

FLAX.

Ezek. ix. 31. And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolted.

Josh. ii. 6. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

Isa. xli. 3. A bruise I reel shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Ezek. xl. 3. And he brought me thither, and behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

Isa. ii. 5. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

Isa. ii. 9. Therefore will I return, and I take away my corn in the time thereof, and I my wine in the season thereof, and will recover my wool and I my flax given to cover her nakedness.

GOURDS.

2 Kings iv. 39. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

HEATH.

Jer. xvii. 6. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

LENTILES.

Gen. xxv. 34. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and I went his way: thus Esau despised his birthright.

MANDRAKES.

Gen. xxx. 14. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah Give me I pray thee, of thy son's mandrakes.

Song of Solomon vii. 13. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, *which* I have laid up for thee, O my beloved.

MALLOWS.

Job xxx. 4. Who cut up mallows by the bushes, and juniper roots for their meat.

MILLET.

Ezek. iv. 9. Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

REEDS.

Job xl. 21. He lieth under the shady trees in the covert of the reed, and fens.

Isa. xix. 6. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

RYE.

Ex. ix. 32. But the wheat and the rye were not smitten: for they were not grown up.

TARES.

Matt. xiii. 24-31. (*See under Reaping and Harvest.*)

FAILURE OF CROPS.

OF GRASS.

1 Kings xviii. 5. And Ahab said unto Obadiah Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

Jer. xiv. 5, 6. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

Joel i. 18. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

OF GRAINS.

Deut. xxviii. 33, 34. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always: So that thou shalt be mad for the sight of thine eyes which thou shalt see.

Deut. xxviii. 38. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Isa. iii. 1. For, behold, the Lord, the Lord of hosts doth take away from Jerusalem and from Judah

the stay and the staff, the whole stay of bread, and the whole stay of water.

Isa. vii. 23-25. And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns. With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns; but it shall be for the sending forth of oxen, and for the treading forth of oxen, and for the treading of lesser cattle.

Isa. xv. 6, 7. For the waters of Nimrim shall be desolate: for the hilly is withered away, the grass felleth, there is no green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

Isa. xvii. 10, 11. Because thou hast forgotten the God of thy salvation, and I hast not been mindful of the rock of thy strength therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow.

Isa. li. 19. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword; by whom shall I comfort thee?

Jer. xii. 13. They have sown wheat, but shall reap thorns; they have put themselves to pain but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the Lord.

Ezek. xiv. 13. Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the land thereof, and will send famine upon it, and will cut off man and beast from it:

Ezek. xxvi. 6. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord.

Hosea viii. 7. For they have sown the wind and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal; if so be it yield, the strangers shall swallow it up.

Hosea ix. 2. The floor and the winepress shall not feed them, and the new wine shall fail in her.

Amos v. 16. Therefore the Lord the God of hosts, the Lord saith thus; Walling shall be in all streets;

AGRICULTURE.

and they shall say in all the highways, Alas! alas! and they shall call the husbandmen to mourning, and such as are skilful of lamentation to wailing.

Amos viii, 11-14. Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.

Joel i, 10, 11. The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

Joel i, 17. The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

Nehemiah vi, 15. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

Zeph. ii, 11. The Lord will be terrible unto them; for he will fanish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

Rev. vi, 5, 6. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

PRESSURE OF FAMINE.

Lev. xxvi, 26-29. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Deut. xxxii, 24. They shall be

burnt with hunger and devoured with burning heat and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

2 Kings vi, 24, 25-29. And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barn-door, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son.

2 Km. vii, 3, 4. And there were four leprosy men at the entering in of the gate; and they said one to another, Why sit we here till we die? If we say, we will enter into the city, then the famine is in the city and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

Ps. cv, 16. Moreover he called for a famine upon the land; he brake the whole staff of bread.

Lam. i, 6. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

Lam. i, 11. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul; see, O Lord, and consider; for I am become vile.

Lam. ii, 11, 12. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

Lam. iv, 3-5. Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no

man breaketh unto them. They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dung-hills.

Lam. iv, 7-10. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire; Their visage is blacker than a cork; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have soden their own children: they were their meat in the destruction of the daughter of my people.

Lam. v, 10. Our skin was black as an oven because of the terrible famine.

Ezek. iv, 16, 17. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

Ezek. xii, 18, 19. Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

Joel i, 8, 9. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

Joel i, 13-16, 19, 20. Come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, ye, joy and gladness from the house of our God? O Lord, to thee

AGRICULTURE.

will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Amos iv. 6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord.

INSTANCES OF FAMINE IN THE DAYS OF ABRAHAM

Gen. xii. 10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

OF ISAAC.

Gen. xxvi. 1. And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

OF JOSEPH.

Gen. xli. 23-32. This is the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Gen. xli. 53-56. And the seven years of plentifulness, that was in the land of Egypt, were ended. And the seven years of death began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph: what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

Gen. xlvii. 13-20. And there was no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of

Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

Acts vii. 11. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

OF THE JUDGES.

Ruth i. 1. Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

OF DAVID.

2 Sam. xxi. 1. Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, *It is* for Saul, and for his bloody house, because he slew the Gibeonites.

OF AHAB.

1 Kings xvii. 1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

OF ELISHA.

2 Kings iv. 38. And Elisha came again to Gilgal: and there *was* a dearth in the land; and the sons of the prophets *were* sitting before him; and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

DURING SIEGE OF SAMARIA.

2 Kings vi. 25. And there was a great famine in Samaria; and behold, they besieged it, until an ass's head was sold for four score pieces of silver, and the fourth part of a cub of dove's dung for five pieces of silver.

OF SEVEN YEARS, FORE-TOLD BY ELISHA.

2 Kings viii. 1. Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

Jer. xiv. 1. The word of the Lord that came to Jeremiah concerning the dearth.

DURING SIEGE OF JERUSALEM.

2 Kings xxv. 3. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

AFTER THE CAPTIVITY.

Neh. v. 3. *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

IN THE REIGN OF CLAUDIUS CÆSAR.

Acts xi. 28. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

GOD'S CARE OF HIS PEOPLE DURING FAMINE.

1 Kings xvii. 2-7. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in

AGRICULTURE.

the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

Job v. 20. In famine he shall redeem thee from death; and in war from the power of the sword.

Psalms xxxiii. 18, 19. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy: To deliver their soul from death, and to keep them alive in famine.

Psalms xxxvii. 19. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

Leviticus xxxvi. 29, 30. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Joel ii. 19. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen.

MEANS AGAINST FAMINE.

Gen. xli. 34-37. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

Gen. xli. 48, 49, 57. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Gen. xlii. 1-5. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And

he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

Gen. xliii. 1-5. And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

Gen. xliiv. 25, 26. And our father said, Go again and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

Prov. xi. 26. He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

Acts xii. 20. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

UNRECLAIMED LAND.

Gen. iv. 12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Num. xiv. 2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

Deut. xxix. 23. And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrow in his anger, and in his wrath.

Deut. xxxii. 10. He found him

in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Josh. xvii. 17, 18. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only; But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

2 Sam. xviii. 8. For the battle was thence scattered over the face of all the country; and the wool devoured more people that day than the sword devoured.

Job xxx. 7. Among the bushes they brayed; under the nettles they were gathered together.

Job xxxviii. 27. To satisfy the desolate and waste ground.

Psalms cxxxii. 6. Lo, we heard of it at Ephraim: we found it in the fields of the wood.

Isaiah v. 17. Then shall the hinds feed after their manner, and the waste places of the fat ones shall strangers eat.

Isaiah li. 3. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: Joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Jer. ii. 2. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wast after me in the wilderness, in a land that was not sown.

Jer. ix. 2. Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

Jer. xxv. 24. And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert.

Jer. l. 12. Your mother shall be sore contounded; she that bare you shall be ashamed; behold, the hinderness of the nations shall be a wilderness, a dry land, and a desert.

Ezek. xlvii. 11. But the entry places thereof and the marihes thereof shall not be healed; they shall be given to salt.

Micah vii. 14. Feed thy people with thy rod, the flock of thine heritage, which dwell solitary in the wood, in the midst of Carmel;

AGRICULTURE.

let them feed *in* Bashan and Gilead, as in the days of old.

Zeph. ii. 9. Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation; the residue of my people shall spoil them, and the remnant of my people shall possess them.

Matth. xi. 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken by the wind?

Matth. xv. 33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Mark vi. 31, 32. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately.

Luke i. 80. And the child grew,

and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

NOXIOUS VEGETATION

Psal. lvi. 9. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.

Prov. xxiv. 31. And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Eccles. vii. 6. For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

Isaiah xxix. 17. *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

Isaiah xxxii. 13. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy *in* the joyous city.

Isaiah xxxiii. 12. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

Isaiah xxxiv. 13. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof.

Hosea ix. 6. For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

Hosea x. 8. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

Micah vii. 4. The best of them *is* as a brier: the most upright *is* sharper than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

Matth. vii. 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Heb. vi. 8. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing, whose end *is* to be burned.

ANIMALS.

CREATION OF THEM, BY GOD.

Gen. i, 26-25. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that *it was good*. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that *it was good*.

Gen. ii, 19, 20. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and he brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Jer. xxvii, 5. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

1 Cor. xv, 29. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

GOD'S PROVIDENCE OVER THEM, IN THEM, AND BY THEM.

Gen. i, 30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every

green herb for meat; and it was so.

Gen. vi, 19, 20. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

Gen. vii, 14-16. They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in.

Gen. xxxvii, 31-33. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found; know now whether it be thy son's coat or no. And he knew it, and said, *It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.*

Lev. xxvi, 21, 22. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

Job v, 22, 23. At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

Job vi, 5. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

Job xii, 7-10. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in

all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind.

Job xxxvii, 7, 8. He sealeth up the hand of every man; that all men may know his work. Then the beasts go into dens, and remain in their places.

Job xxxviii, 30-41. Wilt thou hunt the prey for the lion, or fill the appetite of the young lions. When they couch in their dens, and abide in the covert to be in wait? Who provide him for the raven his food, when his young ones cry unto God, they wander for lack of meat.

Job xxxix, 13. Gavest thou the goosely wings unto the peacocks? or wings and feathers unto the ostrich?

Psal. i, 10. For every beast of the forest is mine, and the cattle upon a thousand hills.

Psal. xlix, 12. Nevertheless man being in honour abaseth not; he is like the beasts that perish.

Psal. civ, 20-22. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together and lay them down in their dens.

Psal. cxlvii, 9. He giveth to the beast his food, and to the young ravens which cry.

Psa. cxlviii, 7, 10. Praise the Lord from the earth, ye dragons, and all deeps: Beasts, and all cattle; creeping things, and flying fowl.

Is. i, 3. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.

Is. xliii, 20. The beast of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

Is. xxxiv, 16. Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them.

Jer. viii, 7. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the

ANIMALS.

crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.

Jer. xii. 4. How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds, because they said, He shall not see our last end.

Isa. li. 18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

Jer. li. 21-22. Fear not, O land; be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring for the tree bereath her fruit the fig tree and the vine do yield their strength.

Jonah iv. 11. And should not I spare Nineveh that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Zeeph. xiv. 15. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Matth. vi. 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Matth. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

SUBJECTION TO MAN.

Gen. i. 23. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen. ix. 2, 3. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Judges xiv. 5, 6. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and

behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

1 Sam. xvii. 34-37. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and I took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

2 Sam. xxiii. 20. And Benaiah went down also and slew a lion in the midst of a pit in time of snow.

Job xxviii. 7, 8. There is a path which no fowl knoweth, and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it.

Job xxxv. 11. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

Ps. viii. 6-9. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

Psalms xxxii. 9. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

James iii. 7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

WILD ANIMALS.

Isa. xxiv. 14. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow.

Jer. i. 89. Therefore the wild beasts of the desert with the wild

beasts of the islands shall dwell there; and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

Dan. iv. 12, 25. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will.

Mark i. 13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

BEAR.

ITS FIERCENESS.

2 Kings ii. 24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

2 Sam. xvii. 8. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people.

Prov. xvii. 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

Lam. iii. 10. He was unto me as a bear lying in wait, and as a lion in secret places.

Isaiah xlii. 8. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion; the wild beast shall tear them.

BEHEMOTH OR HIPPOPOTAMUS.

Job xl. 15-20, 22-24. Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong as pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his

ANIMALS.

sword to approach *unto him*. Surely the mountains bring him forth for I, where all the beasts of the field play. The shady trees cover him *with* their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: his nose pierceth through snares.

BOAR.

Ps. lxxx. 13. The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

CONEY.

ITS ABODE INACCESSIBLE.

Ps. civ. 18. The high hills are a refuge for the wild goats; and the snares for the conies.

Prov. xxx. 26. The conies are *but* a feeble folk, yet make they their houses in the rocks.

DEER.

AGILE AND BEAUTIFUL.

Gen. xlix. 21. Naphtali is a hind let loose; he giveth goodly words.

Job xxxix. 1-4. Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? Canst thou number the months that they fulfill? or knowest thou the time when they bring forth? They bow themselves, they bring forth their young ones, they cast out their sorrows. Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

Ps. xviii. 33. He maketh my feet like hinds' feet, and setteth me upon my high places.

Ps. xxix. 9. The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

Ps. xlii. 1. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

Prov. v. 19. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Cant. ii. 17. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

Cant. vii. 3. Thy two breasts are like two young roes that are twins.

Cant. viii. 14. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

Hab. iii. 19. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

DOG.

AN OBJECT OF CONTEMPT FOR ITS FILTHY AND PREDATORY HABITS.

Exod. xi. 7. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

Deut. xxiii. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow; for even both these are abomination unto the Lord thy God.

Judges vii. 5. So he brought down the people unto the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

1 Sam. xvii. 43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

1 Sam. xxiv. 14. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

2 Sam. iii. 8. Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to do with a fault concerning this woman?

2 Sam. ix. 8. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?

2 Sam. xvi. 9. Then said Abishai the son of Neriah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

1 Kin. xiv. 11. Him that dieth of Jeroboam in the city shall the dogs eat.

1 Kin. xvi. 4. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

1 Kin. xxi. 19, 23. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou

killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

2 Kin. viii. 13. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

Job xxx. 1. But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

Ps. xxii. 16. For dogs have compassed me: the assembly of the wicked have inclosed me; they pierced my hands and my feet. Deliver my soul from the sword; my darling from the power of the dog.

Ps. lix. 6. They return at evening; they make a noise like a dog, and go round about the city.

Ps. lxxviii. 23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

Prov. xxvi. 11, 17. As a dog returneth to his vomit, so a fool returneth to his folly. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

Prov. xxx. 31. A greyhound, an he goat also, and a king, against whom there is no rising up.

Eccles. ix. 4. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

Isa. lvi. 10, 11. His watchman are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

Isa. lxvi. 3. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck.

Jer. xv. 3. And I will appoint over them for kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

Matth. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matth. xv. 26, 27. But he answer

ANIMALS.

ed and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Luke xvi, 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Phil. iii, 2. Beware of dogs, beware of evil workers, beware of the concision.

Rev. xxii, 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

FOXES.

SMALL BUT CUNNING.

Neh. iv, 3. Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Ps. lxxiii, 10. They shall fall by the sword: they shall be a portion for foxes.

Lam. v, 18. Because of the mountain of Zion, which is desolate, the foxes walk upon it.

Ezek. xlii, 4. O Israel, thy prophets are like the foxes in the deserts.

Matth. viii, 20. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests: but the Son of man hath not where to lay his head.

Luke xxi, 32. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

LEOPARD.

ITS SPOTTED HIDE, AND SWIFT AND SUDDEN SPRING.

Qant. iv, 3. Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

Isa. xi, 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Jer. xlii, 23. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Dan. vii, 6. After this I beheld, and lo another, like a leopard,

which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

Hosea xiii, 7. Therefore I will be unto them as a lion: as a leopard by the way will I observe them.

Hab. i, 8. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.

Rev. xlii, 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

LION.

Judges xiv, 8. And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

1 Kings xiii, 24-26. And when he was gone, a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase; and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

1 Kings xx, 36. Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

2 Kings xvii, 25, 26. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew *some* of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

ITS BOLDNESS AND POWER.

Gen. xlix, 9. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Num. xxiii, 24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

Num. xxiv, 9. He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee and cursed is he that curseth thee.

Deut. xxxiii, 20, 22. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And of Dan he said, Dan is a lion's whelp: he shall leap from Basan.

2 Sam. xvii, 10. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

1 Kings vii, 29, 36. And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges *there was* a base above; and beneath the lions and oxen were certain additions made of thin work. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

1 Kings x, 19, 20. The throne had six steps, and the top of the throne was round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

Job, iv, 10, 11. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Ps. x, 9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

Ps. xvii, 12. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

Ps. lvi, 6. Break their teeth. O God, in their mouth, break out the great teeth of the young lions, O Lord.

ANIMALS.

Prov. xix. 12. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

Prov. xx. 2. The fear of a king is as the roaring of a lion: *whoso* provokeh him to anger sinneth against his own soul.

Prov. xxx. 30. A lion *which* is strongest among beasts, and turneth not away for any.

Isa. v. 29. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

Isa. xvi. 8. And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights.

Isa. xxxviii. 13. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

Jer. iv. 7. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

Jer. xii. 5. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

Jer. xxv. 38. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Jer. xlix. 19. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong; but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

Jer. li. 38. They shall roar together like lions: they shall yell as lions' whelps.

Ezek. xix. 2, 3, 5, 6. And say, What is thy mother? A Honess: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions; he became a young lion, and learned to catch the prey, and devoured men.

Joel i. 6. For a nation is come up upon my land, strong, and

without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

Amos iii. 4, 8, 12. Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

Micah v. 8. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

Nahum ii. 11-13. Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

2 Tim. iv. 17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Rev. iv. 7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Rev. v. 5. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Rev. x. 3. And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices.

Dan. vi. 24. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den

of lions them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

(See under *Miracle*.)

LEVIATHAN OR CROCODILE.

BUILD AND APPEARANCE.

Job xli. 31, 32, 18-21, 11. He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. Who hath prevented me, that I should repay him? *whatsoever* is under the whole heaven is mine.

IMPENETRABLE SCALES.

Job xli. 7, 12-17, 23, 26-30. Canst thou fill his skin with barbed iron? or his head with fish spears? I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

UNTAMABLE.

Job xli. 1-6, 8-10, 22, 24, 25, 33, 34. Canst thou draw out leviathan with an hook? or his tongue with a cord which thou tighest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? or

ANIMALS.

wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? shall they part him among the merchants? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him? None *is* so fierce that dare stir him up: who then is able to stand before me? In his neck remaineth strength, and sorrow is turned into joy before him. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride.

Ps. lxxiv. 14. Thou brakest the heads of leviathan in pieces and gavest him to be meat to the people inhabiting the wilderness.

Ps. civ. 23. There go the ships: there is that leviathan whom thou hast made to play therein.

Isa. xxvii. 1. In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

UNICORN.

ITS STRENGTH.

Num. xxiii. 22. God brought them out of Egypt; he hath as it were the strength of an unicorn.

Num. xxiv. 8. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

Deut. xxxiii. 17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Job xxxix. 9, 11, 12. Will the unicorn be willing to serve thee, or abide by thy crib? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and I gather it into thy barn?

Ps. xxii. 21. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Po. xlii. 10. But my horn shall thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

Isa. xxxiv. 7. And the unicorns

shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

WOLF.

ITS FIDELITY.

Gen. xlix. 27. Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Jer. v. 6. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

Ezek. xxii. 27. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

Iab. i. 8. Their horses * * * are more fierce than the evening wolves. * * *

Matth. vii. 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matth. x. 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

John x. 12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep.

Acts xx. 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

PROPHETIC SYMBOLS.

Dan. vii. 2-5, 7, 11, 12, 17. And four great beasts came up from the sea, diverse one from another. The first *was* like a lion and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it: and it had ten

horns. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

HUNTING.

Gen. x. 9. He was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

Gen. xxv. 27. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

Gen. xxvii. 3, 5, 30. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

Judges xv. 4, 5. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

1 Sam. xxiv. 11. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there* is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

Job x. 16. For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

Prov. vi. 5. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Cant. ii. 15. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

Isa. li. 20. Thy sons have faint-ed, they lie at the head of all the streets, as a wild bull in a net;

ANIMALS.

they are full of the fury of the Lord, the rebuke of thy God.

Micah vii, 2. The good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net.

2 Pet. ii, 12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.

FOWLS.

Gen. vii, 3, 14. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

And every fowl after his kind, every bird of every sort.

Gen. xli, 17, 19. And in the uppermost basket *there* were of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

1 Sam. xvii, 44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

1 Km. iv, 33. . . . He spake also of beasts, and of fowl, and of creeping things, and of fishes.

1 Km. xiv, 11. . . . And him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

Ps. xi, 1. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

Ps. l, 11. I know all the fowls of the mountains.

Ps. lxxviii, 27. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

Isa. xviii, 6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

Isa. xxi, 5. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

Isa. xli, 11. Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Jer. xii, 9. Mine heritage is *un*to me as a speckled bird, the

birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

Ezek. xxxix, 17. And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Eccles. x, 20. Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Cont. ii, 12. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

CAGE.

Jer. v, 27. As a cage is full of birds, so *are* their houses full of deceit; therefore they are become great, and waxen rich.

Rev. xviii, 2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

NEST.

Deut. xlii, 6, 7. If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong thy days.

Job xxix, 18. Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

Ps. lxxxiv, 3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God.

Ps. civ, 12, 17. By them shall the fowls of the heaven have their habitation, *which* sing among the branches. Where the birds make their nests; *as for* the stork, the fir trees *are* her house.

Prov. xxvii, 8. As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

Isa. x, 14. And my hand hath found as a nest the riches of the people; and as one gathereth eggs

that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

Isa. xvi, 2. For it shall be, *that*, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

Jer. xxii, 23. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

Obad. 4. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Hab. ii, 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

Matth. xiii, 32. Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Luke ix, 58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay his head.

B A T.

Isa. li, 20. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats.

BITTERN AND CORMORANT.

Isa. xiv, 23. I will also make it a possession for the bittern, and pools of water.

Isa. xxxiv, 11. But the cormorant and the bittern shall possess it.

Zeph. ii, 14. . . . Both the cormorant and the bittern shall lodge in the upper lintels of it. . . .

DOVE.

LOVELY, MOURNFUL, AND WEAK.

Gen. viii, 8-12. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in

ANIMALS.

her month *was* an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days: and sent forth the dove; which returned not again unto him any more.

Ps. iv, 6. And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

Ps. lxviii, 13. Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

Ps. lxxiv, 19. O deliver not the soul of thy turtle dove unto the multitude of the *wicked*: forget not the congregation of thy poor for ever.

Cant. i, 15. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

Cant. ii, 14. O my dove, *that art* in the clefts of the rock in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice; and thy countenance *is* comely.

Cant. v, 2, 12. I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

Cant. vi, 9. My dove, my undefiled *is but* one; she *is* the only one of her mother, she *is* the choice one of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

Isa. xxxviii, 14. . . . I did mourn as a dove: mine eyes fail with looking upward; O Lord, I am oppressed; undertake for me.

Isa. lix, 11. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but it is* far off from us.

Isa. lx, 8. Who are these that fly as a cloud, and as the doves to their windows?

Jer. xlviii, 23. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

Ezek. vii, 16. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

Hosea vii, 11. Ephraim also is like a silly dove without heart:

they call to Egypt, they go to Assyria.

Hosea xl, 11. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

Nahum ii, 7. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, taberning upon their breasts.

Matth. iii, 16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

Matth. xxi, 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.

John i, 32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

John ii, 14, 16. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

EAGLE.

ITS POWERFUL PINIONS, ETC.

Ezra. xix, 4. Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

Deut. xxxviii, 49. The Lord shall bring a nation against thee from far from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand.

Deut. xxxii, 11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.

Job ix, 26. They are passed away as the swift ships: as the eagle that hasteth to the prey.

Job xxxix, 27-30. Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, *there is* she.

Jer. xlviii, 40. For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

Jer. xlix, 16, 22. Thy terriblest hath deceived thee, and the pride

of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Lam. iv, 19. Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

Micah i, 16. Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Matth. xxiv, 28. For whosoever the carcase is, there will the eagles be gathered together.

Luke xvii, 37. And they answered and said unto him, Where, Lord? And he said unto them, Whersoever the body *is*, thither will the eagles be gathered together.

II A W K.

Job xxxix, 26. Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

O S T R I C H.

Job xxxix, 14-18. . . . Which leaveth her eggs in the earth, and warmeth them in dust, And forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though *they were* not hers; her labour is in vain without fear. Because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.

O W L.

SYMBOL OF DESOLATION.

Job xxx, 29. I am a brother to dragons, and a companion to owls.

Ps. cii, 6. . . . I am like an owl of the desert.

Isaiah xlii, 21. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there. . . .

Isa. xxxiv, 11, 14, 15. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it. . . . The screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow.

Micah i, 8. . . . I will make

ANIMALS.

a wailing like the dragons, and mourning as the owls.

Isa. xxxiv. 11. . . . The owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion and the stones of emptiness.

PARTRIDGE.

Jer. xvii. 11. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

PEACOCK.

1 Kin. x. 22. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

PELICAN.

Ps. cii. 6. I am like a pelican of the wilderness. . . .

POULTRY.

Matth. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matth. xxvi. 31, 74, 75. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

QUAILS.

Exod. xvi. 12, 13. I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host.

Num. xi. 31, 32. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood

up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

RAVEN.

Gen. viii. 6, 7. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Gen. v. 11. His head is as the most fine gold, his locks are bushy, and black as a raven.

Matth. xii. 24. Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls.

SPARROW, SWALLOW, AND CRANE.

Ps. lxxxv. 3. The sparrow hath found an house for herself.

Ps. cii. 7. I watch, and am as a sparrow alone upon the house top.

Pron. xxvi. 2. As the bird by van lering, as the swallow by flying, so the curse causeless shall not come.

Isa. xxxviii. 14. Like a crane or a swallow, so did I chatter. * *

Matth. x. 31. Fear ye not therefore, ye are of more value than many sparrows.

Matth. xii. 6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

VULTURE.

Isa. xxxiv. 15. . . . There shall the vultures also be gathered every one with her mate.

FOWLING.

Ps. xci. 3. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

Ps. cxxiv. 7. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.

Prov. i. 17. Surely in vain the net is spread in the sight of any bird.

Prov. vii. 23. Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Eccles. ix. 12. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught

in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

Lam. iii. 52. Mine enemies chased me sore, like a bird, without cause.

Hos. vii. 12. When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

Hos. ix. 8. The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

Amos iii. 5. Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

FISHES.

Exod. vii. 18. And the fish that is in the river shall die, and the rivers shall stink; and the Egyptians shall loathe to drink of the water of the river.

Num. xi. 22. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Neh. xiii. 16. These dwell men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

Ps. civ. 25. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

Isa. 1, 2. Wherefore, when I came, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

Ezek. xlvii. 9. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

Jonah i. 17. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Matth. xiv. 17. And they say unto him, We have here but five loaves, and two fishes.

ANIMALS.

FISHING.

Cant. vii, 4. Thine eyes *like* the fishpools in Heshbon.

Isa. xix, 8, 10. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

Jer. xvi, 16. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Ezek. xvii, 10. And it shall come to pass, *that* the fishers shall stand upon it from En-gei even unto En-eglaim; they shall be a *plave* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

Amos iv, 2. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

Hab. i, 14-17. And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fit, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?

Matth. iv, 18-20. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him.

Matth. xiii, 47-50. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Matth. xvii, 27. Notwithstanding, lest we should offend them, go

thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and I give unto them for me and thee.

Mark i, 16-20. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Luke v, 2-11. And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

John xxi, 3, 6, 8. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multi-

tude of fishes. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

USED AS FOOD.

Num. xi, 5. We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

Luke xxiv, 42. And they gave him a piece of a broiled fish, and of an honeycomb.

John xxi, 9, 10, 12, 13. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

FISHGATE.

2 Chr. xxxiii, 14. Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

Neh. iii, 3. But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

Neh. xii, 39. And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Manneel, and the tower of Meah, even unto the sheep gate; and they stood still in the prison gate.

Zeph. i, 10. And it shall come to pass in that day, saith the Lord, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

REPTILES.

Gen. vii, 8, 21. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man.

Gen. viii, 17, 19. Bring forth with thee every living thing, that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the

ANIMALS.

earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Ezek. viii, 10. So I went in and saw, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

D R A G O N.

Deut. xxxii, 33. Their wine is the poison of dragons, and the cruel venom of asps.

Ps. xlii, 19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

Ps. lxxiv, 13. Thou didst divide the sea by thy strength; thou brakest the heads of the dragons in the waters.

Ps. xci, 13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Isa. xlii, 22. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

Isa. xxxv, 7. * * * In the habitation of dragons, where each lay, shall be grass with reeds and rushes.

Isa. li, 9. Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the dragon?

Jer. ix, 11. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Jer. x, 22. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

Jer. xlii, 33. And Hazer shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

Jer. li, 37. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

Ezek. xxix, 3-5. Speak, and say, Thus saith the Lord God; Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy

jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

Mal. i, 3. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Rev. xii, 3, 4. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

F R O G S.

Ecod. viii, 2. And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

Ps. lxxviii, 45. * * * And frogs, which destroyed them.

Ps. cv, 30. Their land brought forth frogs in abundance, in the chambers of their kings.

Rev. xvi, 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

H O R S E L E E C H.

Prov. xxx, 15. The horseleech hath two daughters, crying, Give, give. There are three things that are never satisfied, *yea*, four things say not, *It is enough.*

W O R M S.

Ecod. xvi, 20, 24. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

Job vii, 5. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

Job xvii, 14. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.

Job xxiv, 20. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; an unclean thing shall be broken as a tree.

Jonah iv, 7. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

Ps. xxii, 6. But I am a worm, and no man; a reproach of men, and despised of the people.

Isa. xli, 14. Fear not, thou worm Jacob, and yemen of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.

Isa. lxvi, 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Micah vii, 17. . . . They shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

Mark ix, 44. Where their worm dieth not, and the fire is not quenched.

S E R P E N T.

Gen. iii, 1. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Ecod. iv, 3. And he said, Cast it on the ground, and it became a serpent; and Moses fled from before it.

Num. xxi, 6-9. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Deut. viii, 15. Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought. * *

2 Kings xviii, 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.

ANIMALS.

CHARMING OF THEM.

Job xxvi, 13. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Eccles. x, 8. He that diggeth a pit shall fall into it; and whose breaketh an hedge, a serpent shall bite him.

Gen. xlix, 17. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Isa. xi, 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Amos v, 19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

Amos ix, 3. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

Micah vii, 17. They shall lick the dust like a serpent. . . .

Mark xvi, 18. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke x, 19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

THEIR POISON.

Deut. xxxii, 24, 30. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

Job xx, 16. He shall suck the poison of asps: the viper's tongue shall slay him.

Ps. lvi, 4. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear.

Ps. cxl, 3. They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

Prov. xxiii, 31, 32. Look not thou upon the wine. . . . At the last it biteth like a serpent, and stingeth like an adder.

Isa. lix, 5. They hatch cockatrice' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

Ps. lvi, 4, 5. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely.

Eccles. x, 11. Surely the serpent will bite without enchantment; and a babbler is no better.

Jer. viii, 17. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord.

S N A I L.

Ps. lviii, 8. As a snail which melteth, let every one of them pass away; like the untimely birth of a woman that they may not see the sun.

V I P E R.

Acts xxviii, 3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

INSECTS.

A N T.

Prov. vi, 6-8. Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest.

Prov. xxx, 25. The ants are a people not strong, yet they prepare their meat in the summer.

B E E.

Deut. i, 44. And the Amorites, which dwell in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

Ps. cxviii, 12. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Isa. vii, 18. And it shall come to pass in that day, that the Lord shall hiss for the bee that is in the land of Assyria.

HONEY VERY ABUNDANT.

Gen. xliii, 11. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey. . . .

Exod. iii, 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Lev. xx, 24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

Num. xvi, 12-14. And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

Deut. xxxii, 13. And he made him to suck honey out of the rock, and oil out of the flinty rock.

1 Sam. xiv, 25, 26. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

2 Sam. xvii, 29. And honey, and butter for David.

1 Kib. xiv, 3. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

2 Chron. xxxi, 5. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey. . . .

Job xx, 17. He shall not see the rivers, the floods, the brooks of honey and butter.

Ps. lxxxi, 16. And with honey out of the rock should I have satisfied thee.

Jer. xli, 8. But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

Ezek. xxvii, 17. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

USED AS FOOD.

Exod. xvi, 31. And the taste of it was like wafers made with honey.

Jud. xiv, 9. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat; but he told not them

ANIMALS.

that he had taken the honey out of the carcass of the lion.

1 Sam. xiv. 27, 29, 43. But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then said Jonathan, My father hath troubled the land; see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, and lo, I must die.

Prov. xxiv. 13, 14. My son, eat thou honey, because it is good; and the honeycomb, *which is* sweet to thy taste; so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

Prov. xxv. 16, 27. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. *It is* not good to eat much honey; so for men to search their own glory is not glory.

Prov. xxvii. 7. The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

Qunt. v. 1. I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friend; drink, yea, drink abundantly, O beloved.

Isa. vii. 15, 22. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. And it shall come to pass, for the abundance of milk that they shall give that he shall eat butter; for butter and honey shall every one eat that is left in the land.

Matth. iii. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Luke xxiv. 42. And they gave him a piece of a broiled fish, and of an honey-comb.

ALLUSIONS TO ITS SWEETNESS.

Ps. xix. 10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

Ps. cxix. 103. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

Prov. v. 3. For the lips of a

strange woman drop as an honeycomb, and her mouth is smoother than oil.

Prov. xvi. 24. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

Qunt. iv. 11. Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

Ezek. iii. 3. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Rev. x. 9, 10. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

CATERPILLAR AND LOCUST.

Ps. lxxviii. 46. He gave also their increase unto the caterpillar, and their labour unto the locust.

Ps. cv. 34. He spake, and the locusts came, and caterpillars, and that without number.

Isa. xxxiii. 4. And your spoil shall be gathered like the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them.

Jer. li. 14, 27. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. . . . Cause the horses to come up as the rough caterpillars.

CANKER-WORM, AND PALMER-WORM.

THEIR VORACITY.

Joel i. 4. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Joel ii. 25. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

Yahum iii. 15, 16. There shall the fire devour thee; the sword shall eat thee off; it shall eat thee up like the cankerworm; make thyself many as the cankerworm, make thyself many as

the locusts. Thou hast multiplied thy merchants above the stars of heaven; the cankerworm spoileth, and fleeth away.

F L E A.

1 Sam. xxiv. 14. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

1 Sam. xxvi. 20. Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

F L Y.

Ezod. viii. 21, 22. Else, if thou wilt not let my people go behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

Ps. lxxviii. 45. He sent divers sorts of flies among, which devoured them. . . .

Ps. cv. 31. He spake, and there came divers sorts of flies, and lice in all their coasts.

Eccles. x. 1. Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour.

Isa. vii. 18, 19. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt. . . . And they shall come, and shall rest all of them in the desolate valley, and in the holes of the rocks, and upon all thorns, and upon all bushes.

G N A T.

Matth. xxiii. 24. Ye blind guides, which strain at a gnat, and swallow a camel.

GRASSHOPPER.

Amos vii. 1. Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

N U M B E R.

Jud. vi. 5. For they came up with their cattle and their tents, and they came as grasshoppers for multitude.

ANIMALS.

Jud. vii, 12. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude. . . .

Jer. xli, 23. They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

Nahum iii, 17. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

INSIGNIFICANCE.

Nam. xlii, 33. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

Eccles. xii, 5. . . . And the grasshopper shall be a burden, and desire shall fail. . . .

Isa. xi, 22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. . . .

HORNET.

Ezod. xxiii, 23. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

Deut. vii, 20. Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

Josh. xxiv, 12. And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites, but not with thy sword, nor with thy bow.

LICE.

Ezod. viii, 16. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

LOCUST.

Ezod. x, 3-6. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and

shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

Prov. xxx, 27. The locusts have no king, yet go they forth all of them by bands.

Psa. cix, 23. . . . I am tossed up and down as the locust.

Mark i, 6. . . . And he did eat locusts and wild honey.

Rev. ix, 3, 7-10. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.

M O T H.

ITS SILENT DESTRUCTIVENESS.

Job iv, 19. . . . Which are crushed before the moth?

Job xiii, 28. And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

Psa. xxxix, 11. When thou rebukest dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity. Selah.

Isa. i, 9. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Isa. li, 8. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Hosea v, 12. Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

Matth. vi, 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

James v, 2. Your riches are corrupted, and your garments are moth-eaten.

SPIDER.

Job viii, 14. Whose hope shall be cut off, and whose trust shall be a spider's web.

Prov. xxx, 28. The spider taketh hold with her hands, and is in kings' palaces.

ANIMALS FOR LABOUR.

ASS.

Gen. xii, 16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maid-servants, and she asses, and camels.

Gen. xxii, 3, 5. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Gen. xlii, 26. And they laden their asses with the corn, and departed thence.

Gen. xlix, 11, 14. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes: Issachar is a strong ass couching down between two burdens.

Nam. xvi, 15. And Moses was very wroth, and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Nam. xxii, 25-23. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou has smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword

ANIMALS.

drawn in his hand; and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me. And the ass saw me, and turned from me these three times; unless she had turned from me, surely now also I had slain thee, and I saved her alive.

Judges xv, 16. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

Judges xix, 10. But the man would not tarry that night, but he rose up and I departed, and came over against Jebus, which *is* Jerusalem; and *there* were with him two asses saddled, his concubine also *was* with him.

1 *Sam.* ix, 3-5. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not; then they passed through the land of Shalim, and *there* they were not; and he passed through the land of the Benjamites, but they found *them* not. And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

1 *Sam.* x, 2. When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

2 *Sam.* xvi, 1, 2. And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on.

2 *Sam.* xvii, 23. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house.

1 *Kings* ii, 40. And Shimei arose, and saddled his ass.

1 *Chron.* xxvii, 30. . . . And over the asses *was* Jehdeiah the Meronothite.

Ezra ii, 67. . . . Their asses, six thousand seven hundred and twenty.

Neh. vii, 69. . . . Six thousand seven hundred and twenty asses.

Jer. xxii, 19. He shall be buried with the burial of an ass, drawn and east forth beyond the gates of Jerusalem.

Zeck. ix, 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

2 *Pet.* ii, 16. But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

WILD ASS.

IRRECLAIMABLE.

Job xi, 12. For vain man would be wise, though man be born *like* a wild ass's colt.

Job xxiv, 5. Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey; the wilderness *yieldeth* food for them and for their children.

Job xxxix, 5-8. Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains *is* his pasture, and he searcheth after every green thing.

Isa. xxxii, 14. * * * The forts and towers shall be for dens for ever, a joy of wild asses, a pasture of fers.

Jer. ii, 24. A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

Hosea viii, 9. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

CAMEL.

USED ON LONG JOURNEYS.

Gen. xxiv, 11, 19, 20, 31, 46. And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And she made haste, and let down her

pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also; so I drank, and she made the camels drink also.

Gen. xxxi, 31. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

Gen. xxxvii, 25. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

Judges vi, 5. . . . For both they and their camels were without number; and they entered into the land to destroy it.

1 *Sam.* xxx, 17. And David smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

2 *Kings* viii, 9. So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

1 *Chron.* v, 21. And they took away their cattle, of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

1 *Chron.* xxvii, 30. Over the camels also *was* Obil the Ishmaelite.

Ezra ii, 67. Their camels, four hundred thirty and five. . . .

Neh. vii, 69. Their camels, four hundred thirty and five. . . .

Isa. xxx, 6. The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit them.

Isa. ix, 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephal; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord.

Ezek. xxv, 5. And I will make Babylon a stable for camels, and the Ammonites a couching place for flocks; and ye shall know that I am the Lord.

Matth. xix, 24. And again I say unto you, It is easier for a camel

ANIMALS.

to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

HORSE.

Ezek. xv, 21. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Deut. xvii, 16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

2 Kings ii, 11. And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire; and parted them both asunder, and Elijah went up by a whirlwind into heaven.

2 Kings xxiii, 11. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathaniah the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

2 Chron. ix, 23. And they brought unto Solomon horses out of Egypt, and out of all lands.

Exra ii, 66. Their horses were seven hundred thirty and six. . .

Esther vi, 8, 9. Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *whith* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him. Thus shall it be done to the man whom the king delighteth to honour.

Ps. xxxiii, 17. An horse is a vain thing for safety; neither shall he deliver any by his great strength.

Ps. cxlvii, 10. He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.

Eccles. x, 7. I have seen servants upon horses, and princes walking as servants upon the earth.

Isa. lxiii, 13, 14. That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name.

Iosea xiv, 3. Asshur shall not save us; we will not ride upon horses. . . .

Zech. xii, 4. . . . And I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Zech. xiv, 20. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD.

CHARIOT.

USED BY THE GREAT.

Gen. xli, 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him, and he fell on his neck, and wept on his neck a good while.

Gen. i, 9. And there went up with him both chariots and horsemen; and this was a very great company.

Ezek. xiv, 6. And he made ready his chariot, and took his people with him.

1 Kings vii, 33. And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

1 Kings xviii, 41. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

1 Kings xx, 25, 33. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. Now the men did diligently observe whether any thing would come from him, and did hastily catch it; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

1 Kings xxii, 35. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot.

2 Kings v, 9, 21, 26. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said unto him, Went not mine heart with thee, when the man turned again from

his chariot to meet thee? *Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants?*

2 Kings ix, 16, 21. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

2 Kings x, 16. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

Cant. iii, 9. King Solomon made himself a chariot of the wood of Lebanon.

Acts viii, 28-30. Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

2 Kings ii, 12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces.

Ps. lxxviii, 17. The chariots of God are twenty thousand, *even* thousands of angels: the Lord is among them, *as in* Sinai, in the holy place.

Ps. civ, 3. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.

Cant. i, 9. I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

Cant. vi, 12. Or ever I was aware, my soul made me like the chariots of Amminadib.

Isa. xxi, 7, 9. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And, behold, here cometh a chariot of men, with a couple of horsemen.

Isa. lxi, 20. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to

ANIMALS.

my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord.

Jer. xvii, 25. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

Jer. xxii, 4. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

Micah i, 13. O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

Hab. iii, 8. Was the Lord displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the rivers? that thou didst ride upon thine horses and thy chariots of salvation?

(See under *Army, Cavalry*.)

WAR STEED.

Job xxxix, 19-25. Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

SYMBOLS.

Zech. i, 8. I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were *there* red horses, speckled, and white.

Zech. vi, 1-8. And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses. And in the third chariot white horses, and in the fourth chariot gristed and bay horses. Then I

answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are there in go forth into the north country; and the white go forth after them; and the gristed go forth toward the south country. And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

MULES.

Gen. xxxvi, 21. And these are the children of Zibeon; both Ajah, and Anah: *this was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

Ezra ii, 66. Their mules, two hundred forty and five.

Neh. vii, 63. Their horses, seven hundred thirty and six; their mules, two hundred forty and five.

Ezek. xxvii, 14. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

RIDING.

Gen. xxiv, 61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

Gen. xli, 43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Exod. iv, 20. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand.

Num. xxii, 21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

Josh. xv, 18. And it came to pass, as she came unto him, that she moved him to ask of her father a field; and she lighted off her ass; and Caleb said unto her, What wouldst thou?

Judges i, 14. And it came to pass, when she came to him, that she moved him to ask of her father

a field; and she lighted from off her ass; and Caleb said unto her, What wilt thou?

Judges v, 10. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

1 Sam. xxv, 29, 23. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

2 Sam. xiii, 23. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

2 Sam. xvi, 2. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

2 Sam. xviii, 9. And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

2 Sam. xix, 26. And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

1 Kin. i, 33, 38, 41. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule.

1 Kin. xiii, 13, 23, 27. And he said unto his sons, Saddle me the ass. So they saddled him the ass; and he rode thereon. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to *reid*, for the prophet whom he had

ANIMALS.

brought back. And he spake to his sons, saying, Sell the me the ass. And they saddled him.

2 *Kin.* iv, 21. Then she saddled an ass, and I said to her servant, Drive an Igo forward; slack not thy riding for me, except I bid thee.

Ether viii, 10, 14. And he wrote in the king Ahisuerus' name, and I sealed it with the king's ring, and I sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: So the posts that rode upon mules and camels went out, being hastened and I pressed on by the king's commandment. And the decree was given at Shushan the palace.

Prov. xxvi, 3. A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Zech. xii, 4. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness.

Matth. xxi, 2, 3, 7, 8. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

James iii, 3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

(See under *Army, Cavalry*.)

SYMBOLS.

Rev. vi, 1-8. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. And when he had opened the third seal I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice

in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And I when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

DISTINCTION OF ANIMALS.

INTO CLEAN AND UNCLEAN FOR SACRIFICE AND FOOD.

Gen. viii, 21. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Lev. x, 10. And that ye may put difference between holy and unholy, and between unclean and clean.

Lev. xi, 46, 47. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Lev. xx, 25. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

Deut. xiv, 3. Thou shalt not eat any abominable thing.

EXAMPLES.

Gen. xxxii, 32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

Gen. xliiii, 32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him; by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

Dan. i, 8. But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he re-

quested of the prince of the eunuchs that he might not defile himself.

Hosea x, 3. They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

Acts x, 9-16. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.

ANIMAL FOOD. THE PERMISSION.

Gen. ix, 3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Deut. xii, 20-22. When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul desireth after. Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

Deut. xv, 19-23. All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it

ANIMALS.

unto the Lord thy God. Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it alike*, as the roebuck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

INSTANCES.

1 *Kin.* iv, 23. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

Mark viii, 6, 7. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them.

BLOOD FORBIDDEN.

Gen. ix, 4. But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.

Lev. vii, 26, 27. Moreover ye shall eat no manner of blood, *whether it be of fowl or of beast, in any of your dwellings*. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

Lev. xvii, 10, 13. And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

Deut. xii, 16, 24, 25. Only ye shall not eat the blood; ye shall pour it upon the earth as water. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that *which is right* in the sight of the Lord.

1 *Sam.* xiv, 32-34. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground; and the people did eat them with the blood. Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his

ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

Ezek. xxxiii, 25. Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes towards your idols, and shed blood; and shall ye possess the land?

REASON.

Lev. xvii, 11, 12, 14. For the life of the flesh *is* in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it *is* the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. For it *is* the life of all flesh; the blood of it *is* for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

Deut. xii, 23. Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

FAT FORBIDDEN.

Lev. iii, 16, 17. . . . All the fat *is* the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Lev. vii, 23-25. Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

ANIMALS UNCLEAN.

WHICH HAD BEEN KILLED BY BEASTS
OF PREY, OR THAT DIED A
NATURAL DEATH.

Exod. xxii, 31. And ye shall be holy men unto me; neither shall ye eat any flesh that *is* torn of beasts in the field; ye shall cast it to the dogs.

Lev. xi, 39, 40. And if any beast, of which ye may eat, die; he that

toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even; he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

Lev. xvii, 15, 16. And every soul that eateth that which died of itself, or that which was torn with beasts, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Lev. xxii, 8, 9. That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

Deut. xiv, 21. Ye shall not eat of any thing that dieth of itself; thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God. Thou shalt not see the kid in his mother's milk.

Ezek. iv, 14. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

Ezek. xlv, 31. The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHRISTIAN LAW AND CONSCIENCE.

Matth. xv, 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Mark vii, 15. There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

Acts xv, 28, 29. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Acts xxi, 25. As touching the Gentiles which believe, we have

ANIMALS.

written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

Rom. xiv. 14-23. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin.

1 *Cor. viii. 8-13.* But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which has knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

1 *Cor. x. 25-33.* Whatsoever is sold in the shambles, *that eat*, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacri-

fice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all *things*, not seeking mine own profit, but the profit of many, that they may be saved.

Col. ii. 20-23. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

1 *Tim. iv. 3-5.* . . . And commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.

ANIMALS.

CLEAN AND UNCLEAN IN THEMSELVES.

QUADRUPEDS.

CLEAN.

Lev. xi. 2, 3. Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

Deut. xiv. 4-6. These are the beasts which ye shall eat: the ox, the sheep, and the goat, The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

UNCLEAN.

Lev. xi. 4-8, 26-28. Nevertheless these shall ye not eat of them that chew the cud, or of them that

divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. *The carcases* of every beast which divideth the hoof and is not clovenfooted, nor cheweth the cud, are unclean unto you; every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on *ad* four, these are unclean unto you; whose toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes and be unclean until the even: they are unclean unto you.

Deut. xiv. 7, 8. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud but divide not the hoof, *therefore* they are unclean unto you. And the swine, because it divideth the hoof yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

Isa. lxv. 4. Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels.

Isa. lxvi. 17. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh and the abomination, and the mouse, shall be consumed together, saith the Lord.

Jer. xvi. 18. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

FISHES.

CLEAN.

Lev. xi. 9. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

Deut. xiv. 9. These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat.

ANIMALS.

UNCLEAN.

Lev. xi, 10-12. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

Deut. xiv, 10. And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

FOWLS.

CLEAN.

Deut. xiv, 11, 20. Of all clean birds ye shall eat. *But* of all clean fowls ye may eat.

UNCLEAN.

Lev. xi, 13-20. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckoo, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, *shall be* an abomination unto you.

Deut. xiv, 12-19. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey, And the glede, and the kite, and the vulture after his kind, And every raven after his kind, And the owl, and the night hawk, and the cuckoo, and the hawk after his kind, The little owl, and the great owl, and the swan, And the pelican, and the gier eagle, and the cormorant, And the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth *is* unclean unto you; they shall not be eaten.

CREEPING THINGS.

CLEAN.

Lev. xi, 21, 22. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; *Even* these of them ye may eat, the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

UNCLEAN.

Lev. xi, 23-25 29-38, 41-45. But all other flying creeping things, which have four feet, *shall be* an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even. And whosoever beareth ought of the carcass of them shall wash his clothes, and be unclean until the even. These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you. Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean; but that which toucheth their carcass shall be unclean. And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean. But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you. And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth

upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

THE HERD.

CALF.

KILLED AS A LUXURY.

Gen. xviii, 7. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

1 Sam. vi, 10. And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home.

1 Sam. xxviii, 24. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.

Isa. xxvii, 10. There shall the calf feed, and there shall he lie down, and consume the branches thereof.

Hosea xiv, 2. So will we render the calves of our lips.

Mat. iv, 2. And ye shall go forth, and grow up as calves of the stall.

Luke xv, 27, 30. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

BULLS.

FIERCE.

Ps. xxii, 12. Many bulls have compassed me: strong bulls of Bashan have beset me round.

Ps. lxxviii, 30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

Jer. xxxi, 18. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

Jer. i, 11. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls.

Jer. lii, 20. The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight.

ANIMALS.

Ezek. xxxix, 18. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks all of them fallings of Bashan.

CATTLE.

A VERY GENERAL POSSESSION.

Deut. xxviii, 4, 18, 31. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

1 Sam. xv, 9, 14, 15. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fallings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly. And Samuel said, *What meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

1 Chron. v, 9. And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

Job xxiv, 3. They drive away the ass of the fatherless, they take the widow's ox for a pledge.

Job xlii, 12. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

Ps. lxxviii, 48. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

Isa. vii, 21. And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep.

OX,

USED FOR LABOUR.

Num. vii, 3. And they brought their offering before the Lord, six covered wagons, and twelve oxen;

a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

Deut. v, 14. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox.

1 Sam. vi, 7. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.

2 Sam. vi, 6. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

1 Kin. xix, 19. So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him.

1 Chron. xii, 40. Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.

Is. xlvii, 14. That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

Prov. xiv, 4. Where no oxen are, the crib is clean; but much increase is by the strength of the ox.

Jer. ii, 23. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captives and rulers.

Hos. iv, 16. For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place.

Luke xiv, 19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

STATUTE.

Exod. xxi, 28-36. If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him

in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known, that the ox hath used to push in time past, and his owner hath not kept him in: he shall surely pay ox for ox; and the dead shall be his own.

Exod. xxii, 10, 11. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

Exod. xxiii, 4, 5. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

PASTURE GROUND.

Gen. xlvii, 4. They said moreover unto Pharaoh, For to sojourn in the land we are come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan; now therefore, we pray thee, let thy servants dwell in the land of Goshen.

Num. xxxii, 1-5. Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Atarah, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, Even the country which the Lord smote before

ANIMALS.

the congregation of Israel, *is* a land for cattle, and thy servants have cattle; Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

Isa. xlix, 9. That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

DAIRY PRODUCE.

Gen. xviii, 8. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Gen. xxxii, 15. Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

Gen. xlix, 12. . . . And his teeth white with milk.

Deut. xxxii, 14. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou shalt drink the pure blood of the grape.

Judges iv, 19. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

Judges, v, 25. He asked water, and she gave him milk; she brought forth butter in a lordly dish.

1 Sam. xvii, 18. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

2 Sam. xvii, 29. . . . And sheep, and cheese of kine, for David, and for the people that *were* with him, to eat; for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

Job x, 10. Hast thou not poured me out as milk, and curdled me like cheese?

Job xxix, 6. When I washed my steps with butter, and the rock poured me out rivers of oil.

Psa. lv, 21. The words of his mouth were smoother than butter, but war *was* in his heart.

Prov. xxx, 33. Surely the churning of milk bringeth forth butter.

Isa. lx, 16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

Lam. iv, 7. Her Nazarites were purer than snow, they were whiter than milk.

Ezek. xxv, 4. . . . They shall eat thy fruit, and they shall drink thy milk.

MILK AND HONEY.

CHARACTERISTIC OF CANAAN.

Deut. vi, 3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Deut. xi, 9. And that ye may prolong your days in the land, which the Lord swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

Deut. xxvi, 15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Deut. xxvii, 3. And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.

Deut. xxxi, 20. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

Jer. xi, 5. That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day.

Jer. xxxii, 22. And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey.

Ezek. xx, 6, 15. In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands.

KILLED FOR FOOD.

1 Sam. xiv, 34. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat. . . .

1 Kin. i, 9. And Adonijah slew sheep and oxen and fat cattle by the stone of Zolheleth, which *is* by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants.

1 Kin. iv, 23. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roe-bucks, and fallow-deer, and fatted fowl.

2 Chron. xviii, 2. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

Neh. v, 18. Now that which was prepared for me daily was one ox, and six choice sheep.

Prov. vii, 22. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks.

Prov. xv, 17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Isa. xxii, 13. And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for tomorrow we shall die.

Jer. xi, 19. But I *was* like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me.

Jer. xvi, 20, 21. Egypt *is* like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, and *are* fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

Jer. i, 27. Slay all her bullocks: let them go down to the slaughter; woe unto them! for their day is come, the time of their visitation.

Matth. xxii, 4. . . . My oxen and my fathings are killed, and all things *are* ready. . . .

HORN.

EMBLEM OF POWER, PRIDE, AND PROTECTION.

1 Sam. ii, 1. And Hannah prayed, and said, My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 Sam. xxii, 3. The God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my re-

ANIMALS.

fuge, my Saviour; thou savest me from violence.

1 *Kings* xxii, 11. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

Ps. lxi, 31. *This* also shall please the LORD better than an ox or bullock that hath horns and hoofs.

Ps. lxxv, 4, 5, 10. I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn: Lift not up your horn on high: speak *not with a stiff neck*. All the horns of the wicked also will I cut off; *but the horns of the righteous shall be exalted*.

Ps. lxxxix, 17, 24. For thou art the glory of their strength: and in thy favour our horn shall be exalted. But my faithfulness and my mercy *shall be with him*: and in my name shall his horn be exalted.

Ps. cxli, 9. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Ps. cxlviii, 14. He also exalteth the horn of his people, the praise of all his saints; *even of the children of Israel, a people near unto him*. Praise ye the LORD.

Jer. xlviii, 25. The horn of Moab is cut off, and his arm is broken, saith the LORD.

Amos vi, 13. Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

HORN, A PROPHETIC SYMBOL.

Dan. vii, 8, 24. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were eyes like the eyes of man, and a mouth speaking great things*. And the ten horns out of this kingdom *are ten kings that shall arise*: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Zech. i, 18, 19, 21. Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These *are the horns which have scattered Judah, Israel, and Jerusalem*. Then said I, What come these to do? And he spake, saying, These *are the horns which have scattered Judah, so that no man did lift up his head*: but these *are come to fray them, to cast out*

the horns of the Gentiles, which lifted up *their horn over the land of Judah to scatter it*.

Luke i, 69. And hath raised up an horn of salvation for us in the house of his servant David.

Rev. v, 6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev. xiii, 1, 11. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev. xvii, 12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

THE FLOCK. SHEEP.

MATERIAL, ETC.

Gen. xlii, 5. And Lot also, which went with Abram, had flocks, and herds, and tents.

Gen. xxiv, 35. And the LORD hath blessed my master greatly; and he is become great; and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

Gen. xxvi, 14. For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

Exod. x, 9. And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD.

1 *Sam.* xxv, 2. And there was a man in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats.

2 *Sam.* xii, 2. The rich man had exceeding many flocks and herds.

2 *Kin.* iii, 4. And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

2 *Chron.* xiv, 15. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

2 *Chron.* xxx, 24. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great number of priests sanctified themselves.

Job xlii, 12. So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep.

Isa. xvi, 1. Send ye the lamb to the ruler of the land from Seila to the wilderness, unto the mount of the daughter of Zion.

WOOL.

Exod. xxv, 5. And rams' skins dyed red, and badgers' skins, and shittim wood.

Judges vi, 37. Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

Job xxxi, 20. If his loins have not blessed me, and if he were not warmed with the fleece of my sheep.

Prov. xxxi, 13. She seeketh wool, and flax, and worketh willingly with her hands.

Ezek. xxxiv, 3. Ye eat the fat and ye clothe you with the wool, ye kill them that are fed: *but ye feed not the flock*.

Heb. xi, 37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.

FLESH.

1 *Sam.* xxv, 18. Then Abigail made haste, and took two hundred leaves, and two bottles of wine, and five sheep ready dressed.

1 *Kin.* i, 19. And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

Neh. v, 18. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

Isa. xxii, 13. And behold joy and gladness, . . . and killing sheep, eating flesh, and drinking wine: let us eat and drink: for to morrow we shall die.

ANIMALS.

Jer. xii, 3. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

SYMBOLS OF INNOCENCE AND HELPLESSNESS.

Gen. xxii, 13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Num. xxvii, 17. Which may go out before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

1 Kin. xxii, 17. And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.

2 Chron. xviii, 16. Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace.

Ps. xlv, 22. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter

Ps. cxix, 176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Isa. liii, 7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Jer. i, 6, 17. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

Micah ii, 12. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men.

Zech. xiii, 7. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

Matth. ix, 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Matth. x, 6. But go rather to the lost sheep of the house of Israel.

Matth. xv, 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Mark vi, 34. And Jesus, when he came out saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Acts viii, 32. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

Rom. viii, 36. As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter.

1 Pet. ii, 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

PASTURES AND FOLDS.

Gen. xxi, 28-30. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

Gen. xxix, 2, 3, 7, 8, 10. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's

mouth; then we water the sheep. And it came to pass, When Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

Exod. ii, 16-19. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

Num. xxxii, 16. And they came near unto him, and said, We will build sheepfolds here for our cattle and cities for our little ones.

Judg. v, 16. Why abolest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

1 Chron. iv, 39, 40. And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

Cant. i, 7, 8. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed 'thy kids beside the shepherds' tents.

Cant. iv, 1. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks; thy hair is as a flock of goats, that appear from mount Gilead.

Cant. vi, 5, 6. Turn away thine eyes from me, for they have overcome me; thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

Ezek. xxvii, 21. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

Ezek. xxxiv, 14, 15. I will feed

ANIMALS.

them in a good pasture, and upon the high mountains of Israel shall they fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God.

M'cah ii, 12. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men.

Zeph. ii, 6, 7. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; for the Lord their God shall visit them, and turn away their captivity.

TENDING THE FLOCK.

Gen. iv, 2. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Gen. xxix, 6, 9. And he said unto them, *Is he well?* And they said, *He is well;* and, behold, Rachel his daughter cometh with the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

Gen. xix, 35, 36. And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them unto the hand of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

Gen. xxxi, 38, 39. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

Gen. xxxiii, 13. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die.

Gen. xxxvii, 12. And his brethren went to feed their father's flock in Shechem.

Gen. xli, 31-34. And Joseph said unto his brethren, and unto

his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Gen. xlvii, 3, 5, 6. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee; The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle.

Exod. iii, 1. Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

1 Sam. xvi, 11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

1 Sam. xvii, 15, 20. But David went and returned from Saul to feed his father's sheep at Bethlehem. And David rose up early in the morning, and left the sheep with a keeper.

1 Sam. xiv, 3. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet; and David and his men remained in the sides of the cave.

1 Sam. xxv, 15, 16. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields. They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

2 Sam. vii, 8. Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to

be ruler over my people, over Israel.

Luke ii, 8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

John x, 1-6. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

Ps. xxlii, 1-4. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Ps. lxxvii, 20. Thou leddest thy people like a flock by the hand of Moses and Aaron.

Ps. lxxviii, 52. But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

Ps. lxxx, 1-3. Give ear, O Shepherd of Israel thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved.

Ps. c. 3. . . . We are his people, and the sheep of his pasture.

Isa. xlii, 14. And it shall be as the chased roe and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

Isa. xxxviii 12. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

Isa. xl, 11. He shall feed his flock like a shepherd: he shall

ANIMALS.

gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.

Isa. xlv, 28. That saith of Cyrus, *He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

Isa. lxiii, 11. Then he remembered the days of old, Moses, and his people, *saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?*

Jer. vi, 3. The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

Jer. xlii, 20. Lift up your eyes, and behold them that come from the north: where *is* the flock that was given thee, thy beautiful flock?

Jer. xxiii, 4. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

Jer. xxxi, 10. Hear the word of the Lord, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

Jer. xliii, 12. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

Jer. xxv, 34-36. Howl, ye shepherds, and cry; and wallow yourselves in the *ashes*, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the Lord hath spoiled their pasture.

Jer. xxxiii, 12, 13. Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down. In the cities of the mountains in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the

hands of him that telleth *them*, saith the Lord.

Ezek. xxxiv, 1, 2, 4-13, 16-26, 28-31. And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; *Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*. Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth that they may not be meat for them. For thus saith the Lord God, Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers and in all the inhabited places of the country. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle,*

between the rams and the he-goats. *Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and *that* they, *even* the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.*

Amos i, 2. And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

Micah v, 5. And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

Micah vii, 14. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood in the midst of Car-

ANIMALS.

mel: let them feed *in* Bashan and Gilead, as in the days of old.

Nahum iii. 18. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

Zeoch x. 2, 3. . . . Therefore they went their way as a flock, they were troubled, because *there was* no shepherd. Mine anger was kindled against the shepherds, and I punished the goat: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

Zeoch xi. 3-10 15-17. *There is* a voice of the howling of the shepherds for their glory is spoiled: a voice of the roaring of young lions for the pride of Jordan is spoiled. Thus saith the Lord my God: Feed the flock of the slaughter; Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord; but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still, but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword *shall* be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Math. xviii. 12, 13. How think ye? if a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into

the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

Math. xxv. 32, 33. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

John x. 7-11. 13-16. 26. Then said Jesus unto them again. Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep do not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. But ye believe not, because ye are not of my sheep, as I said unto you.

John xxi. 15, 16. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

Heb. xiii. 20. . . . Our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant.

1 *Peter* v. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

MULTIPLICATION.

Gen. xxx. 37-43. And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilld white strakes in them, and made the white appear which *was* in the rods. And he set the rods which he had pilld before

the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put *them* not in: so the feeblier were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Gen. xxxi. 8, 9. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath taken away the cattle of your father, and given *them* to me.

Deut. vii. 14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

Job xxi. 10. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

Ps. cvii. 41. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

Ps. cxliv. 13. That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

Can. iv. 2. Thy teeth are like a flock of sheep that are *even* shorn, which came up from the washing; whereof every one bare twins, and none *is* barren among them.

Ezek. xxxvi. 37. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them: I will increase them with men like a flock.

GOAT.

WILD GOAT.

1 *Sam*. xxiv. 2. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

Job xxxix. 1. Knowest thou the time when the wild goats of the rock bring forth. . . .

Ps. civ. 18. The high hills are a refuge for the wild goats. . . .

ANIMALS.

GOAT.

LED IN FLOCKS.

Gen. xxxii, 14. Two hundred she goats, and twenty he goats. . .

Gen. xxxvii, 14, 31. And he said to him, Go. I pray thee, see whether it be well with thy brethren and well with the flocks, and bring me word again. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

1 Kin. xx, 27. And the children of Israel were numbered, and were all present, and I went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

2 Chron. xvii, 11. Also some of the Philistines brought Jehoshaphat presents, and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

Gen. i, 8. . . . Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

Gen. iv, 1. . . . Thy hair is as a flock of goats, that appear from mount Gilead.

Gen. vi, 5. . . . Thy hair is as a flock of goats that appear from Gilead.

LED BY A HE GOAT.

Jer. i, 8. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

Jer. li, 40. I will bring them down like lambs to the slaughter, like rams with he goats.

KIDS A FREQUENT PRESENT.

Gen. xxxviii, 17. And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

Judges xv, 1. But it came to pass within a while after, in the time of wheat harvest, that Samson

visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

Judges vi, 19. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and I brought it out unto him under the oak, and presented it.

1 Sam. x, 3. Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and I there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and I another carrying a bottle of wine.

1 Sam. xvi, 20. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

Luke xv, 29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friend.

MILK, FLESH, AND HAIR.

Gen. xxvii, 9, 14, 16, 17. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

Eccod. xxxv, 23. And all the women whose heart stirred them up in wisdom spun goats' hair.

Num. xxxi, 20. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wool.

Eccod. xliii, 19. The first of the firstfruits of thy land thou shalt

bring into the house of the Lord thy God. Thou shalt not see the a kid in his mother's milk.

1 Sam. xix, 13, 16. And Michal took an image, and laid it in the bed; and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

Prov. xxvii, 26. The lambs are for thy clothing, and the goats are the price of the flock. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

SYMBOL OF MACEDON.

Daniel viii, 3-7. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

OF THE WICKED.

Matth. xxv, 23. And he shall set the sheep on his right hand, but the goats on the left.

ARCHITECTURE.

ORIGINAL DWELLINGS.

TENTS.

Gen. iv, 20. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

Gen. ix, 21. . . . [Noah] was drunken: and he was uncovered within his tent.

Gen. xii, 8. And he removed from thence into a mountain on the east of Beth-el and pitched his tent *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

Gen. xiii, 3, 12. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

Gen. xviii, 1, 9. And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And they said unto him, Where *is* Sarah thy wife? And he said, Be-hold, in the tent.

Gen. xxv, 27. . . . And Jacob was a plain man, dwelling in tents.

Gen. xxvi, 17, 25. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwell there. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

Gen. xxxi, 25, 33. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

Gen. xxxiii, 18. And Jacob came to Shalem, a city of Shechem. . . . and pitched his tent before the city.

Gen. xxxv, 21. And Israel journeyed, and spread his tent beyond the tower of Edar.

Exod. xxxiii, 8. And it came to pass, when Moses went out unto

the tabernacle, *that* all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

Num. i, 52. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

Num. xxiv, 2, 5. And Balaam lifted up his eyes, and he saw Israel abiding *in his tents*, according to their tribes; and the spirit of God came upon him. How goodly are thy tents, O Jacob, *and thy tabernacles*, O Israel!

Deut. i, 33. Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way you should go, and in a cloud by day.

Deut. v, 30. Go say to them, Get you into your tents again.

Judges viii, 11. And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

1 Chron. v, 10. And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout all the east *land* of Gilead.

Jer. xxxv, 7, 10. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

Acts xviii, 3. . . . For by their occupation they were tent-makers.

Heb. xi, 9. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Job v, 24. And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

Job xviii, 6. The light shall be dark in his tabernacle, and his candle shall be put out with him.

Job xxix, 4. As I was in the

days of my youth, when the secret of God was upon my tabernacle.

Job xxxvi, 29. Also can *any* understand the spreadings of the clouds, or the noise of his tabernacle?

Ps. lxxxiv, 10. For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Ps. cxx, 5. Woe is me, that I sojourn in Mesoch, *that* I dwell in the tents of Kedar.

Psalm. i, 5. *I am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Isa. xlii, 20. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

Isa. xl, 22. . . . That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

Isa. liv, 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes.

Jer. x, 20. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not; *there is* none to stretch forth my tent any more, and to set up my curtains.

Hosea xii, 9. And *I that am* the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

Isa. lii, 7. I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

Matth. xvii, 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

2 Cor. v, 1. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 Peter i, 13, 14. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Know-

ARCHITECTURE.

ing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

OCCASIONAL DWELLINGS. CAVES.

Gen. xix. 30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

Judges vi. 2. And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, *and* caves, and strong holds.

1 *Sam. xlii. 6.* When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

1 *Sam. xiv. 11.* And both of them discovered themselves unto the garrison of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

1 *Sam. xxiv. 10.* Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave; and *some bade me kill thee; and some bade me spare thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.*

1 *Kin. xviii. 4, 13.* For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

1 *Kin. xix. 9.* And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

Neb. xi. 38. (Of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Isa. ii. 19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Jer. vii. 11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Ezek. xxxiii. 27. . . . And they that *be* in the forts and in the caves shall die of the pestilence.

Matth. xxi. 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Rev. vi. 15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains.

CAVES MENTIONED IN SCRIPTURE.

MAKKEDAH.

Josh. x. 16, 17. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

ADULLAM.

1 *Sam. xxii. 1.* David therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him.

EN-GEDI.

1 *Sam. xxlii. 29.* And David went up from thence, and dwelt in strong holds at En-gedi.

1 *Sam. xxiv. 1, 3.* And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi. And he came to the sheep cotes by the way, where *was* a cave. . . .

ORDINARY DWELLINGS.

Num. xxxii. 24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

Deut. vi. 10, 11. And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not.

Deut. viii. 12. Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein

Isa. v. 8. Woe unto them that join house to house, that lay field to field, till there be no place that

they may be placed alone in the midst of the earth!

Isa. lxy. 21. And they shall build houses, and inhabit them. .

Jer. xxix. 4, 5. Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

Amos iii. 15. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the houses of ivory shall have an end, saith the Lord.

HOUSE—CITY. FOUNDATION.

Josh. vi. 26. And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

1 *Kings vii. 9-12.* All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. And the foundation *was* of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above *were* costly stones, after the measures of hewed stones, and cedars. And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

1 *Kings xvi. 34.* In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

Ezra iv. 12. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

PHYSICAL ALLUSIONS.

Deut. xxxii. 22. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

2 *Sam. xxii. 8.* Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

ARCHITECTURE.

Job xxxviii. 4, 6. Where wast thou when I laid the foundations of the earth? declare, if thou hast understandings. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof.

Ps. xviii. 15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

Ps. xxiv. 2. For he hath founded it upon the seas, and established it upon the floods.

Ps. civ. 5, 8. *Who* laid the foundations of the earth, *that* it should not be removed for ever. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Matth. xiii. 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Job. iv. 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

PERSONAL AND OTHER ALLUSIONS.

Job. iv. 19. How much less *thou* than that dwell in houses of clay, whose foundation *is* in the dust.

Ps. xi. 3. If the foundations be destroyed, what can the righteous do?

Ps. lxxxii. 5. They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course.

Prov. x. 25. As the whirlwind passeth, so *is* the wicked no more; but the righteous *is* an everlasting foundation.

Isa. xxviii. 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.

Isa. liv. 11. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

Luke vi. 47-49. Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house,

and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Rom. xv. 20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.

1 Cor. iii. 9, 10. . . . Ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Heb. vi. 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Heb. xi. 10. For he looked for a city which hath foundations, whose builder and maker *is* God.

Rev. xxi. 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

MATERIALS.

BRICKS, STONES, TIMBER.

Gen. xi. 3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

Exod. i. 11, 13, 14. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

Lev. xiv. 42. And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

Judges iii. 19. But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence.

2 Kings vi. 1-3. And the sons of the prophets said unto

Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

Isa. ix. 9, 10. And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them* into cedars.

Amos v. 11. . . . Ye have built houses of hewn stone, but ye shall not dwell in them. . . .

Job. ii. 11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

ERECTION.

2 Sam. v. 11. And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons; and they built David an house.

1 Kings vii. 1. But Solomon was building his own house thirteen years, and he finished all his house.

1 Kings ix. 1. And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do.

1 Chron. xiv. 1. Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 Chron. ii. 3. And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

Exod. i. 21. And it came to pass, because the widwives feared God, that he made them houses.

Deut. xxv. 9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

Ps. xxviii. 5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

Ps. cxviii. 22. The stone which the builders refused is become the head stone of the corner.

ARCHITECTURE.

Ps. cxxvii. 1. Except the Lord build the house, they labour in vain that build it. . . .

Prov. ix. 1. Wisdom hath builded her house, she hath hewn out her seven pillars.

Prov. xiv. 3, 27. Through wisdom is an house builded; and by understanding it is established. Prepare thy work without, and make it fit for thyself in the field and afterwards build thine house.

Luke xiv. 28-30. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

Luke xvii. 23. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.

Job. iii. 3, 4. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God.

John 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

CEREMONY AND PRIVILEGE.

Deut. xx. 5. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

A PSALM OF DEDICATION.

Ps. xxx. 1-12. I will extol thee O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast heeded me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord. O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled. I cried to thee, O Lord; and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit? Shall

the dust praise thee? shall it declare thy truth? Hear, O Lord, and have mercy upon me: Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

FORM. WALLS.

1 Sam. xx. 25. And the king sat upon his seat, as at other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

2 Kings iv. 10. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.

2 Kings xx. 2. Then he turned his face to the wall, and prayed unto the Lord, saying, . . .

Dan. v. 5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.

COURTS.

2 Kings xx. 4. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, . . .

Esth. i. 5. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace.

Esth. vi. 5. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

Luke v. 19. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

ROOF AND PILLARS.

Deut. xxii. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Joshua ii. 8. And before they

were laid down, she came up unto them upon the roof.

Judges xvi. 25-27. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport; and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

1 Sam. ix. 25, 26. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early; and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

2 Sam. ix. 2. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

2 Sam. xvi. 22. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

2 Sam. xviii. 24. And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

1 Kings vii. 2, 3. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

2 Kings xi. 14. And when she looked, behold, the king stood by a pillar. . . .

Cant. i. 17. The beams of our house are cedar, and our rafters of fir.

Cant. v. 15. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

Jer. xix. 13. And the houses of

ARCHITECTURE.

Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Isa. xv. 3. In their streets they shall gird themselves with sackcloth on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

Jer. xlviii. 38. There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof; for I have broken Moab like a vessel wherein is no pleasure, saith the Lord.

Math. x. 27. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.

Math. xxiv. 17. Let him which is on the housetop, not come down to take any thing out of his house.

Mark ii. 4. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

Luke xii. 3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

Luke xvii. 31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

Job ix. 6. Which shaketh the earth out of her place, and the pillars thereof tremble.

Job xxvi. 11. The pillars of heaven tremble and are astonished at his reproof.

Ps. lxxv. 3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

Gal. ii. 9. And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

1 Tim. iii. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.

DOOR, PORCH, GATE.

Gen. xliii. 19. And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

2 Sam. xliii. 17, 18. Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her. . . . Then his servant brought her out, and bolted the door after her.

1 Kin. vii. 6-8. And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and the porch was before them; and the other pillars and the thick beams were before them. Then he made a porch for the throne where he might judge, even the porch of judgment; and it was covered with cedar from one side of the floor to the other. And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

2 Kin. iv. 4, 5. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels; and thou shalt set aside that which is foul. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

2 Kin. xxv. 18. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

Esther ii. 21. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

Esther v. 1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house.

Jer. xxxv. 4. And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igiallah, a man of God, which was by the chamber of the princes, which was above the chamber of Maseiah the son of Shallum, the keeper of the door.

Math. xxv. 10. And while they went to buy, the bridegroom came; and they that were ready went

in with him to the marriage; and the door was shut.

Luke xi. 7. And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

Luke xvi. 20. And there was a certain beggar named Lazarus which was laid at his gate, full of sores.

John xx. 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.

Acts xii. 13, 14. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

Ps. xxiv. 7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Ps. lxxxvii. 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Prov. xvii. 19. He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction.

Prov. xxvi. 14. As the door turneth upon his hinges, so doth the slothful upon his bed.

Cant. v. 4, 5. My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

Cant. viii. 9. If she be a wall, we will build upon her a palace of silver; and if she be a door, we will inclose her with boards of cedar.

Isa. xxvi. 2. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

1 Cor. xvi. 9. For a great door and effectual is opened unto me, and there are many adversaries.

2 Cor. ii. 12. Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.

Col. iv. 3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

Rev. iii. 20. Behold, I stand at the door, and knock; if any man

ARCHITECTURE.

hear my voice, and open the door. I will come in to him, and will sup with him, and he with me.

Rev. iv. 1. After this I looked, and, behold, a door *was* opened in heaven; and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

WINDOW.

Gen. vi. 16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third stories shalt thou make it.

Gen. xxvi. 8. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

Josh. ii. 15, 21. Then she let them down by a cord through the window; for her house *was* upon the town wall, and she dwelt upon the wall. And she said, According unto your words, so *be* it. And she sent them away, and they departed; and she bound the scarlet line in the window.

1 Sam. xix. 12. So Michael let David down through a window; and he went, and fled, and escaped.

1 Kin. vii. 4, 5. And *there were* windows in three rows, and light *was* against light in three ranks. And all the doors and posts *were* square, with the windows; and light *was* against light in three ranks.

2 Kin. i. 2. And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and *was* sick. . . .

2 Kin. xiii. 17. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

Jer. ix. 21. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

Joel ii. 9. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

Zeph. ii. 14. And flocks shall lie down in the midst of her, all the beasts of the nations: . . . their voice shall sing in the windows; desolation shall be in the

thresholds: for he shall uncover the cedar work.

Acts xx. 9. And there sat in a window a certain young man named Eutychus, being fallen in to a deep sleep; and as Paul was long preaching, he sunk down with sleep and fell down from the third loft, and was taken up dead.

2 Kin. vii. 2. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

Eccles. xii. 3. . . . And those that look out of the windows be darkened.

Quant. ii. 9. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

Isa. liv. 12. And I will make thy windows of agates, and thy gates of carbuncles and all thy borders of pleasant stones.

DIAL.

2 Kin. xx. 11. And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Isa. xxxviii. 8. Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

TENURE.

Lev. xxv. 29-31. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall go out in the jubilee.

Lev. xxvii. 14, 15. And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad; as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem

his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

Acts xxviii. 30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

APARTMENTS.

Gen. xliii. 30. And Joseph made haste; for his bowels did yearn upon his brother; and he sought *where* to weep; and he entered in to his chamber, and wept there.

Judges iii. 23-25. Then Ehud went forth through the porch and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them; and, behold, their lord *was* fallen down dead on the earth.

1 Kin. xx. 30. But the rest fled to Aphek into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

1 Kin. xxii. 25, 39. And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

2 Kin. iv. 11. And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

2 Kin. vi. 12. And one of his servants said, None, my lord, O king; but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

2 Kin. ix. 2. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.

Esther i. 6. *Where were* white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were* of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

ARCHITECTURE.

Mark xiv. 14, 15. And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us.

Luke ii. 7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Acts i. 13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

Acts ix. 37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

Acts xx. 8. And there were many lights in the upper chamber, where they were gathered together.

Is. xix. 5. Which is as a bridegroom coming out of his chamber, a man rejoiceth as a strong man to run a race.

Ps. xxi. 8. And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

Prov. xxi. 9. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

Quant. i. 4. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee.

Quant. ii. 4. He brought me to the banquetting house, and his banner over me was love.

Quant. iii. 4. It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

Isa. xxvi. 20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Jer. xxii. 14. That saith, I will build me a wide house and large chambers, and cutteth him out windows: and it is cieled with cedar, and painted with vermilion.

Ezek. xxi. 14. Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

Haggai i. 4. Is it time for you, O ye, to dwell in your cieled houses, and this house be waste?

Matth. xxiii. 6. And love the uppermost rooms at feasts, and sit the chief seats in the synagogues.

Matth. xxiv. 26. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not.

FURNITURE. BEDS.

Gen. xlvii. 31. And he said Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

Deut. iii. 11. For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon?

1 Sam. xix. 13, 15. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may lay him.

1 Kin. xxi. 4. And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

2 Kings i. 4. Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

2 Kings iv. 21. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

Job vii. 13. When I say, My bed shall comfort me, my couch shall ease my complaint.

Job xvii. 13. If I wait, the grave is mine house: I have made my bed in the darkness.

Job xxxiii. 15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

Ps. iv. 4. Stand in awe, and sin not: commune with your own

heart upon your bed, and be still, Selah.

Ps. xxxvi. 4. He deviseth mischief upon his bed: he setteth himself in a way that is not good; he abhorreth not evil.

Ps. xli. 3. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Prov. vii. 16, 17. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.

Prov. xxii. 27. If thou hast nothing to pay, why should he take away thy bed from under thee?

Quant. i. 16. Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

Isa. xxviii. 20. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

Isa. lvii. 2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

Ezek. xlii. 41. And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

Amos vi. 4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.

Mark iv. 21. And he said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Acts v. 15. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

BOTTLE, PITCHER.

Gen. xxi. 14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar putting it on her shoulder, and the child, and sent her away; and she departed, and wandered in the wilderness of Beer-sheba.

Ps. lvi. 8. Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

Ps. cxli. 83. For I am become like a bottle in the smoke; yet do I not forget thy statutes.

Jer. xix. 1, 10. Thus saith the Lord, Go and get a potter's earthen bottle, and take of the

ARCHITECTURE.

ancients of the people, and of the ancients of the priests; Then shalt thou break the bottle in the sight of the men that go with thee.

Mark ii, 22. And noman putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Gen. xxiv, 14 15. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou hast appointed.* I for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Judges vii, 16. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

1 Sam. iv 2. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

TABLES.

Judges i, 7. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

1 Kin. x, 5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cupbearers, . . .

Neh. v, 17. Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.

Ps. xxiii, 5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Mark vii, 4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, br. zen vessels, and of tables.

Luke xxii, 21. But, behold, the

hand of him that betrayeth me is with me on the table.

John xii, 2. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.

Rom. xi, 9. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.

SEAT.

1 Sam. i 9. So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

1 Sam. iv, 18. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

1 Kings ii, 19. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

2 Chron. ix, 17-19. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

Job xxix, 7. When I went out to the gate through the city, when I prepared my seat in the street!

OTHER ARTICLES.

Gen. xxxi, 37. Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

Eccl. xxxviii, 8. And he made the laver of brass, and the foot of it of brass, of the lookinglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

Judges v, 26. She put her hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

2 Kings iv, 2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the

house? And she said, Thine hand-maid hath not any thing in the house, save a pot of oil.

Neh. xiii, 8. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

Luke ix, 17. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

2 Tim. ii, 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour.

THE HEARTH. FIRE.

Ezod. xxxv, 3. Ye shall kindle no fire throughout your habitations upon the sabbath day.

1 Kings iv, 40. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

Isa. xxx, 14. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water without out of the pit.

Isa. xlv, 16. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire.

Jer. vii, 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Jer. xxix, 22. And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.

Jer. xxxvi, 22, 23. Now the king sat in the winter-house in the ninth month; and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

Eccl. xv, 4. Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?

ARCHITECTURE.

Matth. xvii, 15. Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Mark xiv, 54. And Peter followed him afar off even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Luke xxii, 56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

John xviii, 18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves; and Peter stood with them, and warmed himself.

Acts xxvii, 2. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Job xviii, 5. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

Is. xxix, 3. My heart was hot within me, while I was musing the fire burned; then spake I with my tongue.

Ps. lxxxiii, 14. As the fire burneth a wood, and as the flame setteth the mountains on fire,

Ps. cii, 3. For my days are consumed like smoke, and my bones are burned as an hearth.

Ps. cxi, 10. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

Ps. cxli, 7. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

Prov. x, 2. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Prov. xxvi, 20. Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

Qant. viii, 6. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Isa. xlvii, 14. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

Isa. i, 11. Behold, all ye that kindle a fire, that compass your-

selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

Isa. lxiv, 2. As when the melting fire burneth, the fire canseth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

Jer. i, 13. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the fire thereof is toward the north.

Ezek. xiv, 3, 6, 11, 12. And after a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set it on, and also pour water into it. Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

Micah i, 4. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

Micah iii, 3. Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

Zech. iii, 2. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Zech. xii, 6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

Matth. iii, 10. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

CANDLE, LAMP.

Job, xxi, 17. How oft is the candle of the wicked put out! and how oft cometh their destruction upon

them? God distributeth sorrows in his anger.

Job xxix, 3. When his candle shined upon my head, and when by his light I walked through darkness.

Ps. xviii, 28. For thou wilt light my candle: the Lord my God will enlighten my darkness.

Ps. cxix, 105. Thy word is a lamp unto my feet, and a light unto my path.

Prov. xiii, 9. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

Prov. xx, 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Prov. xxiv, 20. For there shall be no reward to the evil man; the candle of the wicked shall be put out.

Prov. xxxi, 18. She perceiveth that her merchandise is good: her candle goeth not out by night.

Jer. xx, 10. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Matth. v, 15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Matth. xxv, 1, 7, 8. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Luke viii, 16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

Luke xi, 36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Luke xv, 8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Acts xvi, 29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

Rev. xviii, 23. And the light of a candle shall shine no more at all in thee. . . .

ARCHITECTURE.

LEPROSY IN HOUSES.

Lev. xiv. 34-41. When ye become into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house: Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house: And he shall look on the plague, and behold, *if* the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; Then the priest shall go out of the house to the door of the house, and shut up the house seven days: And the priest shall come again the seventh day, and shall look; and behold, *if* the plague be spread in the walls of the house: Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city: And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

CITIES. ERECTION.

Gen. x. 11, 12. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah. And Resen between Nineveh and Calah: the same *is* a great city.

Gen. xi. 4, 5. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded.

1 Kings ix. 17-19. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, in the land. And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

1 Kings xii. 25. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Peniel.

2 Kings xiv. 22. He built Elath, and restored it to Judah, after that the king slept with his fathers.

1 Chron. vii. 24. (And his daughter *was* Sheran, who built Beth-horon the nether, and the upper, and Uzzan-sherah.)

1 Chron. viii. 12. The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof.

2 Chron. viii. 5, 6. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

2 Chron. xxvii. 4. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

2 Chron. xxxii. 29. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

Jonah iii. 3. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

UNFINISHED.

Gen. xi. 8. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

1 Kings xv. 21, 22. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah. Then king Asa made a proclamation throughout all Judah; none *was* exempted; and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

NAMING.

Gen. iv. 17. . . . He builded a city, and called the name of the city, after the name of his son, Enoch.

Judges xviii. 29. And they called the name of the city Dan, after the name of Dan their father, who *was* born unto Israel: howbeit the name of the city *was* Laish at the first.

1 Kings xvi. 24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

DIFFERENT KINDS OF CITIES.

ROYAL.

Num. xxi. 26. For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Josh. x. 2. That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

2 Sam. xii. 26. And Joab fought against Rabbah of the children of Ammon, and took the royal city.

TREASURE.

Exod. i. 11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

COMMERCIAL.

Isa. xxiii. 11. He stretched out his hand over the sea, he shook the kingdoms; the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

Ezek. xxvii. 3. And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I *am* of perfect beauty.

CHARIOT.

2 Chron. i. 14. And Solomon gathered chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

2 Chron. ix. 25. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

STORE.

2 Chron. viii. 4. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

FENCED AND FORTIFIED CITIES.

Num. xiii. 28. Nevertheless the people be strong that dwell in the land, and the cities *are* walled, and very great; and moreover we saw the children of Anak there.

Num. xxxii. 17. But we ourselves will go ready armed before the children of Israel, until we have brought them unto their

ARCHITECTURE.

place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

Deut. iii. 23. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

Deut. ix. 1. Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.

Josh. x. 13, 20. And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

Josh. xiv. 12. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

1 Sam. xxiii. 7. And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

2 Sam. v. 9. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

2 Sam. xx. 6. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

2 Kings x. 2. Now as soon as this letter cometh to you, seeing ye or master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour.

1 Chron. xi. 7. And David dwelt in the castle: therefore they called it the city of David.

2 Chron. xi. 5-12, 23. And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, And Beth-zur, and Shoco, and Adullam, And

Gath, and Mareshah, and Ziph, And Adoraim, and Lachish, and Azekah, And Zorah, and Aljalou, and Hebron, which are in Judah and in Benjamin fenced cities. And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

2 Chron. xii. 4. And he took the fenced cities which pertained to Judah, and came to Jerusalem.

2 Chron. xiv. 6, 7. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us, because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

2 Chron. xvii. 2, 12. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

2 Chron. xix. 5. And he set judges in the land throughout all the fenced cities of Judah, city by city.

2 Chron. xxi. 3. And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.

2 Chron. xxvi. 9. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

Isa. xxii. 8-11. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker

thereof, neither had respect unto him that fashioned it long ago.

Isa. xxxvi. 1. Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them.

Isa. xxxvii. 26. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps.

Jer. iv. 5. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land; cry, gather together, and say, Assemble yourselves, and let us go into the defended cities.

Jer. v. 17. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

Jer. viii. 14. Why do we sit still? assemble yourselves, and let us enter into the defended cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord.

Jer. xxxiv. 7. When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defended cities remained of the cities of Judah.

Dan. xi. 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Hosea viii. 14. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

(See under War.)

Ps. xlviii. 12, 13. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Ps. cxxv. 2. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

Isa. xxvi. 1. In that day shall this song be sung in the land of

ARCHITECTURE.

Judah; We have a strong city; salvation will *God* appoint for walls and bulwarks.

Nah. ii. 1. He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

Zeph. i. 16. A day of the trumpet and alarm against the fenced cities, and against the high towers.

WALLS.

Josh. ii. 15. . . . For her horse *was* upon the town-wall, and she dwelt upon the wall.

Josh. vi. 5. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

2 Sam. xxii. 30. For by thee I have run through a troop: by my God have I leaped over a wall.

2 Kin. vi. 26. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

2 Kin. xviii. 26. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Elishah, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

2 Chron. xxvii. 3. He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

Neh. ii. 15, 17. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Neh. iv. 6. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Neh. vii. 1. Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed.

Isa. ii. 15. And upon every high tower, and upon every fenced wall.

Jer. xlix. 27. And I will kindle a fire in the wall of Damascus,

and it shall consume the palaces of Ben-hadad.

Ezek. xiii. 10. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar.

Acts ix. 25. Then the disciples took him by night, and let him down by the wall in a basket.

GATES.

Gen. xxiii. 10. And Ephron dwelt among the children of Heth; and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying.

Gen. xxxiv. 20, 24. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

Josh. ii. 5. And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whether the men went I wot not; pursue after them quickly; for ye shall overtake them.

Judges xvi. 3. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

2 Kin. vii. 1, 18. Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria.

2 Chron. xviii. 9. And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Neh. xiii. 19, 22. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be

opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

Isa. xlv. 1, 2. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

Jer. xxxix. 3. And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezzer, Singar-nebo, Sarschim, Rab-saris, Nergal-sharezzer, Rab-mag, with all the residue of the princes of the king of Babylon.

Nah. ii. 6. The gates of the rivers shall be opened, and the palace shall be dissolved.

Acts ix. 24. But their haying await was known of Saul. And they watched the gates day and night to kill him.

Acts xii. 10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him.

Acts xiv. 13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Ps. cvii. 16. For he hath broken the gates of brass, and cut the bars of iron in sunder.

Prov. i. 21. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying.

Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Prov. xxxi. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

Isa. lxii. 10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

ARCHITECTURE.

Obad. 11. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

Matth. vii, 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Matth. xvi, 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

STREETS.

Gen. xix, 2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Josh. ii, 19. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

Judges xix, 15. And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging.

2 Sam. i, 20. Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

1 Kin. xx, 34. And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

Quant. iii, 2. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

Zech. viii, 5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Mark vi, 56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as

many as touched him were made whole.

Luke x, 10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Luke xiv, 21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

CITIES GUARDED.

Ps. cvii, 36. And there he maketh the hungry to dwell, that they may prepare a city for habitation.

Ps. cxxvii, 1. . . . Except the Lord keep the city, the watchman waketh but in vain.

Quant. v, 7. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

Isa. xxi, 11. The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

Isa. xxxii, 18, 19. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place.

GOVERNED BY ELDERS.

Deut. xix, 12. Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

Deut. xxi, 6. And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

Josh. xx, 4. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

Judges viii, 16. And he took the elders of the city, and thorns of the wilderness and briars, and with them he taught the men of Succoth.

Ruth iv, 2. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

Ezra x, 14. Let now our rulers of all the congregation stand, and let all them which have taken

strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

CITY OF GOD.

Ps. xlii, 4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high.

Ps. xlviii, 1, 8. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. As we have heard, so have we seen in the city of our God: God will establish it for ever. Selah.

Ps. lxxxvii, 3. Glorious things are spoken of thee, O city of God. Selah.

Heb. xii, 22. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem. . . .

Rev. iii, 12. . . . And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem. . . .

THE HOLY CITY.

Neh. xi, 1. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

Neh. xi, 18. All the Levites in the holy city were two hundred fourscore and four.

Isa. xlviii, 2. For they call themselves of the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name.

Isa. lii, 1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Dan. ix, 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

Matth. iv, 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

Matth. xxvii, 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

ARCHITECTURE.

Rev. xi. 2. But the court which is without the temple leave out, and I measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

Rev. xxi. 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev. xxii. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and I from the things which are written in this book.

ARCHITECTURAL MONUMENTS.

Gen. xxviii. 18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

Gen. xxxi. 45, 46, 51, 52. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

Gen. xxxv. 13, 14. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.

Exod. xxiv. 4. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Deut. xxvii. 4. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal; and thou shalt plaster them with plaster.

Josh. iv. 1-9, 20, 21. And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man. And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where

ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man; And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Josh. xxiv. 26, 27. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God.

1 Sam. vii. 12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

2 Sam. xlviii. 18. Now Absalom in his lifetime had taken and reared up for himself a pillar which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day, Absalom's place.

CITIES IN RUINS.

2 Kings xix. 25. Hast thou not

heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruins-heaps.

Job viii. 15. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.

Job xxvii. 18. He buildeth his house as a moth, and as a booth that the keeper maketh.

Isa. v. 9. In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

Isa. xlii. 19, 20. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation.

Isa. xlv. 31. Howl, O gate; cry, O city; thou whole Palestina art dissolved; for there shall come from the north a smoke, and none shall be alone in his appointed times.

Isa. xvii. 1. The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

Isa. xxiv. 10, 12. The city of confusion is broken down; every house is shut up, that no man may come in. In the city is left desolation and the gate is smitten with destruction.

Isa. xxv. 2. For thou hast made of a city an heap; of a defended city a ruin; a palace of strangers to be no city; it shall never be built.

Isa. xxvii. 10. Yet the defended city shall be desolate, and the habitation forsaken, and left like a wilderness.

Isa. xxxii. 14. Because the palaces shall be forsaken; the multitude of the city shall be left.

Jer. x. 22. Behold, the noise of the brit is come, and a great commotion out of the north country, to make the cities of Judah desolate.

Jer. xlix. 23. And Hazer shall be a desolation for ever; there shall no man abide there, nor any son of man dwell in it.

Lam. ii. 7-9. The Lord hath cast off his altar; he hath abhorred his sanctuary; he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line; he hath not withdrawn his hand from

ARCHITECTURE.

destroying; therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord.

Isa. xiii. 11, 12, 14. Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing where-with ye have daubed it? So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord.

Isa. xxv. 5. And I will make Babylon a stable for camels, and the Ammonites a couching-place for flocks. . . .

Amos vi. 11. For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

Zeph. ii. 13, 15. And he will stretch out his hand against the north and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me; how is she become a desolation, a place for beasts to be down in! every one that passeth by her shall hiss and wag his hand.

RESTORATION.

Judges xxi. 23. And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

1 Kings xi. 27. And this was the cause that he lifted up his hand against the king; Solomon built Millo, and repaired the breaches of the city of David his father.

1 Chron. xi. 8. And he built the city round about, even from Millo round about; and Joab repaired the rest of the city.

2 Chron. xxix. 3. He in the first year of his reign in the first month, opened the doors of the house of the Lord, and repaired them.

2 Chron. xxxii. 5. Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and

another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

Ezra iv. 2. Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do so sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

Nb. iii. 1, 2, 4-32. Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. And next unto them repaired Meremoth the son of Uriah the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Banaï. And next unto them the Tekoites repaired, but their nobles put not their necks to the work of their Lord. Moreover the old gate repaired Jecholada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. Next unto him repaired Uzziel the son of Harhaï, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabaiab. Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces. And next unto him repaired Shallum the son of Halobesh, the ruler of the half part of Jerusalem, he and his daughters. The valley gate repaired Hanan, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. But the dung gate repaired Malchiah the son of Rechab, the ruler of part of the city, he built it, and set up the doors thereof, the locks thereof, and the

bars thereof. But the gate of the fountain repaired Shallum the son of Col-hozeh the ruler of part of Mizpah; he built it, and covered it and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbik the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. And after him repaired the Levites, Rehaim the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Kellah, in his part. After him repaired their brethren, Bavaï the son of Henadad the ruler of the half part of Kellah. And next to him repaired Ezer the son of Jeshua the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall. After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Uriah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain. After him repaired Benjamin and Simeon over against their house. After him repaired Azariah the son of Maaseiah the son of Ananah by his house. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. Palai the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. Moreover the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. From above the horse gate repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house. After him repaired also She-maiah the son of Shechaniah the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanan the sixth son of Zalah, and her piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto

ARCHITECTURE.

the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Neh. iv, 10. And Judah said, The strength of the bearers of burdens is decayed, and *there is much rubbish*; so that we are not able to build the wall.

Isa. xlv, 13. I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

Isa. lviii, 12. And *they that shall be of thee shall build the old waste places*; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Isa. lxi, 4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Ezek. xxxvi, 35, 36. And *they* shall say, This land that was desolate, is become like the garden of Eden; and the waste and desolate and ruined cities *are become fenced, and are inhabited*. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it.

Dan. ix, 25. Know therefore and understand, *that* from the going

forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be seven weeks, and threescore and two weeks*; the street shall be built again, and the wall, even in troublous times.

Amos ix, 11, 14. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

DEDICATION OF A REBUILT CITY.

Neh. xii, 27-38, 40-42. And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with cymbals, psalteries, and with harps*. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. Then I brought up the

princes of Judah upon the wall and appointed two great *companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate*. And after them went Hoshiah, and half of the princes of Judah. And Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, And *certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph*: And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Moai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. And the other *company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall*. So stood the two *companies of them that gave thanks* in the house of God, and I, and the half of the rulers with me: And the priests, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their overseer*.

ARMY—ARMS.

THE MUSTER.

UNDER MOSES.

Nam. xxxi, 1-5. And the Lord spake unto Moses, saying, *Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.* And Moses spake unto the people, saying, *Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.* Of every tribe a thousand, throughout all the tribes of Israel, shalt ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

UNDER EHUD.

Judges iii, 27. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

UNDER GIDEON.

Judges vi, 35. And he sent messengers throughout all Manasse; who also was gathered after him; and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

Judges vii, 1-4, 6-8. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water; and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. And the

number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets; and he sent all the rest of Israel every man unto his tent, and retained those three hundred men; and the host of Midian was beneath him in the valley.

BY COMMAND OF THE STATES GENERAL.

Judges xx, 1, 2, 8-11, 15, 17. Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh. And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house. But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. So all the men of Israel were gathered against the city, knit together as one man. And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword; all these were men of war.

Judges xxi, 8-10. And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from Jabesh-gilead to the

assembly. For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

UNDER THE KINGS.

1 *Sam.* xi, 4-8. Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people; and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and I sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

1 *Chron.* xii, 23-39. And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord. The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war. Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. Of the children of Levi four thousand and six hundred. And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; And Zadok, a young man, mighty of valour, and of his father's house twenty and two captains. And of the children of Benjamin, the kindred of Saul, three thousand; for hitherto the greatest part of them had kept the ward of the house of Saul. And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. And

ARMY—ARMS.

of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. And of the children of Issachar, *which were men that had an understanding of the times, to know what Israel ought to do; the heads of them were two hundred*, and all their brethren *were* at their commandment. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart. And of Naphtali, three hundred captains, and with them with shield and spear thirty and seven thousand. And of the Danites, expert in war to enter an eight thousand and six hundred. And of Asher, such as went forth to battle, expert in war, forty thousand. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king. And there they were with David three days, eating and drinking; for their brethren had prepared for them.

1 Sam. xiv. 4, 5. And Saul gathered the people to gather, and numbered them in Tekiah two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

1 Kin. xii. 21. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

1 Kin. xx. 13-15. And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord. And Ahab said, By whom? And he said, Thus saith the Lord, *Even by the young men of the princes of the provinces.* Then he said, Who shall order the battle? And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two; and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

1 Chron. v. 13. The sons of

Reuben, and the Gadites, and half the tribe of Manasseh of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

OTHER INSTANCES.

Gen. xiv. 14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dura.

Josh. iv. 12, 13. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, came over armed before the children of Israel, as Moses spake unto them: About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

Judges ix. 4. And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.

Judges xviii. 11. And there went from thence of the family of the Danites, six of Zorah and four of Eshtaul, six hundred men appointed with weapons of war.

1 Sam. xvii. 13, 14. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David *was* the youngest; and the three eldest followed Saul.

1 Sam. xxii. 2. And every one that *was* in distress, and every one that *was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

2 Sam. xv. 11. And with Absalom went two hundred men out of Jerusalem, that *were* called; and they went in their simplicity, and they knew not any thing.

1 Chron. xii. 1-22. Now these *are* they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish; and they *were* among the mighty men, helpers of the war. They *were* armed with bows, and could use both the right hand and the left in *hurling* stones, and shooting arrows out of a bow, *even* of Saul's brethren of Benjamin. The chief *was* Abiezer, then Joash the sons of Shemeah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Anothite, And

Ismailah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabab the Federathite, Eluzai, and Jerimoth, and I Baaliah, and Shemariah, and I Shephathiah the Haruphite, Elkanah and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, And Joelah, and Zebuliah, the sons of Jeroham of Gedor. And of the Gadites there separated themselves unto David into the hold to the wilderness man of might *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains. *Even* the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Jotham the eighth, Ezbabab the ninth, Jeremiah the tenth, Melchani the eleventh. These *were* of the sons of Gad, captains of the host; one of the least *was* over a hundred, and the greatest over a thousand. These *are* they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all *them* of the valleys, both toward the east, and toward the west. And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who *was* chief of the captains, and he said, *Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.* Then David received them, and made them captains of the band. And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not; for the lords of the Philistines upon advertisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads. As he went to Ziklag, there fell to him of Manasseh, Amiah, and Jozabab, and Jedaiel, and Michael, and Jozabab, and Elihu, and Zithai, captains of the thousands that *were* of Manasseh. And they helped David against the band of the rovers; for they *were* all mighty men of valour, and were captains in the host. For at that time day by day there came to David to help him, until

ARMY—ARMS.

It was a great host, like the host of God.

2 *Chron.* xlii. 3. And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men; Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

STANDING ARMY. BEGUN BY SAUL.

1 *Sam.* xiii. 1, 2. Saul reigned one year and when he had reigned two years over Israel, Saul chose him three thousand men of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent.

1 *Sam.* xiv. 52. And there was sore war against the Philistines all the days of Saul; and when Saul saw any strong man, or any valiant man, he took him unto him.

ATTEMPTED BY DAVID.

2 *Sam.* xviii. 18. And Benadiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.

2 *Sam.* xx. 23. Now Joab *was over* all the host of Israel; and Beniah the son of Jehoiada *was over* the Cherethites and over the Pelethites.

2 *Sam.* xxiv. 1-9. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it*; but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king to number the people of Israel. And they passed over Jordan, and pitched in Arzer, on the right side of the city that *is* Beth in the midst of the river of Gad, and toward Jazer. Then they came to Gilead, and to the land of Tai tim-hodshi; and they came to Dan-jaan, and about to Zidon, And came to the strong hold of Tyre,

and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah *even* to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred and thirty thousand men that drew the sword; and the men of Judah *were* five hundred thousand men.

1 *Chron.* xviii. 17. And Beniah the son of Jehoiada *was over* the Cherethites and the Pelethites; and the sons of David *were* chief about the king.

COMPLETED UNDER THE KINGS.

2 *Chron.* xiv. 8. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand; all these *were* mighty men of valour.

2 *Chron.* xvii. 13-19. And he [Jehoshaphat] had much business in the cities of Judah; and the men of war, mighty men of valour, *were* in Jerusalem. And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. And next him *was* Jehozabab, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

2 *Chron.* xxv. 5, 6. Moreover Amasiah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers throughout all Judah and Benjamin; and he numbered them from twenty years old and above, and found them three hundred thousand choice men, *able* to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

2 *Chron.* xxvi. 11-13. Moreover

Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Masiah the ruler, under the hand of Hananiah, one of the king's captains. The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred. And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

FOREIGN ARMIES.

Ezra. xiv. 8, 9. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

Judges vii. 12. And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

1 *Sam.* xiii. 5. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude; and they came up, and pitched in Michmash, eastward from Beth-aven.

1 *Sam.* xvii. 21. For Israel and the Philistines had put the battle in array, army against army.

1 *Kings* xx. 1, 27. And Ben-hadad the king of Syria gathered all his host together; and there *were* thirty and two kings with him, and horses, and chariots; and he went up and besieged Samaria, and warred against it. And the children of Israel were numbered, and were all present, and went against them: . . . but the Syrians filled the country.

2 *Kings* iii. 21. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward and stood in the border.

2 *Kings* xxiii. 29. In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

2 *Kings* xxiv. 2. And the Lord sent against him bands of the

ARMY--ARMS.

Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

2 Chron. xli, 2, 3. And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord. With twelve hundred chariots, and threescore thousand horsemen; and the people *were* without number that came with him out of Egypt: the Libyans, the Sukkims and the Ethiopians.

2 Chron. xiv, 9. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mare-shah.

Job i, 17. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Jer. i, 41. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

Acts xxiii, 23. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

Ezek. xxxviii, 9. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Dan, xi, 10-13, 25. But his sons shall be stirred up, and shall assemble a multitude of great forces; and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands; but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come

after certain years with a great army and with much riches. And he shall stir up his power and his courage against the king of the south with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Joel i, 6. For a nation is come up upon my land, strong, and without number.

Rev. ix, 16. And the number of the army of the horsemen *were* two hundred thousand thousand; and I heard the number of them.

ALLIED ARMIES.

Joshua x, 1, 3-5. Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel and were among them: Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

Joshua xi, 1-5. And it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achishaph. And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, *And* to the Canaanites on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

Judges i, 3. And Judah said unto Simeon his brother, Come up with me into my lot, that we

may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

2 Sam. x, 6, 15, 16, 19. And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men. And when the Syrians saw that they were smitten before Israel, they gathered themselves together. And Hadarezer sent, and brought out the Syrians that *were* beyond the river; and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them. And when all the kings that *were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

1 Kings xv, 20. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dun, and Abel-beth-maachah, and all Chinneroth, with all the land of Naphtali.

1 Kings xxii, 1-4. And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

2 Kings xvi, 9. And the king of Assyria hearkened unto him: for the king of Assyria went up against Danasur, and took it, and carried the people of it captive to Kir, and slew Rezin.

2 Kings xviii, 19-21. And Rab-shakeh said unto him, Speak ye now to Hezekiah. Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

ARMY—ARMS.

1 *Chron.* xix, 6, 7. And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-machabai, and out of Zobah. So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

2 *Chron.* xvi, 2-9. Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.* And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali. And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

2 *Chron.* xviii, 1, 3. Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, *I am as thou art, and my people as thy people; and we will be with thee in the war.*

2 *Chron.* xx, 1. It came to pass after this also, that the children of Moab, and the children of Am-

mon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 *Chron.* xxii, 5. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead; and the Syrians smote Joram.

2 *Chron.* xxviii, 16, 20. At that time did king Ahaz send unto the kings of Assyria to help him. And Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not.

Ps. lxxxiii, 1-12, 15-18. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult, and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Geshur, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have helped the children of Lot. Selah. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

Isa. vii, 1-9. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth, now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of

the upper pool in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal. Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

Isa. viii, 9-12. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Isa. liv, 15. Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake.

THE LEAGUE WITH THE CUNNING GIBEONITES.

Josh. ix, 1-27. And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; That they gathered themselves together, to fight with Joshua and with Israel, with one accord. And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, They did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of

ARMY—ARMS.

their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God; for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtartah. Wherefore our elders and all the inhabitants of our country spoke to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants; therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy; and these bottles of wine, which we filled, were new; and, behold, they be rent; and these our garments and our shoes are become old by reason of the very long journey. And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation swore unto them. And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel; now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the

congregation; as the princes had promised them. And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand; as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

RANNERS.

Exod. xvii. 15. And Moses built an altar, and called the name of it JEHOVAH-NISSI.

Num. i. 52. And the children of Israel shall pitch their tents, . . . and every man by his own standard, throughout their hosts.

Num. ii. 1-34. And the Lord spake unto Moses as he went to Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house; far off about the tabernacle of the congregation shall they pitch. And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies; and Nahshon the son of Amminadab shall be captain of the children of Judah. And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. And those that do pitch next unto him shall be the tribe of Issachar; and Nethaneel the son of Zuar shall be captain of the children of Issachar. And his host, and those that were numbered thereof, were fifty and four thousand and four hundred. Then the tribe of Zebulun; and Eliab the son of Helon shall be captain of the children of Zebulun. And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and

six thousand and four hundred throughout their armies. These shall first set forth. On the south side shall be the standard of the camp of Reuben according to their armies; and the captain of the children of Reuben shall be Elizur the son of Sheleu. And his host, and those that were numbered thereof, were forty and six thousand and five hundred. And those which pitch by him shall be the tribe of Simeon; and the captain of the children of Simeon shall be Shelumai the son of Zurishaddai. And his host, and those that were numbered of them, were fifty and nine thousand and three hundred. Then the tribe of Gad; and the captain of the sons of Gad shall be Eliasaph the son of Reuel. And his host, and those that were numbered of them, were fifty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp; as they encamp, so shall they set forward, every man in his place by their standards. On the west side shall be the standard of the camp of Ephraim according to their armies; and the captain of the sons of Ephraim shall be Elishama the son of Ammihud. And his host, and those that were numbered of them, were forty thousand and five hundred. And by him shall be the tribe of Manasseh; and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, were thirty and two thousand and two hundred. Then the tribe of Benjamin; and the captain of the sons of Benjamin shall be Abidan the son of Gideon. And his host, and those that were numbered of them, were thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank. The standard of the camp of Dan shall be on the north side by their armies; and the captain of the children of Dan shall be Aiczeer the son of Ammishaddai. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. And those that encamp by him shall be the tribe of Asher; and the captain of the children of Asher shall be Pagiel the son of Ozeran. And his host, and those

ARMY—ARMS.

that were numbered of them, *were* forty and one thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira, the son of Nun. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards. These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel; as the Lord commanded Moses. And the children of Israel did according to all that the Lord commanded Moses; so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Nam. x, 14. In the first place went the standard of the camp of the children of Judah according to their armies; and over his host *was* Nahshon the son of Amminadab.

Ps. xx, 5. We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the Lord fulfill all thy petitions.

Ps. lx, 4. Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

Cant. ii, 4. . . . And his banner over me *was* love.

Cant. vi, 4, 10. Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

Isa. v, 26. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly.

Isa. x, 18. And shall consume the glory of his forest, and of his fruit, a field, both soul and body; and they shall be as when a standard-bearer faintheth.

Isa. xi, 10, 12. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isa. xiii, 2. Lift ye up a banner

upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

Isa. xviii, 3. All ye inhabitants of the world, and dwellers on the earth see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Isa. xxx, 17. One thousand shall *fall* at the rebuke of one; at the rebuke of five shall ye *dec*: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

Isa. xxxi, 9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

Isa. xlix, 22. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people. . . .

Isa. lix, 19. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

Isa. lxii, 10. . . . Lift up a standard for the people.

Jer. iv, 6, 21. Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction. How long shall I see the standard, and hear the sound of the trumpet?

Jer. i, 2. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken. . . .

Jer. ii, 12, 27. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes; for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Aschenaz; appoint a captain against her.

Zech. ix, 16. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, fitted up as an ensign upon his land.

DISCIPLINE.

2 *Sam.* xviii, 2. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under

the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

1 *King.* xx, 14, 15, 19. . . . Then [Ahaz] said, Who shall order the battle? And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand. So these young men of the princes of the provinces came out of the city, and the army which followed them.

1 *Chron.* xii, 32. And of the children of Issachar, *which were* men that had understanding of the times, to know what Israel ought to do, the heads of them *were* two hundred; and all their brethren *were* at their commandment.

Math. vii, 9. For I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Luc. vii, 8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

OFFICERS.

UNDER MOSES.

Nam. xxxi, 14. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

Deut. i, 15. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Deut. xx, 9. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

(See under Banners.)

OFFICERS UNDER THE JUDGES.

Judges ix, 17. (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian.)

Judges x, 18. And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

ARMY—ARMS.

Judges xi, 5-10. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words.

1 Sam. xii, 11. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

UNDER SAUL AND DAVID.

1 Sam. xiii, 12. And he will appoint him captains over thousands, and captains over fifties.

1 Sam. ix, 16. To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

1 Sam. xiii, 14. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

1 Sam. xviii, 5, 12-16, 30. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And Saul was afraid of David, because the Lord was with him, and he was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself

very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them. Then the princes of the Philistines went forth, and it came to pass after they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

2 Sam. iv, 1, 2. And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin.)

2 Sam. v, 1, 2. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

UNDER DAVID.

2 Sam. v, 8. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

2 Sam. xvii, 25. And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

2 Sam. xviii, 1. And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 Sam. xix, 13. And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

2 Sam. xx, 23. Now Joab was over all the host of Israel; and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites.

2 Sam. xxiii, 23, 23. These things did Benaiah the son of Jehoiada and had the name among three mighty men. He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

1 Chron. xi, 6. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

1 Chron. xii, 34. And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

1 Chron. xxvii, 1-24, 34. Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. Over the first course for the first month was Jashobeam the son of Zabdiel; and in his course were twenty and four thousand. Of the children of Perez was the chief of all the captains of the host for the first month. And over the course of the second month was Bodaï an Abolite, and of his course was Mikloth, also the ruler: in his course likewise were twenty and four thousand. The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; and in his course were twenty and four thousand. The fifth captain for the fifth month was Shamhuth the Izrahite; and in his course were twenty and four thousand. The sixth captain for the sixth month was Ira the son of Ikkezh the Tekoite; and in his course were twenty and four thousand. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim; and in his course were twenty and four thousand. The eighth captain for the eighth month was Sibheci the Hushathite, of the Zarithites; and in his course were twenty and four thousand. The ninth captain for the ninth month was Abiezer the Auetothite, of the Benjamites; and in his course were twenty and four thousand. The tenth captain for the tenth month was Maharai the Netophathite, of the Zarithites; and in his course were twenty and four thousand. The eleventh captain for the eleventh month was Benaiah the Pirathonite of the children of Ephraim, and in his course were twenty and four thousand. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othuiel; and

ARMY—ARMS.

In his course were twenty and four thousand. Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri; of the Simeonites, Shephatiah the son of Maachab; of the Levites, Hashaiah the son of Kemuel; of the Aaronites, Zadok; Of Judah, Elihu, one of the brethren of David; of Issachar, Omri the son of Michael; Of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jerimoth the son of Azriel; Of the children of Ephraim, Hoshai the son of Azariah; of the half tribe of Manasseh, Joel the son of Pellaiah; Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah; of Benjamin, Jaasiel the son of Abner; Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel. But David took not the number of them from twenty years old and under: because the Lord had said he would increase Israel like to the stars of the heavens. Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David. And after Abiathophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

UNDER THE OTHER KINGS.

1 Kings xvi, 16. And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

2 Kings i, 9. 11. Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

2 Kings ix, 5. And when he came, behold, the captains of his host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

2 Kings xi, 15. But Jehoiada the priest commanded the captains of the hundred, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord.

2 Kings xv, 25. But Pekah the son of Remaliah, a captain of his,

conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arich, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

2 Kings xviii, 24. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

2 Kings xxv, 23. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seridih the son of Tanhumeth the Netophathite, and Jazaniah the son of a Maachathite, they and their men.

1 Chron. iv, 42, 43. And some of them even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

Jer. xxxvii, 13. And when he was in the gate of Benjamin a captain of the ward was there, whose name was Irijah, the son of Sholemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

Jer. xl, 2, 5. And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

IN FOREIGN ARMIES.

Gen. xxxvii, 36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Gen. xl, 4. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Exod. xv, 4. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Judges iv, 2. And the Lord old them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was

Sisera, which dwelt in Harosheth of the Gentiles.

1 Kings v, 1. And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

1 Kings xx, 24. [And the servants of the king of Syria said,] And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

2 Kings xxv, 8. And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem.

2 Chron. xxxiii, 11. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

Neh. ii, 9. Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

Jer. lii, 12. Now in the fifth month, which was the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem.

Dan. iii, 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Matth. viii, 5, 8. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

Matth. xxvii, 54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Mark vi, 21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee.

Luke vii, 2. And a certain cen-

ARMY—ARMS.

turlon's servant, who was dear unto him, was sick, and ready to die.

Luke xxii, 4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

Luke xxiii, 47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

John xviii, 3, 12. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Then the band and the captain and officers of the Jews took Jesus, and bound him.

Acts v, 26. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

Acts xxi, 31, 32. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Acts xxiii, 17. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

Acts xxiv, 7, 22, 23. But the chief captain Lysias came upon us, and with great violence took him away out of our hands. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Acts xxv, 23. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

Acts xxvii, 1, 11, 43. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which

could swim should cast themselves first into the sea, and get to land.

Acts xxvii, 16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

Josh. v, 14, 15. And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

2 Chron. xiii, 12. And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

Heb. ii, 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Rev. xix, 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, . . .

THE TROOPS.

2 Kings xxv, 4. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about;) and the king went the way toward the plain.

2 Chron. xxv, 13. But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Exra viii, 22. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

Jer. xxxviii, 4. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such

words unto them: for this man seeketh not the welfare of this people, but the hurt.

Matth. xxvii, 27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

Matth. xxviii, 12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers.

Luke iii, 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Luke xxiii, 11, 36. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the soldiers also mocked him, coming to him, and offering him vinegar.

John xix, 2, 23, 32, 34. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

Acts x, 7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually.

Acts xii, 4, 6, 18. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the persons. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

Acts xxvii, 31, 32, 42. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

ARMY—ARMS.

Luke xi, 21, 22. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Rom. viii, 37. Nay, in all these things we are more than conquerors through him that loved us.

2 Cor. x, 3-6. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Phil. ii, 25. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and ye that ministered to my wants.

1 Tim. i, 18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.

1 Tim. vi, 12. Fight the good fight of faith, lay hold on eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

2 Tim. ii, 3, 4. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

2 Tim. iv, 7. I have fought a good fight, I have finished my course, I have kept the faith.

Philemon 2. And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house.

INFANTRY.

Exod. xii, 37. And the children of Israel journeyed from Ramesses to Succoth, about six hundred thousand on foot that were men, beside children.

Num. xi, 21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and then hast said, I will give them flesh, that they may eat a whole month.

Judges v, 15. And the princes of Issachar were with Deborah; even

Issachar, and also Barak; he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.

1 Sam. xxii, 17. And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.

Jer. xii, 5. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, *wherein* thou trustest, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

CAVALRY.

FORBIDDEN TO THE KINGS OF ISRAEL, AND ITS REASON.

Deut. xvii, 16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

1 Kin. x, 28. And Solomon had horses brought out of Egypt. . . .

Isa. xxxi, 1-3. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are many*; and in horsemen, because *they are very strong*; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians *are men*, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

Gen. i, 9. And there went up with him both chariots and horsemen; and it was a very great company.

Exod. xv, 19. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

1 Sam. viii, 11. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots,

and to be his horsemen; and some shall run before his chariots.

1 Sam. xiii, 5. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen.

2 Sam. i, 6. And the young man that told him said, as I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

2 Sam. viii, 4. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen; and David houghed all the chariot horses, but reserved of them for an hundred chariots.

2 Sam. x, 18. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

1 Kings i, 5. Then Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared him chariots and horsemen, and fifty men to run before him.

1 Kings iv, 26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

1 Kings xx, 20. And they slew every one his man; and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

2 Kings xiii, 7. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

2 Kings xviii, 23. Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

Acts xxiii, 32. On the morrow they left the horsemen to go with him, and returned to the castle.

2 Kings ii, 11. And it came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

2 Kings xiii, 14. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the

ARMY—ARMS.

chariot of Israel, and the horsemen thereof.

Isa. xxi, 7. And he saw a chariot with a couple of horsemen, . . . and he hearkened diligently with much heed.

Isa. xxii, 7. And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

Jer. iv, 29. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

Jer. viii, 16. The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

Ezek. xxxii, 6, 23. Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

Ezek. xxvi, 11. With the hooks of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

Ezek. xxxviii, 4, 15. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

Dan. xi, 40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Hosca i, 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Hosca xiv, 3. Asshur shall not save us; we will not ride upon horses.

Zech. x, 5. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

Rev. xix, 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

NOT INVINCIBLE.

Judges v, 22. Then were the horse-hoofs broken by the means of the prancings, the prancings of their mighty ones.

Ps. xx, 7, 8. Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen, and stand upright.

Prov. xxi, 31. The horse is prepared against the day of battle: but safety is of the Lord.

Isa. xxx, 16. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

Isa. xliii, 17. Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

Micah v, 10. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.

Haggai ii, 21, 22. Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

WAR CHARIOT.

Joshua xi, 9. And Joshua did unto them as the Lord bade him: he boughed their horses, and burnt their chariots with fire.

1 Kin. x, 26. And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

2 Kin. vi, 14, 15. Therefore sent he thither horses, and chariots, and a great host; and they came

by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

2 Kin. ix, 21. . . . And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu. . . .

2 Chron. i, 14. And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen. . . .

Isa. xxii, 6, 7. And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield. And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

(See under *Horse*.)

ARTILLERY OR IRON WAR CHARIOTS.

Josh. xvii, 16, 18. And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel. . . . Thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

Judges i, 19. And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

Judges iv, 3, 13. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

COMMISSARIAT.

Joshua i, 10, 11. Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

Judges viii, 5-9, 15. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto

ARMY—ARMS,

the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. And the princes of Succoth said, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?* And Gideon said, *Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. And he went up thence to Peniel, and spake unto them likewise; and the men of Peniel answered him as the men of Succoth had answered him. And he spake also unto the men of Peniel, saying, When I come again in peace, I will break down this tower. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?**

Judges xx, 10. And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people.

2 Sam. xvii, 28, 29. Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat; for they said, The people is hungry, and weary, and thirsty, in the wilderness.

2 Kings iii, 9, 10. So the king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey; and there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

Ezek. xxiii, 24. And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about; and I will set judgment before them, and they shall judge thee according to their judgments.

Ezek. xxxviii, 7. Be thou prepared, and I prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

PIONEERS.

2 Kings xix, 23. By thy messengers thou hast reproached the

Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel.

Jer. xxii, 7. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire.

Jer. xli, 22. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

WAR TRUMPET.

FORM AND USE.

Num. x, 2-9. Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey; they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land, against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

ITS FREQUENT EMPLOYMENT.

UNDER MOSES.

Num. xxxi, 6. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments and the trumpets to blow in his hand.

UNDER JOSHUA.

Joshua vi, 4, 6-9, 12, 13, 16. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall com-

pass the city seven times, and the priests shall blow with the trumpets. And Joshua the son of Nun called the priests and said unto them, take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets; and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

UNDER THE JUDGES.

Judges vi, 34. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

Judges vii, 8, 16-20. So the people took victuals in their hand, and their trumpets: And he divided the three hundred men into three companies, and he put a trumpet in every man's hand. . . . And he said unto them, Look on me, and do likewise; and behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord, and of Gideon.

ARMY—ARMS.

UNDER THE KINGS.

1 Sam. xiii, 3. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

2 Sam. ii, 28. So Joab blew a trumpet, and all the people stood still and pursued after Israel no more, neither fought they any more.

2 Sam. xviii, 16. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

2 Sam. xx, 1, 22. And there happened to be there a man of Bellai, whose name was Sheba, the son of Bichri, a Benjaminite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

2 Chron. xiii, 14. And when Judah looked back, behold, the battle was before and behind; and they cried unto the Lord, and the priests sounded with the trumpets.

UNDER NEHEMIAH.

Neh. iv, 18-20. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

Ps. xlvii, 5. God is gone up with a shout, the Lord with the sound of a trumpet.

Jer. iv, 19. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

Ezek. vii, 14. They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

Ezek. xxxiii, 3-6. If when he seeth the sword come upon the land, he blow the trumpet, and

warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Hosea v, 8. Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

Hosea viii, 1. Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

Joel ii, 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.

Amos ii, 2. But I will send a fire upon Moab, and it shall devour the palaces of Kiriath: and Moab shall die with tumult, with shouting, and with the sound of the trumpet.

1 Cor. xiv, 8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

DISBANDING.

1 Sam. xxix, 1-11. Now the Philistines gathered together all their armies to Aphek; and the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the re-re-ward with Achish. Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it

not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displeasest not the lords of the Philistines. And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? And Achish answered and said to David, I know that thou art good in my sight, as an angel of God; notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart. So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

1 Kings xii, 22-24. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

1 Kings xxii, 36. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

2 Chron. xxv, 7-10. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy: for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And

ARMY—ARMS.

the man of God answered, The Lord is able to give thee much more than this. Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

Jer. xli. 13, 14. Now it came to pass, that when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

ANCIENT VALOUR.
IN TROOPS.

Josh. i. 14. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them.

Josh. viii 3. So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

Josh. x, 7. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

2 *Sam.* x. 7. And when David heard of it, he sent Joab, and all the host of the mighty men.

2 Sam. xvi. 6. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

2 Sam. xx, 7. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

1 Kings i, 8, 10. But Zadok the priest, and Benajah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei and the mighty men which *belonged* to David were *not* with Adonijah. But Nathan the prophet, and Benajah, and the mighty men, and Solomon his brother, he called *not*.

1 Chron. v, 24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiah, mighty men of valour, famous men, and heads of the house of their fathers.

1 Chron. vii, 7, 9, 11, 40. And the sons of Bela; Ezbon, and Uzziel, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four. And the sons of Uzziel, by their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred. All these the sons of Jedaiel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers, fit to go out for war and battle. All these *were* the children of Abner, heads of the fathers' houses, and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle *was* twenty and six thousand men.

2 Chron. xiii, 3. And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

2 Chron. xxxii, 3. He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

Neh. xi, 14. And their brethren, mighty men of valour, an hundred twenty and eight; and their overseer was Zabdiel, the son of one of the great men.

2 *Chron.* xxvi, 17. And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* vallant men.

Ps. iii, 6. I will not be afraid of
ten thousands of people, that have
set *themselves* against me round
about.

Ps. xxvii. 3. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be confident.*

Cont. iii. 7. Behold his bed
which *is* Solomon's; threescore
valiant men *are* about it, of the
valiant of Israel

Nah. ii, 3. The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

IN HEROES.

Gen. vi, 4. There were giants in the earth in those days; and also after that, when the sons of God

came in unto the daughters of men and they bare children to them, the same became mighty men which were of old, men of renown.

Gen. xxxiv. 25-27. And he came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon them slain, and spoiled the city, because they had defiled their sister.

Judges xi. 1. Now Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot; and Gilead begat Jephthah.

Judges xv, 15-20. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, will the jawbone of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Rameth-lehi. And he was sore athirst, and called on the Lord, and said, Thou hast given me this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised. But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived; wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

1 Sam. xvi. 18. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite *that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.*

1 Sam. xvi, 15. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

1 Kings i. 42. And while he yet spake, behold, Jonathan the son of Abiathar the priest came, and Adonijah said unto him, Come in for thou art a valiant man, and bringest good tidings.

1 Kings xi, 28. And the man Jeroboam *was* a mighty man of valour; and Solomon seeing th

ARMY—ARMS.

young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

2 Kings v. 1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

1 Chron. vii. 2. And the sons of Tola, Uzzi, and Keplai, and Jafiel, and Jahmai, and Jibsam, and Sammel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.

1 Chron. viii. 40. And the sons of Uman were mighty men of valour. . . .

1 Chron. xi. 12-14, 26. And after him was Eleazar the son of Dodo, the Aholite, who was one of the three mighties. He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance. Also the valiant men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem.

2 Chron. xvii. 17. And of Benjamin; Eliada a mighty man of valour. . . .

RECORD OF DAVID'S HEROES.

2 Sam. xxiii. 8-21, 23-39. These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adina the Ezrite: he lift up his spear against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Aholite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines.

But he stood in the midst of the ground, and defended it, and slew the Philistines; and the Lord wrought a great victory. And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three. And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow. And he slew an Egyptian, a goodly man; and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand and slew him with his own spear. He was more honourable than the thirty, but he attained not to the first three; and David set him over his guard. Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem, Shammah the Harodite, Elika the Harodite, Hekeze the Paltite, Ira the son of Ikesh the Tekoite, Abiezer the Anethothite, Nebunai the Hushathite, Zalmon the Aholite, Maharai the Netophathite, Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeath of the children of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abi-albon the Arbathite, Azmaveth the Barhumite, Eliabha the Shaalbonte, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahim the son of Sharar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel

the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Izai the son of Nathan of Zobab, Bani the Gadite, Zelek the Ammonite, Nahri the Berothite, armour-bearer to Joab the son of Zeruiah, Ira an Ithrite, Gareb an Ithrite, Uriah the Hittite: thirty and seven in all.

HEROINES.

Judges iv. 6-19, 14, 17, 18, 21, 22. And she sent and called Barak the son of Abinoam out of Kedesh-naphthali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and I draw toward mount Tabor, and take with thee ten thousand men of the children of Naphthali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet, and Deborah went up with him. And Deborah said unto Barak, Up for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

Judges v. 24. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

ARMY—ARMS.

Judges ix, 50-52. Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

Judges xi 35, 36. And it came to pass, when he saw her, that he rent his clothes and said, Alas my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

2 *Sam. xi 21.* Who smote Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

1 *Sam. ii, 1.* And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

CHALLENGES.

Judges i, 12, 13. And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter to wife.

1 *Sam. xiv, 6.* And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for *there* is no restraint to the Lord to save by many or by few.

1 *Sam. xvii, 8-11, 16, 23-33, 38-42.* And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail

against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. And the Philistine drew near morning and evening, and presented himself forty days. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up; and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and thy naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul; and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art *but* a youth, and he a man of war from his youth. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for

I have not proved *them*. And David put them off him. And he took his staff in his hand, and choose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand; and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. Then said David to the Philistine Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle *is* the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

2 *Sam. ii, 13-16.* And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Then there arose, and went over by number twelve of Benjamin, which *pertained* to Ishbosheth the son of Saul and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they

ARMY—ARMS.

fell down together: wherefore that place was called Helkath-hazzurin, which is in Gibeon.

2 Kings x, 2-4. Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour. Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

2 Kings xiv, 8-12. Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel: and they fled every man to their tents.

COWARDICE.

Num. xiii, 31. But the men that went up with him said, We be not able to go up against the people: for they are stronger than we.

Num. xxii, 2, 3. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

Num. xxxii, 8, 9. Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up unto the valley of E-hol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

Deut. i, 28. Whither shall we go up? our brethren have discouraged our heart. . . .

Deut. xx, 8. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-

hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

Josh. v, 1. And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was their spirit in them any more, because of the children of Israel.

Judges vii, 3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return, and depart early from mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand.

1 Sam. vii, 7. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

1 Sam. xiii, 6, 7. When the men of Israel saw that they were in a strait, (for the people were distressed). . . . And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

1 Sam. xvii, 24. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

1 Sam. xxiii, 3. And David's men said unto him, Behold, we be afraid here in Judah: now much more then if we come to Keilah against the armies of the Philistines?

1 Sam. xxviii, 5. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

1 Kings xxi, 32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

Matth. xxviii, 4. And for fear of him the keepers did shake, and became as dead men.

ENEMIES OF ISRAEL TO BE PANIC STRICKEN.

Ezod. xv, 14-16. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take

hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Ezod. xxiii, 27. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

Lev. xxvi, 36, 37. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies.

Deut. ii, 25. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall here reject of thee, and shall tremble, and be in anguish because of thee.

Deut. xi, 25. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

Deut. xxviii, 7. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

Josh. ii, 9-11, 24. And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath. And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

1 Sam. xiv, 15. And there was trembling in the host, in the field, and among all the people: the

ARMY—ARMS.

garrison, and the spoilers, they also trembled, and the earth quaked; so it was a very great trembling.

1 *Chron.* xiv, 17. And the fame of David went out into all lands; and the Gerges brought the fear of him upon all nations.

Esther ix, 2. The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them fell upon all people.

Isa. xxx, 17. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee.

Jer. xlix, 5, 37. Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and yet shall the driven out every man right forth; and none shall gather up him that wandereth. For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send mine sword after them, till I have consumed them.

Ezek. xxxix, 9, 10. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

Obad. 9. And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

ARMOUR. USUALLY WORN BY SOLDIERS, AND COVETED BY THE VICTOR.

1 *Sam.* xvii, 54. And David took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.

1 *Sam.* xxi, 9. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me.

1 *Sam.* xxxi, 8-10. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ash'aroth; and they fastened his body to the wall of Beth-shan.

2 *Sam.* ii, 24. And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. . . .

1 *Kings* xxii, 38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour. . . .

KEPT IN A CITADEL.

Neh. iii, 19. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury. . . .

Cent. iv, 4. Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

Isa. xxii, 8. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

Isa. xxxix, 2. And Hezekiah was glad of them, and showed them the house of his precious things, . . . and all the house of his armour, and all that was found in his treasures.

CARRIED BY AN ESQUIRE.

Judges ix, 54. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

1 *Sam.* xiv, 7. And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

1 *Sam.* xvi, 21. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

1 *Sam.* xxxi, 6. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

1 *Sam.* xiv, 1. Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

1 *Sam.* xxxi, 4, 5. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through

therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

2 *Sam.* xviii, 15. And ten young men that bare Joab's armour compassed about and smote Ab-salom, and slew him.

Luke xi, 22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Rom. xiii, 12. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

2 *Cor.* vi, 7. By the word of truth, by the power of God by the armour of righteousness on the right hand and on the left.

THE CHRISTIAN ARMOUR AND WEAPONS.

Eph. vi, 11-17. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

THE VARIOUS PIECES OF ARMOUR.

HELMET.

1 *Sam.* xvii, 5, 38. And he had an helmet of brass upon his head. . . . And Saul armed David with his armour, and he put an helmet of brass upon his head. . .

Isa. lix, 17. For he put on righteousness as a breastplate, and an helmet of salvation upon his head. . . .

Jer. xvi, 4. Harness thee horses; and get up, ye horsemen, and

ARMY—ARMS.

stand forth with *your* helmets; furnish the spears, and put on the bridle reins.

1 *Thess.* v, 8. And [put on] for an helmet, the hope of salvation.

HELMET AND SHIELD.

Ezek. xlii, 24. [They] . . . shall set against thee buckler and shield and helmet round about. . . .

Ezek. xxvii, 10. They of Persia and of Lud and of Phut were in thine army, thy men of war: they hunged the shield and helmet in thee. . . .

MAIL OR BREASTPLATE.

Ezek. xxviii, 32. And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of woven work round about the hole of it as it were the hole of an habergeon, that it be not rent.

1 *Sam.* xvii, 5, 33. And he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. Also he [Saul] armed him [David] with a coat of mail.

1 *Kings* xxii, 34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

2 *Chron.* xxvi, 14. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons. . . .

Neh. iv, 16. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

Isa. lix, 17. For he put on righteousness as a breastplate, and an helmet of salvation upon his head. . . .

1 *Thess.* v, 8. But let us, who are of the day, be sober, putting on the breastplate of faith and love. . . .

Rev. ix, 17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

GREAVES.

1 *Sam.* xvii, 6. And he had greaves of brass upon his legs,

and a target of brass between his shoulders.

2 *Sam.* xxiii, 7. But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

SHIELD, BUCKLER, OR TARGET.

Judges v, 8. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

2 *Sam.* i, 21. Ye mountains of Gilead, let there be no dew, neither let there be rain, upon you nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

2 *Sam.* viii, 7. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

1 *Kings* x, 16, 17. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound of gold went to one shield; and the king put them in the house of the forest of Lebanon.

1 *Kings* xiv, 26, 27. And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

2 *Kings* xi, 10. And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord.

2 *Kings* xix, 32. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

2 *Chron.* xii, 9, 10. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

2 *Chron.* xxiii, 9. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields that had been king David's which were in the house of God.

Psa. xxxv, 2. Take hold of shield and buckler, and stand up for mine help.

Isa. xxi, 5. Prepare the table, watch in the watchtower, eat, drink; arise, ye princes, and about the shield.

Jer. xli, 3, 9. Order ye the buckler and shield, and draw near to battle. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth: the Ethiopians and the Libyans that handle the shield; and the Lydians, that handle and bend the bow.

Ezek. xxxix, 9. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the lance heads, and the spears, and they shall burn them with fire seven years.

SYMBOL OF DIVINE

PROTECTION.

Gen. xv, 1. After these things the word of the Lord came unto Abram in a vision, saying Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 *Sam.* xxii, 31. As for God his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

Psa. lxxi, 3. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

Psa. v, 12. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Psa. xxxiii, 20. Our soul waiteth for the Lord: he is our help and our shield.

Psa. xlvii, 9. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Psa. lxx, 11. Slay them not lest my people forget; scatter them by thy power; and bring them down, O Lord our shield.

Psa. lxxiv, 9, 11. Behold, O God our shield, and look upon the face of thine anointed. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

Psa. cxxv, 9-11. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is

ARMY—ARMS.

their help and their shield. Ye that fear the Lord trust in the Lord: he is their help and their shield.

Ps. cxix. 114. Thou art my hiding place and my shield: I hope in thy word.

Ps. cxli. 2. My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

I cor. ii 7. He layeth up sound wisdom for the righteous: he is a brawler to them that walk uprightly.

Prov. xxx. 5. Every word of God is pure: he is a shield unto them that put their trust in him.

ARROW, BOW, ARCHERY.

Gen. xxi. 20. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

1 Sam. xviii. 4. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

1 Sam. xxi. 20, 23, 40. And I will shoot three arrows on the side thereof, as though I shot at a mark. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And Jonathan gave his artillery unto his lad, and said unto him, Go carry them to the city.

1 Sam. xxxi. 3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

1 Kings xxii. 34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness.

2 Kings vi. 22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

2 Kings ix. 24. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

2 Kings xiii. 15-18. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hands upon the king's hands. And he said, Open the window eastward. And he opened it.

Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria. . . . And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

1 Chron. x. 3. And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

1 Chron. xii. 2. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

Neh. iv. 13. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

BOW AND ARROWS, THE CHARACTERISTIC WEAPONS OF JEWISH AND FOREIGN NATIONS, AS SEEN IN THE FOLLOWING ALLUSIONS.

Gen. xxi. 16. And she went, and sat her down over against him a good way off, as it were a bow-shot. . . .

Gen. xlviii. 22. Moreover I have given to thee one portion above thy brethren, which I took out of the land of the Amorite with my sword and with my bow.

Gen. xlix. 24. But his bowabode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)

Num. xxiv. 8. [The Unicorn] Shall break their bones, and pierce them through with his arrows.

2 Sam. i. 18, 22. (Also he bade them teach the children of Judah the use of the bow; behold, it is written in the book of Jasher.) From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

2 Kings xix. 22. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

Job xx 24. He shall flee from the iron weapon, and the bow of steel shall strike him through.

Job xxix. 20. My glory was fresh in me, and my bow was renewed in my hand.

Ps. xlv. 6. For I will not trust

in my bow, neither shall my sword save me.

Ps. xli. 9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Ps. lxxvi. 3. There brake he the arrows of the bow, the shield, and the sword and the battle. Selah.

Ps. lxxviii. 57. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

Ps. cxxvii. 4, 5. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Isa. v. 28. Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

Jer. xxii. 3, 6. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

Isa. xli. 2. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

Isa. xlix. 2. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.

Isa. lxxvi. 19. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarslish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

Jer. v. 16. Their quiver is as an open sepulchre, they are all mighty men.

Jer. vi. 23. They shall lay hold on bow and spear: they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

Jer. xli. 9. . . . The Lydians, that handle and bend the bow.

Jer. xlix. 35. Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might.

ARMY—ARMS.

Jer. i. 9, 14, 29, 42. For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows *shall* be as of a mighty expert man; none shall return in vain. Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. Call together the archers against Babylon; all ye that bend the bow, camp against it round about; let none thereof escape; recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel. They shall hold the bow and the lance; they are cruel, and will not show mercy; their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

Jer. ii. 3, 41. Against him that bendeth let the archer bend his bow, and against him that fifteth himself up in his brigandine; and spare ye not her young men; destroy ye utterly all her host. Make bright the arrows; gather the shields; the Lord hath raised up the spirit of the kings of the Medes; for his device *is* against Babylon to destroy it because it *is* the vengeance of the Lord, the vengeance of his temple.

Lam. ii. 4. He hath bent his bow like an enemy; he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion; he poured out his fury like fire.

Ezek. xxi. 21. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright.

Ezek. xxxix. 3. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Hosea i. 5, 7. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Hosea vii. 16. They return, but not to the most High; they are like a deceitful bow; their princes shall fall by the sword for the rage of their tongue; *this shall* be their derision in the land of Egypt.

Amos ii. 15. Neither shall he stand that han'th the bow; and he that *is* swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself.

Zech. ix. 10, 13. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion *shall* be from sea *even* to sea, and from the river *even* to the ends of the earth. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

Zech. x. 4. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

Rev. vi. 2. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer

ARROWS ARE IMAGES OF SUDDEN AND TERRIBLE EVIL INFLICTED BY MAN.

Ps. xi. 2. For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

Ps. xxxvii. 14. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

Ps. lviii. 7. Let them melt away as waters *which* run continually: *when* he bendeth his bow to shoot his arrows, let them be as cut in pieces.

Ps. lxiv. 3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, *even* bitter words.

Prov. xxv. 18. A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Prov. xxvi. 18. As a mad man who casteth firebrands, arrows, and death.

Jer. ix. 3, 8. And they bend their tongues *like* their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Their tongue *is* as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

AND ALSO OF DIVINE JUDGMENT.

Job vi. 4. For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

Job xvi. 13. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

Ps. vii. 11-13. God judgeth the righteous, and God *is* angry *with* the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Ps. xviii. 14. Yea, he sent out his arrows, and scattered them

Ps. xxi. 12. Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

Ps. xxxviii. 2. For thine arrows stick fast in me, and thy hand presseth me sore.

Ps. xlv. 5. Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

Ps. lxiv. 7. But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

Ps. lxxvii. 17. The clouds poured out water; the skies sent out a sound; thine arrows also went abroad.

Ps. xci. 5. Thou shalt not be afraid for the terror by night; *nor* for the arrow that flieth by day.

Ps. cxliv. 6. Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them.

Lam. ii. 4. He hath bent his bow like an enemy. . . .

Lam. iii. 12, 13. He hath bent his bow, and set me as a mark for the arrow. He hath caused the arrows of his quiver to enter into my reins.

Ezek. v. 16. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you. . . .

Hab. iii. 9, 11. Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. Thou didst cleave the earth with rivers. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear.

ARMY—ARMS.

SLING.

Judges xx. 16. Among all this people *there were* seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not miss.

1 *Samuel* xvii. 40, 49. And he took his staff in his hand, and choose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand; and he drew near to the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

2 *Kings* iii. 25. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-harasteth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

1 *Sam.* xxv. 29. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

Prov. xxvi. 8. As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

Jer. x. 18. For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it* so.

DAGGER.

Judges iii. 16, 21, 22. But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly. And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

DART, JAVELIN.

Num. xxv. 7, 8. And when Phinehas, the son of Eleazar, the son of Aaron the priest: saw *it*, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through the man of Israel, and the woman through her belly. So the plague

was stayed from the children of Israel.

1 *Sam.* xvii. 10, 11. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times; and *there was* a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

1 *Sam.* xix. 9, 10. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with *his* hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall; and David fled, and escaped that night.

2 *Sam.* xviii. 14. Then said Joab, I may not carry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

2 *Chron.* xxxii. 5. Also he [Hezekiah] strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

Heb. xii. 20. For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

Prov. vii. 23. Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that *it* is for his life.

SPEAR.

Josh. viii. 18, 26. And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give *it* into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. For Joshua drew not his hand back, where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

1 *Sam.* xlii. 22. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan; but with Saul and with Jonathan his son was there found.

1 *Sam.* xvii. 7. And the staff of his spear *was* like a weaver's

beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him.

1 *Sam.* xxi. 8. And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

1 *Sam.* xxvi. 7, 8, 11, 16. So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay around about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master the Lord's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

2 *Sam.* i. 6. And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear.

2 *Sam.* ii. 23. Howbeit he refused to turn aside; wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place; and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

2 *Sam.* xxi. 19. And there was again a battle in Goli with the Philistines, where Elhanan the son of Jaare-gereim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

2 *Sam.* xxii. 7. But the man that shall touch them must be fenced with iron, and the staff of a spear. . . .

1 *Chron.* xi. 11, 20, 23. And this *is* the number of the mighty men whom David had: Jashobeam, an Hachmonite, the chief of the captains; he lifted up his spear against three hundred slain *by him* at one time. And Abishai the brother of Joab, he was chief of the three; for lifting up his spear against three hundred, he slew *them*, and had a name among the three. And he slew an Egyptian, a man

ARMY—A. M. S.

o' great stature, five cubits high: an I in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

1 *Chron.* xx, 5. And there was war again with the Philistines; and Elianan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear's staff *was* like a weaver's beam.

Neh. iv, 21. So we laboured in the work; and half of them held the spears from the rising of the morning till the stars appeared.

John xix, 34. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

Acts xxiii, 23. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and I spearmen two hundred, at the third hour of the night.

Pss. xxxv, 3. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, *I am thy salvation.*

Pss. lvii, 4. My soul is among lions: and I lie *even among them* that are set on fire, *even* the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Pss. lxxviii, 30. Rebekah the company of spearmen.

Jer. vi, 23. They shall lay hold on bow and spear.

Nahum iii, 3. The horseman lifteth up both the bright sword and the glittering spear; and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses.

OTHER WEAPONS.

Num. xxxv, 18. Or if he smite him with an band weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

Jer. i, 42. They shall hold the bow and the lance.

Jer. li, 20. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.

Ezek. xxvi, 9. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

S W O R D.

WORN IN A SHEATH, AND DRAWN IN ORDER TO BE USED.

Ezod. xv, 9. The enemy said, I

will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Num. xxii, 23. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and I went into the field; and Balaam smote the ass, to turn her into the way.

Judges viii, 10, 20. Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword. And I he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared because he *was* yet a youth.

Judges xx, 25, 46. And Benjamin went forth against them out of Gibeath the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword. So that all which tell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

1 *Sam.* xvii, 51. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head thereof.

2 *Sam.* xx, 8. When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

2 *Kings* iii, 26. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

1 *Chron.* x, 4. Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith: lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

1 *Chron.* xxi, 27. And the Lord commanded the angel, and he put up his sword again into the sheath thereof.

John xviii, 11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Acts xvi, 27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

Lev. xxvi, 33. And I will scatter you among the heathen, and I will draw out a sword after you: and your land shall be desolate, and your cities waste.

Isa. xxi, 15. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

Jer. xlvii, 6. O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

Ezekiel xxi, 3-5. And say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more.

Ezek. xxviii, 7. And they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

Ezekiel xxx, 11. He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain.

GIRDED ON THE THIGH.

Ezod. xxxii, 27. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

1 *Sam.* xvii, 39. And David girded his sword upon his armour, and he assayed to go; for he had not proved it.

1 *Sam.* xxv, 13. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword; and there went up after David about four hundred men; and two hundred abode by the staff.

2 *Sam.* xxi, 16. And Ishbi-benob, which *was* of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded

ARMY—ARMS

with a new sword, thought to have slain David.

Neh. iv, 18. For the builders, every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by me.

Ps. xlv, 3. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

Cant. iii, 8. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

WHETTED IN ORDER TO BE SHARP AND BRIGHT.

Deut. xxxii, 41. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

Ps. vii, 12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

Ezek. xxi, 9-11, 28. Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furnished: It is sharpened to make a sore slaughter; it is furnished that it may glitter: should we then make mirth? it consumeth the rod of my son, as every tree. And he hath given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, to give it into the hand of the slayer. And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furnished, to consume because of the glittering.

Nahum iii, 3. The horseman lifteth up both the bright sword and the glittering spear. . . .

WAS SOMETIMES TWO EDGED.

Ps. cxlix, 6. Let the high praises of God be in their mouth, and a twowedged sword in their hand.

Prov. v, 4. But her end is bitter as wormwood, sharp as a twowedged sword.

Heb. iv, 12. For the word of God is quick, and powerful, and sharper than any twowedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Rev. i, 16. And he had in his right hand seven stars: and out of his mouth went a sharp twowedged sword: and his countenance was as the sun shineth in his strength.

Rev. ii, 12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges.

WIELDED SO AS TO STRIKE WITH ITS EDGE.

Gen. xxxiv, 26. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

Exod. xvii, 13. And Joshua discomfited Amalek and his people with the edge of the sword.

Num. xxi, 24. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

Josh. vi, 21. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Josh. viii, 24. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

Judges iv, 15. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

Ps. lxxxix, 43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

Jer. xxi, 7. And afterward, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

Luke xxi, 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Heb. xi, 34. Quenched the violence of fire, escaped the edge of

the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

AND ALSO TO PIERCE WITH ITS POINT.

2 Sam. ii, 16. And they caught every one his fellow by the head, and thrust his sword in his fellow's side.

Job xx, 25. It is drawn, and cometh out of the body; yea the glittering sword cometh out of his gulf: terrors are upon him.

Prov. xii, 18. There is that speaketh like the piercings of a sword; but the tongue of the wise is health.

Isa. xiv, 19. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

Ezek. xvi, 40. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

Ezek. xxi, 15. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

Luke, ii, 35. (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

A PRINCIPAL WEAPON OF WAR.

Exod. v, 21. And they said unto them, The Lord look upon you, and I judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

Judges vii, 14, 22. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

1 Sam. xv, 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

1 Sam. xxi, 9. And the priest said, The sword of Goliath the Philistine, whom thou slewest in

ARMY—ARMS.

the valley of Elah, behold, it *is here*, wrapped in a cloth behind the ephod; if thou wilt take that, take it; for *there is* no other save that here. And David said, *There is none like that*; give it me.

1 Sam. xii. 10, 13. And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

2 Sam. ii. 26. Then Abner called to Joab and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

2 Sam. iii. 29. Let it rest on the head of Joab, and on all his father's house; and let there not fall from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

2 Sam. xi. 25. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

2 Sam. xii. 10. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

2 Sam. xx. 10. But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

1 Kings iii. 24. And the king said, Bring me a sword. And they brought a sword before the king.

Ezra ix. 7. Since the days of our fathers, *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

Esther ix. 5. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what

they would unto those that hated them.

Matth. xxvi. 51. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Luke xxii. 36. Then said he unto them, But now, he that *hath* a purse, let him take it, and likewise *his* scrip; and he that hath no sword, let him sell his garment, and buy one.

Matth. xxvi. 55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Luke xxii. 33. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

Job xv. 22. He believeth not that he shall return out of darkness, and he is waited for of the sword.

Job xxvii. 14. If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

Ps. lxxviii. 62. He gave his people over also unto the sword; and was wroth with his inheritance.

Isa. xxxi. 8. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

Isa. lxx. 12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Jer. xv. 2, 9. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such *as are* for death, to death; and such *as are* for the sword, to the sword; and such *as are* for the famine, to the famine; and such *as are* for the captivity, to the captivity. She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while *it was* yet day; she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the Lord.

Jer. xli. 10. For this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge

him of his adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

Jer. xlviii. 10. Cursed *be* he that doeth the work of the Lord deceitfully, and cursed *be* he that keepeth back his sword from blood.

Ezek. v. 2. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

Ezek. xi. 8. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

Ezek. xxi. 12. Cry and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword shall be upon my people; smite therefore upon *thy* thigh.

Ezek. xxx. 22. Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong; and that which was broken; and I will cause the sword to fall out of his hand.

Ezek. xxxv. 5. Because thou thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that *their* iniquity had an end.

Ezek. xxxix. 23. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

Joel ii. 8. Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

Amos ix. 10. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Zech. xi. 17. Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm.

MEANS OF GREAT SLAUGHTER.

Gen. xxvii. 40. And by *thy* sword shalt thou live, and shalt serve *thy* brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off *thy* neck.

ARMY—ARMS.

Exod. xxii. 24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Lev. xxvi. 7. And ye shall chase your enemies, and they shall fall before you by the sword.

Num. xiv. 43. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the Lord, therefore the Lord will not be with you.

Num. xxxi. 8. And they slew the kings of Midian, I'eside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Deut. xxviii. 22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword. . . .

Josh. x. 11. . . . They were more which died with hailstones than they whom the children of Israel slew with the sword.

Josh. xi. 10. And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

2 Sam. i. 12. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

1 Kings xix. 10. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

2 Kings xix. 7. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

2 Chron. xxi. 4. Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

2 Chron. xxxi. 9. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

2 Chron. xxxvi. 17. Therefore he brought upon them the king of the Chaldees, who slew their

young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

Ps. xlv. 3. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

Ps. lxxviii. 64. Their priests fell by the sword, and their widows made no lamentation.

Isa. iii. 25. Thy men shall fall by the sword, and thy mighty in the war.

Isa. xlii. 15. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

Isa. xxxvii. 7, 38. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adramel-ech and Sharezzer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

Jer. xi. 22. Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine.

Jer. xix. 7. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

Jer. xx. 4. For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

Jer. xxxix. 18. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord.

Jer. xli. 2. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam

the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

Ezek. v. 12. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

Ezek. vi. 12. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine; thus will I accomplish my fury upon them.

Ezek. xi. 10. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.

Ezek. xvii. 21. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the Lord have spoken it.

Ezek. xxiii. 25. And I will set my jealousy against thee, and they shall deal furiously with thee; they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

Ezek. xxiv. 21. Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul plurieth; and your sons and your daughters whom ye have left shall fall by the sword.

Ezek. xxv. 13. Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

Ezek. xxx. 5, 6, 17. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. The young men of Aven and of Pi-beseth shall fall by the sword; and these cities shall go into captivity.

Ezek. xxxii. 27. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their

ARMY—ARMS.

weapons of war; and they have laid their swords under their beds, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Dan. xi. 33. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Hos. xiii. 16. Samaria shall become desolate; for she hath rebelled against her God: they shall all by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

Amos iv. 10. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

Amos vii. 9, 17. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. Therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a platted land: and Israel shall surely go into captivity forth of his land.

Amos ix. 1. I saw the Lord standing upon the altar; and he said, Suite the lintel of the door, that the posts may shake; and cut them in the head, all of them; and I will slay the last of them with the sword, he that flecth of them shall not flee away, and he that escapeth of them shall not be delivered.

Micah v. 6. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from our land, when he cometh into our land, and when he treadeth within our borders.

Haggai ii. 22. . . . I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

THE SYNEBOL OF DIVINE INFLICTION.

Deut. xxxii. 42. I will make thine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

2 Chron. xx. 9. If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before (this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

Job xix. 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Ps. xxii. 20. Deliver my soul from the sword. . . .

Isa. xxiv. 6. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

Isa. lxvi. 16. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Jer. iv. 10. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Jer. xii. 12. The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

Jer. xxv. 31. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

Jer. l. 36, 37. A sword is upon the liars; and they shall die: a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

Ezek. v. 17. So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

Ezek. xiv. 17, 21. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

Zech. xiii. 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

Math. x. 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Rev. ii. 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Rev. vi. 4. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

AND OF HUMAN PERSECUTION.

Ps. xvii. 13. Arise, O Lord, dis appoint him, cast him down: deliver my soul from the wicked, which is thy sword.

Ps. xxxvii. 15. Their sword shall enter into their own heart, and their bows shall be broken.

Ps. lix. 7. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?

Ps. lxiv. 3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.

Prov. xxv. 18. A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Prov. xxx. 14. There is a generation, whose teeth are as swords, and their jaw teeth as knives to devour the poor from off the earth, and the needy from among men.

BODY.

BODY.

Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

Neh. ix. 37. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

Job x. 9. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

Job xiii. 12. Your remembrances are like unto ashes, your bodies to bodies of clay.

Ps. xxii. 9, 10. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly.

Ps. lxxi. 6. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

Ps. cxxxix. 13-16. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Isa. ii. 23. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

Dan. iii. 28. Then Nebuchadnezzar snake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God.

Dan. vii. 15. I Daniel was

grieved in my spirit, in the midst of my body, and the visions of my head troubled me.

Matth. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Rom. vii. 24. O wretched man that I am! who shall deliver me from the body of this death?

2 Cor. v. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Cor. x. 10. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

Heb. xiii. 3. Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body.

James ii. 26. For as the body without the spirit is dead, so faith without works is dead also.

SYMBOL OF THE CHURCH AND ITS SYMPATHETIC UNITY.

Rom. xii. 4, 5. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.

1 Cor. xii. 14-26. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smellings? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we be-

stow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked; That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Eph. i. 23. Which is his body, the fulness of him that filleth all in all.

Eph. ii. 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Eph. iii. 6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.

Eph. iv. 4, 12, 16. There is one body, and one Spirit, even as ye are called in one hope of your calling. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

Colos. i. 18, 24. And he is the head of the body the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

Colos. ii. 19. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Colos. iii. 15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

BODY.

THE BODY HAS AN INTEREST IN CHR ST'S SALVATION.

Rom. vi, 6, 12. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom. viii, 10, 11, 13, 23. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Rom. xii, 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1 Cor. vi, 13, 15, 18-20. Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Cor. vii, 34. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband.

1 Cor. ix, 27. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

2 Cor. iv, 10. Always bearing about in the body the dying of

the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Cor. v, 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Gal. vi, 17. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

Phil. i, 20. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

Phil. iii, 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. v, 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

WILL BE RAISED AGAIN.
(See under Disease and Death.)

STATURE.

Gen. vi, 4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Num. xiii, 22, 32. And they ascended by the south and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak were. (Now Hebron was built seven years before Zoan in Egypt.) And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

Deut. ii, 10, 11, 20. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims. That also was accounted a land of giants; giants dwelt therein in old time; and the Ammonites call them Zamzummims.

Judges i, 20. And they gave Hebron unto Caleb, as Moses said; and he expelled thence the three sons of Anak.

1 Sam. x, 23. And they ran and fetched him [Saul] thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

1 Sam. xvii, 4. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

2 Kings v, 2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

1 Chron. xi, 23. And he slew an Egyptian, a man of great stature, five cubits high.

Gen. vii, 7, 8. This thy stature is like to a palm-tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof. . . .

Matth. vii, 27. Which of you by taking thought can add one cubit unto his stature?

Luke xix, 3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

SENSES.

Gen. xxvii, 27. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed.

Exod. iv, 11. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

1 Sam. iii, 11. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

Job vi, 30. Is there iniquity in my tongue? cannot my taste discern perverse things?

Job xii, 11. Doth not the ear try words? and the mouth taste his meat?

Job xxxiv, 3. For the ear trieth words as the mouth tasteth meat.

Micah vii, 16. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf.

APPETITES.

Job xx, 23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

Job xxxi, 31. If the men of my

BODY.

tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

Ps. xxvii, 2. When the wicked, even mine enemies and my foes came upon me to eat up my flesh they stumbled and fell.

Prom. xlii, 25. The righteous eat to the satisfying of his soul; but the belly of the wicked shall want.

Prom. xxvii, 7. The full soul loveth as an honeycomb; but to the hungry soul every bitter thing is sweet.

Daniel i, 12-16. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, let with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Micah vi, 13. Thou shalt eat, but not to be satisfied; and thy fasting shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

Matth. v, 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

John vi, 25, 27. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father so loved.

1 Cor. x, 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(See under Diet and Dress.)

CONSTITUENT PARTS OF BODY.

FLESH.

Gen. ii, 21. And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

Ezra. iv, 7. And he said, Put thine hand into thy bosom again. And he put his hand into his

bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

Num. xii, 12. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

Job vi, 12. Is my strength the strength of stones? or is my flesh of brass?

Job xiv, 22. But his flesh upon him shall have pain, and his soul within him shall mourn.

Job xxxiii, 25. His flesh shall be fresher than a child's; he shall return to the days of his youth.

Luke xxiv, 39. Behold my hands, and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Acts ii, 31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Eph. v, 29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

NAME OF THE WHOLE CORPOREAL PERSON.

Gen. vi, 3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.

Ps. xvi, 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Ps. lvi, 4. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

Ps. lxxix, 2. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

Prov. iv, 22. For they are life unto those that find them, and health to all their flesh.

Eccles. xii, 12. And further, by these my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Matth. xxvi, 41. Watch and pray, that ye enter not into temptation: the spirit is led is willing, but the flesh is weak.

John i, 14. And the Word was made flesh, and dwelt among us. (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Acts ii, 30. Therefore being a prophet, and knowing that God hath sworn with an oath to him,

that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

Rom. ix, 5. Whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

2 Cor. iv, 11. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Gal. ii, 20. . . . And the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.

Eph. vi, 5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.

Phil. i, 22, 24. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. Nevertheless to abide in the flesh is more needful for you.

Col. ii, 1, 5. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

1 Peter iv, 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; that he that hath suffered in the flesh hath ceased from sin.

NAME OF CORRUPTED HUMAN NATURE ESPECIALLY IN THE WRITINGS OF PAUL.

John iii, 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Rom. vii, 5, 18, 25. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom. viii, 3-9. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin,

BODY.

condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Rom. xiii. 14. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

1 Cor. v. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 Cor. i. 17. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

2 Cor. x. 2. But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

Gal. v. 16-21. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Phil. iii. 3. For we are the circumcision, which worship God in

the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Col. ii. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

2 Peter ii. 10, 18. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

1 John ii. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Jude 7, 8, 23. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

USED TO SIGNIFY WHAT IS EXTERNAL OR COMMON TO HUMANITY AS IN THE PHRASES "AFTER THE FLESH" AND "IN THE FLESH."

John viii. 15. Ye judge after the flesh; I judge no man.

Rom. ii. 28. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh.

1 Cor. i. 26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

1 Cor. vii. 28. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you.

2 Cor. v. 16. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

2 Cor. xi. 18. Seeing that many glory after the flesh, I will glory also.

TO DENOTE ALSO HUMANITY GENERALLY AS IN THE VERY COMMON PHRASES

"ALL FLESH" AND "NO FLESH." SOMETIMES TO KINDRED OR CLOSE RELATION AS IN THE FOLLOWING EXAMPLES.

Gen. ii. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Gen. xxxvii. 27. Come, and let us sell him to the Ishmaelites: and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

1 Chron. xi. 1. Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

Neh. v. 5. Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

Isa. lviii. 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Eph. v. 30. For we are members of his body, of his flesh, and of his bones.

BONE.

Judges xix. 29. And when he was come into his house he took a knife, and laid hold on his concubine, and divided her together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

Job ii. 5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Ezek. xxxvii. 7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

John xix. 36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Job ix. 14. Fear came upon me, and trembling, which made all my bones to shake.

Job xxi. 24. His breasts are full of milk, and his bones are moistened with marrow.

BODY.

Ps. xxxiv. 20. He keepeth all his bones: not one of them is broken.

Ps. li. 8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

Prov. iii. 8. It shall be health to thy navel, and marrow to thy bones.

Prov. xii. 4. A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

Prov. xiv. 30. A sound heart is the life of the flesh; but envy the rottenness of the bones.

Prov. xv. 30. The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

Prov. xvii. 22. A merry heart doeth good *like* a medicine; but a broken spirit drieth the bones.

Isa. lviii. 11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones. . . .

Jer. xxiii. 9. Mine heart within me is broken because of the prophets; all my bones shake.

Lam. i. 13. From above hath he sent fire into my bones, and it prevaileth against them.

Lam. iii. 4. My flesh and my skin hath he made old; he hath broken my bones.

Micah iii. 2. Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones.

NAME AND INDEX OF WHAT IS TERMED BY US "BLOOD"-RELATIONSHIP.

Gen. ii. 23. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Judges ix. 2. Speak, I pray you, in the ears of all the men of Shechem. Whether is better for you, either that all the sons of Jerubbaal, *which* are threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

2 Sam. v. 1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Sam. xix. 12. Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then *are* ye the last to bring back the king?

Eph. v. 30. For we *are* members of his body, of his flesh, and of his bones.

OFTEN REFERRED TO AS THE SEAT OF PAIN AND DISEASE, ESPECIALLY IN JOB AND PSALMS.

Job xx. 11. His bones *are* full of the sin of his youth, which shall lie down, with him in the dust.

Job xxxiii. 19, 21. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

Ps. vi. 2. Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me; for my bones *are* vexed.

Ps. xlii. 14. I *am* poured out like water, and all my bones *are* out of joint; my heart is like wax; it is melted in the midst of my bowels.

Ps. xxxi. 10. For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones *are* consumed.

Ps. xxxii. 3. When I kept silence, my bones waxed old through my roaring all the day long.

Ps. xxxv. 10. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him?

Ps. xxxviii. 3. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

Ps. xlii. 10. As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Ps. cii. 3, 5. For my days *are* consumed like smoke, and my bones *are* burned as an hearth. By reason of the voice of my groaning my bones cleave to my skin.

AND OFTEN REFERS TO DEAD MEN.

Gen. i. 25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Exod. xiii. 19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

Josh. xxiv. 32. And the bones of Israel brought up out of Egypt, buried they in Shechem. . . .

1 Sam. xxxi. 13. And they took

their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

2 Sam. xxi. 12-14. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the king commanded. And after that God was intreated for the land.

1 Kings xlii. 2, 31. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And it came to pass, after he had buried him, that he spake to his sons, saying, When I *am* dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones.

2 Kings xxiii. 14, 16, 18, 20. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

2 Chron. xxxiv. 5. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

Jer. viii. 1. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

BODY.

Ezek. vi. 5. And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

Ezek. xxxvii. 1, 3-5. 11. The hand of the Lord was upon me, and I carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. Then said he unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Ezek. xxxix. 15. And the passengers that pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

Amos ii. 1. Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime.

Amos vi. 10. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there yet any with thee?* And he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord.

Matth. xxiii. 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

JOINTS.

Dan. vii. 6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Ps. xxii. 14. I am poured out like water, and all my bones are out of joint. . . .

Prov. xxv. 19. Confidence in an unfaithful man in time of trouble *is* like a broken tooth, and a foot out of joint.

Cant. vii. 1. How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs

are like jewels, the work of the hands of a cunning workman.

Col. ii. 19. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Heb. iv. 12. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. . . .

SKIN.

Exod. xxii. 27. For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep; and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

Job xvi. 15. I have sewed sackcloth upon my skin, and defiled my horn in the dust.

Job xviii. 13. It shall devour the strength of his skin: *even* the first-born of death shall devour his strength.

Job xix. 20. My bone cleaveth to my skin and to my flesh, and I *am* escaped with the skin of my teeth.

Job xxx. 30. My skin is black upon me, and my bones are burned with heat.

Ps. cii. 5. By reason of the voice of my groaning my bones cleave to my skin.

Jer. xlii. 23. Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

Lam. iii. 4. My flesh and my skin hath he made old; he hath broken my bones.

SINEWS.

Job x. 11. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Job xxx. 17. My bones are pierced in me in the night season; and my sinews take no rest.

Isa. xlviii. 4. Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew.

Ezek. xxxvii. 6. 8. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

BLOOD.

Gen. iv. 10. And he said, What hast thou done? the voice of thy

brother's blood crieth unto me from the ground.

Deut. xvii. 8. If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose.

1 Kings xviii. 28. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.

Ps. lviii. 10. The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.

Ps. lxxii. 14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

Ezek. xvi. 6, 9. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

Ezek. xxxviii. 22. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

Zeph. i. 17. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung.

Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Heb. xii. 4. Ye have not yet resisted unto blood, striving against sin.

Rev. xiv. 20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

OFTEN USED IN CONNECTION WITH MURDER.

Gen. ix. 6. Whoso sheddeth

BODY.

man's blood, by man shall his blood be shed: for in the image of God made he man.

Lev. xvii. 4. And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

Num. xxxv. 33. So ye shall not pollute the land wherein ye are: for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein: but by the blood of him that shed it.

Deut. xix. 10. That innocent blood be not shed in thy land, which the Lord thy God loveth thee for an inheritance, and so blood he upon thee.

1 Sam. xxv. 26. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabab.

2 Sam. iii. 28. And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner.

2 Sam. vi. 11. How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

2 Sam. xvi. 7, 8. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

2 Sam. xx. 12. And Amasa walked in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

2 Kings iii. 22, 23. They rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

Job xvi. 18. O earth, cover not thou my blood, and let my cry have no place.

Ps. ix. 12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

Ps. lxxix. 3, 10. Their blood have they shed like water round about Jerusalem; and there was none to bury them. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

Prov. i. 11, 16. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause. For their feet run to evil, and make haste to shed blood.

Jer. ii. 34. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

Lam. iv. 13, 14. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.

Ezek. xvi. 38. And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

Ezek. xviii. 13. Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Ezek. xxii. 3, 4, 6. Then say thou, Thus saith the Lord God: The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. Behold, the princes of Israel, every one were in thee to their power to shed blood.

Ezek. xxiii. 37, 45. That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. And the righteous men, they shall judge them after the manner of adulter-

esses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

Ezek. xxxvi. 18. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.

Hosea i. 4. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

Matth. xxiii. 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matth. xxvii. 6. And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood.

Luke xiii. 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

Acts v. 28. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Rev. vi. 10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.

Rev. xvi. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Rev. xviii. 24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

INNOCENT BLOOD.

(See under Law.)

FLESH AND BLOOD,

A TERM FOR HUMANITY.

Matth. xvi. 17. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

1 Cor. xv. 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

BODY.

Gal. i. 16. To reveal his Son in me, that I might preach him among the heathen immediately I conferred not with flesh and blood.

Eph. vi. 12. For we wrestle not against flesh and blood. . . .

Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

PARTS AND ORGANS HEAD.

Gen. xlix. 26. The blessings of thy father . . . shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Judges iv. 21. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground.

1 Kings xx. 31. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

2 Kings ix. 35. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

Cant. ii. 6. His left hand is under my head, and his right hand doth embrace me.

Cant. v. 2, 11. For my head is filled with dew, and my locks with the drops of the night. His head is as the most fine gold, his locks are bushy, and black as a raven.

Cant. vii. 5. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

Jer. ii. 37. Yea, thou shalt go forth from him, and thine ban is upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

Matth. v. 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Matth. xxvii. 30, 33. And they spit upon him, and took the reed, and smote him on the head. And when they were come unto a place called Gethsema, that is to say, a place of a skull.

1 Cor. xi. 4, 10. Every man praying or prophesying, having his head covered, dishonoureth his

head. For this cause ought the woman to have power on her head because of the angels.

OFTEN STANDS FOR PERSON OR LIFE.

Gen. xl. 20. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

Josh. ii. 19. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head.

Judges viii. 28. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

Judges ix. 57. And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

1 Sam. xxv. 39. And when David heard that Nabal was dead, he said, Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. . . .

1 Sam. xxviii. 2. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

2 Sam. i. 16. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

2 Sam. iii. 29. Let it [the blood of Abner] rest on the head of Joab. . . .

2 Chron. vi. 23. Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head. . . .

Ezra ix. 6. Our iniquities are increased over our head, and our trespass is grown up into the heavens.

Neh. iv. 4. Hear, O our God: for we are despised: and turn their reproach upon their own head and give them for a prey in the land of captivity.

Esther ix. 25. But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Job x. 15. If I be wicked, woe unto me: and if I be righteous, yet will I not lift up my head. . .

Ps. iii. 3. O Lord, my glory, and the lifter up of mine head.

Ps. vii. 16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

Ps. xxvii. 6. And now shall mine head be lifted up above mine enemies round about me. . . .

Ps. xxxviii. 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

Ps. lxxvi. 12. Thou hast caused men to ride over our heads. . . .

Ps. lxxxiii. 2. They that hate thee have lifted up the head.

Ps. cx. 7. He shall drink of the brook in the way: therefore shall he lift up the head.

Ps. cxi. 9. As for the head of those that compass me about, let the mischief of their own lips cover them.

Prov. x. 6. Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

Isa. ii. 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head.

Jer. xxiii. 19. Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Ezek. xi. 21. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Dan. i. 10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed you meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Joel iii. 4. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I turn your recompence upon your own head.

Luke xxi. 28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Acts xviii. 6. And when they

BODY.

opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood be upon your own heads; I am clear: from henceforth I will go unto the Gentiles.

THE NATURAL SYMBOL OF CHIEF OR GOVERNOR.

Exod. xviii, 25. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Num. i, 16. These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Num. xvii, 3. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

Num. xxv, 15. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

Deut. xxviii, 13. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them.

Josh. xxii, 14, 21. And with him ten princes, of each chief house, a prince throughout all the tribes of Israel; and each one was a head of the house of their fathers among the thousands of Israel. Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel.

Josh. xxiii, 2. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers.

1 Sam. xv, 17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

2 Sam. xxii, 44. Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.

1 Chron. xxix, 11. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

2 Chron. v, 2. Then Solomon assembled the elders of Israel, and all the heads of the tribes the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 Chron. xxviii, 12. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshiemoth, and Jehizkiah the son of Shallum, and Amasai the son of Hadlai, stood up against them that came from the war.

Ps. cv, 6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Isa. ix, 15. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

Jer. xxii, 6. For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited.

Hosea i, 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Micah iii, 1. And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?

Hab. iii, 13, 14. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly.

1 Cor. xi, 3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Col. ii, 10. And ye are complete in him, which is the head of all principality and power.

THE HEAD WAS BOWED IN TOKEN OF REVERENCE TO GOD OR RESPECT TO MAN.

Gen. xlii, 26. And the man bowed down his head, and worshipped the LORD.

Gen. xliii, 28. And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

Exod. iv, 31. And the people believed; and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exod. xxxiv, 8. And Moses made haste, and bowed his head toward the earth, and worshipped.

1 Chron. xxix, 20. And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

2 Chron. xx, 18. And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

2 Chron. xxix, 30. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

John xix, 30. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost.

WAS COVERED OR HAD DUST, EARTH, OR ASHES PUT UPON IT IN TOKEN OF MOURNING.

Josh. vii, 6. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

2 Sam. i, 2. It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance.

2 Sam. xv, 30. And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up weeping as they went up.

Ester vi, 12. And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

BODY.

Job ii. 12. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

Jer. xiv. 3. And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded and covered their heads.

Amos ii. 7. That rant after the dust of the earth on the head of the poor, and turn aside the way of the meek.

WAS ANOINTED FOR REFRESHMENT.

Ps. xxiii. 5. . . . Thou anointest my head with oil; my cup runneth over.

Ps. civ. 15. And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

Ps. cxli. 5. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities.

Eccles. ix. 8. Let thy garments be always white, and let thy head lack no ointment.

Matth. vi. 17. But thou, when thou fastest, anoint thine head, and wash thy face.

Mark xiv. 3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

Luke vii. 46. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

WAS TOSSED IN TOKEN OF CONTEMPT.

Ps. xxii. 7. All they that see me laugh me to scorn; they shoot out the lip, they shake the head.

Ps. xlv. 14. Thou makest us a byword among the heathen, a shaking of the head among the people.

Ps. cix. 25. I became also a reproach unto them: when they looked upon me they shook their heads.

Matth. xxvii. 39. And they that passed by reviled him, wagging their heads.

ITS NATURAL COVERING OF HAIR.

Lev. xiii. 40. And the man whose hair is fallen off his head, he is bald; yet is he clean.

Judges xvi. 22. Howbeit the hair of his head began to grow again after he was shaven.

2 Sam. xiv. 26. And when he polled his head, (for it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it;) he weighed the hair of his head at two hundred shekels after the king's weight.

Ezra ix. 3. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

Ps. xl. 12. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me.

Ps. lxxviii. 21. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

Jer. vii. 29. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.

Matth. x. 30. But the very hairs of your head are all numbered.

Luke vii. 38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

1 Cor. xi. 14, 15. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.

1 Tim. ii. 9. In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.

1 Peter iii. 3. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.

USED IN PROVERBIAL EXPRESSIONS TO DENOTE PERFECT SAFETY.

2 Sam. xiv. 11. Then said she, I pray thee, let the king remember the Lord thy God, that thou

wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth.

1 Kings i. 52. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness shall be found in him, he shall die.

Luke xxi. 18. But there shall not an hair of your head perish.

Acts xxvii. 34. Wherefore I pray you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you.

HOARY HAIR THE MARK OF AGE AND VENERABLE APPEARANCE.

Gen. xlii. 38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Lev. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord.

Deut. xxxii. 25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs.

1 Sam. xii. 2. And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my childhood unto this day.

Job xv. 10. With us are both the grayheaded and very aged men, much elder than thy father.

Ps. lxxi. 18. Now also when I am old and grayheaded, O God, forsake me not. . . .

Isa. xli. 4. And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Dan. vii. 9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. . . .

Hosea vii. 9. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not.

Rev. i. 14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

BODY.

BALDNESS. A TOKEN OF DISEASE, GRIEF AND RE-PROACH.

(See Disease.)

Lev. xxi. 5. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

2 Kings ii. 23. And he went up from thence unto Beth-el; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him. Go up, thou bald-head; go up, thou bald-head.

Neh. xiii. 25. And I contended with them, and cursed them, and smote certain of them and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

Isa. lii. 24. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness. . . .

Isa. xv. 2. He is gone up to Bajith, and to Dibon, the high places, to weep; Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

Isa. xlii. 12. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth.

Jer. xlviii. 37. For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings, and upon the loins sackcloth.

Ezek. vii. 18. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

AND THE HEAD THEREFORE SOMETIMES SHAVED.

Deut. xiv. 1. Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Deut. xxi. 12. Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails.

Judges xvi. 19. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

Job i. 20. Then Job arose, and rent his mantle, and shaved his

head, and fell down upon the ground, and worshipped.

Ezek. xlv. 20. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

Acts xxi. 24. Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

THE BEARD USUALLY WORN.

Lev. xix. 27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

1 Sam. xxi. 13. And he changed his behaviour before them, and feigned himself mad in their hands and scabbled on the doors of the gate, and let his spittle fall down upon his beard.

2 Sam. x. 5. When they told it unto David, he sent to meet them, because the men were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and then return.

2 Sam. xix. 24. And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

2 Sam. xx. 9. And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

Ezra ix. 3. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

Isa. vii. 20. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

Jer. xli. 5. That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.

Ezek. v. 1. And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair.

BROW OR FOREHEAD.

Isa. xlviii. 4. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.

Jer. lii. 3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hast a whore's forehead, thou refusedst to be ashamed.

Ezek. iii. 8, 9. Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead. . . .

SPOT OF A PUBLIC OR OFFICIAL MARK.

Ezek. ix. 4. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Ezek. xvi. 12. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

Rev. vii. 3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev. ix. 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev. xiii. 16. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

Rev. xiv. 1, 9. And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Rev. xvii. 5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT.

Rev. xx. 4. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

BODY.

Rev. xxii. 4. And they shall see his face: and his name *shall be* in their foreheads.

FACE.

Gen. xvi. 8. And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

Gen. xxxv. 1. And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there unto an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Exod. xxxiv. 29. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

Nam. xii. 14. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

Josh. vii. 10. And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

1 Kings viii. 14. And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood.)

2 Kings iv. 29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child.

2 Kings viii. 15. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died; and Hazael reigned in his stead.

Luke ix. 53. And they did not receive him, because his face was as though he would go to Jerusalem.

Luke xxii. 64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

2 Cor. xi. 20. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

Gal. i. 22. And was unknown by face unto the churches of Judaea which were in Christ.

James i. 23. For it any be a hearer of the word, and not a doer,

he is like unto a man beholding his natural face in a glass.

BOWING DOWN THE FACE, TOKEN OF OBEISANCE.

Gen. xlviii. 12. And Joseph brought them out from between his knees and he bowed himself with his face to the earth.

1 Sam. xxiv. 8. David also arose afterward, and went out of the cave and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

1 Sam. xxv. 41. And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

FACE TO FACE, THE SYMBOL OF CLOSE CONTACT AND CORRESPONDENCE.

Gen. xxxii. 30. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.

Exod. xxxiii. 11. And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

Nam. xiv. 14. And they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them. . . .

Deut. v. 4. The Lord talked with you face to face in the mount out of the midst of the fire. . . .

Deut. xxxiv. 10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

Judges vi. 22. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

Prov. xxvii. 19. As in water face answereth to face, so the heart of man to man.

Ezek. xx. 35. And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Acts xxv. 16. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

1 Cor. xiii. 12. For we now see through a glass, darkly; but then face to face: now I know in part;

but then shall I know even as also I am known.

FALLING ON FACE, RESULT OF SUDDEN AND OVER-POWERING SENSATION.

Gen. i. 1. 18. And Joseph fell upon his father's face, and wept upon him, and kissed him. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

Ruth ii. 10. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

1 Sam. xx. 41. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

2 Sam. ix. 6. Now when Mephibosheth, the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

2 Sam. xiv. 4. 22. And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king. And Joab fell to the ground on his face, and bowed himself, and thanked the king; and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

1 Kings xviii. 7. 39. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

Isa. xlv. 14. . . . The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall come after thee; in chains they shall come over, and they shall fall down to thee. . . .

Isa. xlii. 6. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

Dan. ii. 46. Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

BODY.

Matth. iv, 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Luke v, 12. And it came to pass, when he was in a certain city, beheld a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

1 Cor. xiv, 25. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Gen. xvii, 3, 17. And Abram fell on his face: and God talked with him, saying, . . . Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Lev. ix, 24. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Num. xiv, 5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

Num. xvi, 4, 22, 45. And when Moses heard it, he fell upon his face. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and will thou be wroth with all the congregation? Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

Judges xiii, 20. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

1 Chron. xxi, 16. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

Ps. lxxii, 11. Yea, all kings shall fall down before him: all nations shall serve him.

Ezek. i, 28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the

Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezek. iii, 23. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

Ezek. ix, 8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Ezek. xi, 13. And it came to pass, when I prophesied, that Peletiah the son of Benajah died. Then fell I down upon my face and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

Ezek. xliii, 3. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

Ezek. xli, 4. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

Dan. viii, 17. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

Matth. xvii, 6. And when the disciples heard it, they fell on their face, and were sore afraid.

Matth. xxvi, 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Rev. iv, 10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev. xi, 16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

TO SET THE FACE, THE TOKEN OF STEADY PURPOSE.

Gen. xxxi, 21. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

Lev. xx, 3, 6. And I will set my face against that man, and will

cut him off from among his people. . . . And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Lev. xxvi, 17. And I will set my face against you, and ye shall be slain before your enemies. . . .

Num. xxiv, 1. And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 Kings xv, 17. Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem.

Dan. xi, 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him. . . .

Luke ix, 51. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

CHEEK.

Cant. v, 13. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

Lam. i, 2. She weepeth sore in the night, and her tears are on her cheeks. . . .

OFTEN SMITTEN ON.

1 Kings xxii, 24. But Zedekiah the son of Chenaanah went near, and smote Micajah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

Job xvi, 10. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

Ps. lii, 7. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone. . . .

Isa. i, 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Lam. iii, 30. He giveth his cheek to him that smiteth him: he is filled full with reproach.

Micah v, 1. . . . They shall smite the judge of Israel with a rod upon the cheek.

Matth. v, 39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

BODY.

Luke vi, 29. And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid him not to take thy coat also.

E A R.

ORGAN OF HEARING.

Exod. xxi, 6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

Matth. xxvi, 51. And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

Acts vii, 57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

Gen. xlv, 18. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

Gen. i, 4. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying. . .

Deut. xxxi, 30. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Judges ix, 2, 3. Speak, I pray you, in the ears of all the men of Shechem.

And his mother's brethren spake of him in the ears of all the men of Shechem all these words.

1 Sam. iii, 11. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

Job iv, 12. Now a thing was secretly brought to me, and mine ear received a little thereof.

Job xlii, 1. Lo, mine eye hath seen all this, mine ear hath heard and understood it.

Job xv, 21. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

Ps. xciv, 9. He that planteth the ear, shall he not hear? . . .

Prov. iv, 20. My son, attend to my words; incline thine ear unto my sayings.

Prov. xv, 31. The ear that heareth the reproof of life, abideth among the wise.

Prov. xviii, 15. The heart of the prudent getteth knowledge; and

the ear of the wise seeketh knowledge.

Prov. xxiii, 9. Speak not in the ears of a fool: for he will despise the wisdom of thy words.

Eccles. i, 8. All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.

Isa. xxxii, 3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Isa. xxxv, 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Isa. lxiv, 4. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

Jer. xxxvi, 15, 21. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Lam. iii, 56. Thon hast heard my voice; hide not thine ear at my breathing, at my cry.

Matth. x, 27. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.

Matth. xi, 15. He that hath ears to hear, let him hear.

Luke ix, 44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Rev. ii, 7. He that hath an ear, let him hear what the Spirit saith unto the churches. . . .

EARRINGS, A COMMON ORNAMENT.

Gen. xxiv, 22, 30. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold: And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

Gen. xxxv, 4. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings, which were in their ears; and Jacob hid them under the oak which was by Shechem.

Exod. xxxii, 2. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

Exod. xxxv, 22. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord.

Num. xxxi, 50. We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord.

Judges viii, 24. And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

Job xlii, 11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they benighted him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

Prov. xxv, 12. As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear.

Isa. xli, 20. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

Ezek. xvi, 12. And I put a jewel on thy forehead, and earrings in thine ears. . . .

Hosea ii, 13. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels. . . .

TO INCLINE OR GIVE EAR, THE TOKEN OF ATTENTION ASKED CHIEFLY BY GOD.

Ezod. xv, 26. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

Deut. i, 45. And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

BODY.

Deut. xxxii, 1. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Judges v, 8. Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

2 Chron. xxiv, 19. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

Neh. ix, 30. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear. . . .

Job xxxiv, 2. Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

Ps. xlv, 10. Hearken O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

Ps. xlix, 1, 4. Hear this, all ye people; give ear, all ye inhabitants of the world: I will incline mine ear to a parable: I will open my dark saying upon the harp.

Ps. lxxviii, 1. Give ear, O my people, to my law: incline your ears to the words of my mouth.

Prov. ii, 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding.

Isa. i, 2, 10. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Isa. xxxii, 9. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

Isa. xlii, 23. Who among you will give ear to this? *who* will hearken and hear for the time to come?

Isa. li, 4. Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

Isa. lv, 3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Jer. xlii, 15. Hear ye, and give ear; be not proud: for the Lord hath spoken.

Hosea v, 1. Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward

you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

Joel i, 2. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

AND SOMETIMES ASKED FROM GOD.

Ps. v, 1. Give ear to my words, O Lord, consider my meditation.

Ps. xvii, 1, 6. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

Ps. xxxix, 12. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers were.

Ps. lxxi, 2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

Ps. lxxxiv, 8. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Ps. lxxxviii, 2. Let my prayer come before thee: incline thine ear unto my cry.

Ps. cxlii, 1. Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

BAD CHARACTERISTICS OF THE EAR.

Jer. vi, 10. To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

Jer. vii, 24. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

Jer. xxxv, 14, 15. . . . Notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

Zech. vii, 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

Acts vii, 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

EYE. ITS PARTS.

APPLE OF THE EYE.

Deut. xxxii, 10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Ps. xvii, 8. Keep me as the apple of the eye, hide me under the shadow of thy wings.

Prov. vii, 2. Keep my commandments, and live; and my law as the apple of thine eye.

Lam. ii, 18. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease.

Zech. ii, 8. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

EYE BROW.

Lev. xiv, 9. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eye-brows, even all his hair he shall shave off. . .

EYELID.

Ps. cxxxii, 4. I will not give sleep to mine eyes, *or* slumber to mine eyelids.

Prov. iv, 25. Let thine eyes look right on, and let thine eyelids look straight before thee.

Prov. vi, 4, 25. Give not sleep to thine eyes, nor slumber to thine eyelids. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Prov. xxx, 13. There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

Jer. ix, 18. And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

THE ORGAN OF SIGHT.

Gen. xxi, 19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

Num. x, 31. And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to en-

BODY.

camp in the wilderness, and thou mayest be to us instead of eyes.

Num. xvi, 14. Wilt thou put out the eyes of these men? we will not come up.

Judges xvi, 28. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me. I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

Job vii, 7, 8. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

Job xx, 9. The eye also which saw him shall see him no more; neither shall his place any more behold him.

Job xxiv, 15. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disquieteth his face.

Ps. lxxxviii, 9. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

Ps. cxxiii, 2. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

Prov. x, 26. As a vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Prov. xx, 12. The hearing ear, and the seeing eye, the Lord hath made even both of them.

Eccles. i, 8. The eye is not satisfied with seeing. . . .

Eccles. ii, 14. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

Matth vi, 22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Matth vii, 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Luke xxiv, 16. But their eyes were holden that they should not know him.

SOURCE OF TEARS.

Job xvi, 16, 20. My face is foul with weeping, and on my eyelids is the shadow of death. My friends scorn me; but mine eye poureth out tears unto God.

Ps. vi, 6. I am weary with my

groaning; all the night make I my bed to swim; I water my couch with my tears.

Ps. cxvi, 8. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Ps. cxix, 136. Rivers of waters run down mine eyes, because they keep not thy law.

Jer. ix, 1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Jer. xiii, 17. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

Jer. xiv, 17. Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

Jer. xxxi, 16. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

Lam. i, 16. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me. . . .

Lam. ii, 18. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease.

Lam. iii, 49. Mine eye tricketh down, and ceaseth not, without any intermission.

Rev. vii, 17. And God shall wipe away all tears from their eyes.

WINKING, A SIGN OF EVIL INTENT.

Job xv, 12. Why doth thine heart carry thee away? and what do thy eyes wink at.

Ps. xxxv, 19. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

Prov. vi, 13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

Prov. x, 10. He that winketh with the eye causeth sorrow; but a prattling fool shall fall.

LIFTING UP THE EYES, A FREQUENT EXPRESSION DENOTING BEGUN OR RE-NEWED ATTENTION.

Gen. xiii, 10, 14. And Lot lifted up his eyes, and beheld all the plain of Jordan. And the Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward.

Gen. xviii, 2. And he lifted up his eyes and looked, and, lo, three men stood by him. . . .

Gen. xxiv, 63, 64. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

Gen. xliii, 10. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream. . . .

Gen. xxxiii, 1. And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. . . .

Gen. xliii, 29. And he lifted up his eyes, and saw his brother Benjamin, his mother's son. . . .

Exod. xiv, 10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them. . . .

Deut. iii, 27. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

Josh. v, 13. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand.

Judges ix, 17. And when he had lifted up his eyes, he saw a wayfaring man in the street of the city; and the old man said, Whither goest thou? and whence comest thou?

2 Sam. xiii, 34. But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

2 Kings xix, 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

Isa. xlix, 18. Lift up thine eyes round about, and behold: all these

BODY.

gather themselves together, and come to thee.

Isa. li. 6. Lift up your eyes to the heavens and look upon the earth beneath.

Isa. lx. 4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee. . . .

Jer. iii. 2. Lift up thine eyes unto the hi h places, and see where thou hast not been lien with. . . .

Ezek. viii. 5. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

Dan. iv. 34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High.

Dan. x. 5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.

Zech. ii. 1. I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

Zech. v. 1, 5, 9. Then I turned, and lifted up mine eyes, and looked and behold a flying roll. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings.

Zech. vi. 1. And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

EYE, DIMMED BY AGE OR SORROW.

Gen. xxvii. 1. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son; and he said unto him, Behold, here am I.

Gen. xlviii. 10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him, and he kissed them, and embraced them.

Deut. xxviii. 65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

Deut. xxxiv. 7. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

1 Sam. iii. 2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see.

Job xl. 20. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

Job xvii. 7. Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

Job xxxi. 16. If I have withheld the poor from their desire or have caused the eyes of the widow to fail.

Ps. vi. 7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

Ps. xxxi. 9. Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

1 Kings xiv. 4. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Abijah. But Abijah could not see: for his eyes were set by reason of his age.

Lam. v. 17. For this our heart is faint; for these things our eyes are dim.

PAINTED BY WOMEN.

2 Kings ix. 30. And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

Ezek. xxiii. 40. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.

THE EVIL EYE.

Deut. xxviii. 54. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave.

Prov. xxii. 6. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats.

Prov. xxviii. 22. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

Matth. vi. 23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Matth. xx. 15. Is it not lawful

for me to do what I will with mine own? Is thine eye evil, because I am good?

Mark vii. 22. Thifts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

Luke xi. 34. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

SYMBOL OF INTELLECT, REASON OR OPINION.

Gen. xli. 37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

Deut. xii. 8. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

Deut. xvi. 19. . . . A gift doth blind the eyes of the wise, and pervert the words of the righteous.

1 Chron. xiii. 4. And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

Ps. xix. 8. . . . The commandment of the Lord is pure, enlightening the eyes.

Ps. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Ps. cxxxi. 1. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Prov. xii. 15. The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise.

Prov. xvi. 2. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Prov. xvii. 8. A gift is as a precious stone in the eyes of him that hath it: whosoever it turneth, it prospereth.

Isa. v. 15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

Isa. vi. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Is. v. 21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

Isa. xxix. 18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

BODY.

Isa. xlii. 7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isa. xliii. 8. Bring forth the blind people that have eyes, and the deaf that have ears.

Eph. i. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

1 John ii. 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Rev. iii. 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; . . . and anoint thine eyes with eyesalve, that thou mayest see.

NOSE.

Lev. xxi. 18. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

Num. xi. 20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which *is* among you, and have wept before him saying, Why came we forth out of Egypt?

2 Kings xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Prov. xxx. 33. . . . And the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Cent. vii. 4. . . . Thy nose *is* as the tower of Labanon which looketh toward Damascus.

Isa. iij. 21. The rings, and nose jewels.

Ezek. viii. 17. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose.

THE MEANS OR SEAT OF LIFE AND BREATH.

Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. . . .

Gen. vii. 22. All in whose nos-

trils *was* the breath of life, of all that *was* in the dry land, died.

Job xxvii. 3. All the while my breath *is* in me, and the spirit of God *is* in my nostrils.

Isa. ii. 22. Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

Lam. iv. 20. The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

ORGAN OF SMELL.

Ps. cxv. 6. . . . Noses have they, but they smell not.

Isa. lxxv. 5. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a snout in thy nose, a fire that burneth all the day.

Ezek. xxxix. 11. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the *noses* of the passengers. . . .

Amos iv. 10. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

AND OF THE DIVINE ANGER.

Erod. xv. 8. And with the blast of thy nostrils the waters were gathered together. . . .

2 Sam. xxii. 9, 16. There went up a snout out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

Job iv. 9. By the blast of God they perish, and by the breath of his nostrils are they consumed.

MOUTH.

1 Sam. i. 12. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

2 Kings iv. 34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. . . .

Job xxxiv. 3. For the ear trieth words, as the mouth tasteth meat.

Ps. xxii. 13. They gaped upon me *with* their mouths, as a ravening and a roaring lion.

Ps. xxxviii. 13. But *I*, as a deaf man, heard not; and *I was* as a dumb man that openeth not his mouth.

Ps. cxv. 5. They have mouths, but they speak not. . . .

Ps. cxxvi. 2. Then was our mouth filled with laughter, and our tongue with singing. . . .

Ps. cxxxv. 17. They have ears, but they hear not; neither is there any breath in their mouths.

Cent. v. 16. His mouth *is* most sweet: yea, he *is* altogether lovely. . . .

Isa. vi. 7. And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Isa. lvii. 4. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? . . .

Lam. iij. 29. He putteth his mouth in the dust; if so be there may be hope.

Ezek. ii. 8. But thou, son of man hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

Rev. iii. 16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

LAYING HAND ON MOUTH, TOKEN OF REVERENCE.

Judges xviii. 19. And they said unto him, Hold thy peace, and lay thine hand upon thy mouth, and go with us, and be to us a father and a priest. . . .

Job xxi. 5. Mark me, and be astonished, and lay *your* hand upon *your* mouth.

Job xxix. 9. The prince refrained talking, and laid *their* hand on their mouth.

Job xl. 4. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

Prov. xxx. 32. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

SMITING ON MOUTH, AN ACT OF CONTEMPTUOUS ANGER.

Prov. xviii. 6. A fool's lips enter into contention, and his mouth calleth for strokes.

Acts xxii. 2. And the high priest Ananias commanded them that stood by him to smite him on the mouth.

BODY.

MOUTH USED IN EATING.

1 *Sam. xiv. 23.* And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth; for the people feared the oath.

Job xii. 11. Dost not the earth worry? and the mouth taste his meat?

Job xvi. 10. They have gaped upon me with their mouth. . . .

Ps. lxxviii. 30. They were not estranged from their lust. But while their meat was yet in their mouths.

Ps. lxxxi. 10. I am the Lord thy God, which brought thee out of the land of Egypt: openly mouth wide, and I will fill it.

Prov. xiii. 2. A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.

Prov. xvi. 26. He that laboureth laboureth for himself; for his mouth craveth it of him.

Prov. xix. 24. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

Prov. xxx. 20. Such is the way of an adulterous woman; she eateth, and wipeh her mouth, and saith, I have done no wickedness.

Eccles. vi. 7. All the labour of man is for his mouth, and yet the appetite is not filled.

Qant. vii. 9. And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

Ezek. iv. 14. Then said I, Ah Lord God! behold, my soul hath not been polluted; . . . neither came there the abominable flesh into my mouth.

Matth. xv. 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Acts xi. 8. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

AND ALSO IN SPEAKING.

Gen. xxiv. 57. And they said, We will call the damsel, and enquire at her mouth.

Gen. xlv. 12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

Judges ix. 38. Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him?

2 *Sam. xiv. 3.* And come to the king, and speak on this manner

unto him. So Joab put the words in her mouth.

2 *Sam. xviii. 25.* And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

1 *Kings xxii. 13.* And the messenger that was gone to call Micaiah spake unto him, saying, Behold now the words of the prophets declare good unto the king with one mouth. . . .

Esther vii. 8. . . . As the word went out of the king's mouth, they covered Haman's face.

Job vii. 11. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Job ix. 20. If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse.

Job xv. 6, 30. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.

Job xvi. 5. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

Job xix. 16. I called my servant, and he gave me no answer; I intreated him with my mouth.

Job xxiii. 4. I would order my cause before him, and fill my mouth with arguments.

Job xxxi. 30. Neither have I suffered my mouth to sin by wishing a curse to his soul.

Ps. v. 9. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

Ps. xvii. 3. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

Ps. xxxvi. 3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

Ps. xxxvii. 30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Ps. xxxix. 1. I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me.

Ps. xlix. 3. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

Ps. i. 19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Ps. liv. 2. Hear my prayer, O God: give ear to the words of my mouth.

Ps. lxvi. 14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

Ps. lxxiii. 9. They set their mouth against the heavens, and their tongue walketh through the earth.

Ps. lxxviii. 2. I will open my mouth in a parable: I will utter dark sayings of old.

Psaln cvii. 42. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

Ps. cix. 2. For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue.

Ps. cxli. 3. Set a watch, O Lord, before my mouth; keep the door of my lips.

Prov. ii. 6. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

Prov. iv. 5, 24. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Put away from thee a forward mouth, and perverse lips put far from thee.

Prov. vi. 2. Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Prov. vii. 24. Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Prov. viii. 7, 8. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing forward or perverse in them.

Prov. xi. 9. An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

Prov. xii. 14. A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him.

Prov. xiii. 3. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

Prov. xv. 2, 14, 23. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!

BODY.

Prov. xvi. 23. The heart of the wise teacheth his mouth, and addeth learning to his lips.

Prov. xviii. 4, 7, 20. The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. A fool's mouth is his destruction, and his lips are the snare of his soul. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

Prov. xxi. 23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Prov. xxvi. 7, 28. The legs of the lame are not equal: so is a parable in the mouth of fools. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Eccles. v. 2, 6. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God. . . . Suffer not thy mouth to cause thy flesh to sin.

Eccles. x. 12, 13. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.

Isa. ix. 17. . . . For every one is an hypocrite and an evil-doer, and every mouth speaketh folly.

Jer. xv. 19. Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take for thyself the precious from the vile, thou shalt be as my mouth.

Jer. xxxvi. 17. And they asked Barnab, saying, Tell us now, how didst thou write all these words at his mouth?

Ezek. xxxv. 13. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

Matth. xii. 34. . . . For out of the abundance of the heart the mouth speaketh.

Matth. xv. 8. This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me.

Matth. xxi. 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have he never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Luke iv. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luke xi. 54. Laying wait for him, and seeking to catch some

thing out of his mouth, that they might accuse him.

Acts xv. 7, 27. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. We have sent therefore Titus and Silas, who shall also tell you the same things by mouth.

Rom. x. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Eph. vi. 19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

James iii. 10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Jude 16. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words.

OPENING THE MOUTH, THE COMMENCEMENT OF A DISCOURSE OR ANSWER.

Job iii. 1. After this opened Job his mouth, and cursed his day.

Job xxix. 23. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

Job xxxii. 20. I will speak, that I may be refreshed: I will open my lips and answer.

Ps. xxxix. 9. I was dumb, I opened not my mouth; because thou didst it.

Ps. cxix. 131. I opened my mouth, and panted: for I longed for thy commandments.

Prov. viii. 6. Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

Prov. xxxi. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Ezek. xxiv. 27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb. . . .

Ezek. xxxiii. 22. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

Dan. x. 16. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake. . . .

Matth. v. 2. And he opened his mouth, and taught them, saying.

Luke i. 64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

Acts viii. 35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts x. 34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.

Acts xiii. 14. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked levity, O ye Jews, reason would that I should bear with you.

2 Cor. vi. 11. O ye Corinthians, our mouth is open unto you, our heart is enlarged.

LIPS.

Num. xxx. 6. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul.

1 Sam. i. 13. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Ps. xii. 4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

Ps. lix. 12. For the sin of their mouth and the words of their lips let them even be taken in their pride; and for cursing and lying which they speak.

Ps. cvi. 33. Because they provoked his spirit, so that he spake unadvisedly with his lips.

Isa. lviii. 19. I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

Ezek. xxiv. 22. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men.

Ezek. xxxvi. 3. . . . Ye are taken up in the lips of talkers, and are an infamy of the people.

Micah iii. 7. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

Heb. xiii. 15. By him therefore let us offer the sacrifice of praise

BODY.

to God continually, that is, the fruit of our lips giving thanks to his name.

(See also under Mouth.)

USED WITH A VARIETY OF EPITHETS TO EXPRESS SHADES OF CHARACTER.

Exod. vi. 12. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

Ps. xii. 2, 3. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

Ps. xxxi. 18. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

Ps. lxiii. 5. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.

Prov. vii. 21. With her much fair speech she causeth him to yield, with the flattering of her lips she forced him.

Prov. x. 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

Prov. xii. 22. Lying lips are abomination to the Lord; but they that deal truly are his delight.

Prov. xvi. 13, 21. Righteous lips are the delight of kings; and they love him that speaketh right. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

Prov. xvii. 4, 7. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. Excellent speech becometh not a fool; much less do lying lips a prince.

Prov. xvi. 23. Burning lips and a wicked heart are like a potsherd covered with silver dross.

Isa. vi. 5. Then said, I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

USED ESPECIALLY IN 'PROVERBS,' TO POINT OUT THE VARIETIES, DANGERS, USES, VICES, AND VIRTUES OF HUMAN SPEECH.

Prov. v. 2. That thou mayest regard discretion, and that thy lips may keep knowledge.

Prov. x. 13, 19, 21. In the lips of him that hath understanding wisdom is found; but a rod is for the back of him that is void of understanding. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The lips of the righteous feed many; but fools die for want of wisdom.

Prov. xii. 13, 19. The wicked is snared by the transgression of his lips; but the just shall come out of trouble. The lip of truth shall be established for ever; but a lying tongue is but for a moment.

Prov. xiv. 7, 23. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. In all labour there is profit; but the talk of the lips tendeth only to penury.

Prov. xv. 7. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so.

Prov. xvi. 10, 27, 30. A divine sentence is in the lips of the King; his mouth transgresseth not in judgment. An ungodly man diggeth up evil; and in his lips there is as burning fire. He shutteth his eyes to devise forward things; moving his lips he bringeth evil to pass.

Prov. xvii. 28. Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

Prov. xx. 15, 19. There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel. He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

Prov. xxii. 11, 18. He that loveth pureness of heart, for the grace of his lips the King shall be his friend. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

Prov. xxiii. 16. Yea, my reins shall rejoice, when thy lips speak right things.

Prov. xxiv. 2, 26, 28. For their heart studieth destruction, and their lips talk of mischief. Every man shall kiss his lips that giveth a right answer. Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Prov. xxvi. 24. He that hateth dissembleth with his lips, and layeth up deceit within him.

Prov. xxvii. 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

TEETH.

Gen. xlix. 12. . . . His teeth white with milk.

Nam. xi. 33. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people; and the Lord smote the people with a very great plague.

Job xiii. 14. Wherefore do I take my flesh in my teeth, and put my life in mine hand?

Job xix. 20. . . . I am escaped with the skin of my teeth.

Job xxix. 17. And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

Ps. iii. 7. . . . Thou hast broken the teeth of the ungodly.

Ps. cxxiv. 6. Blessed be the Lord, who hath not given us as a prey to their teeth.

Ezek. xviii. 2. What mean ye, that ye use this proverb concerning the land of Israel saying, The fathers have eaten sour grapes, and the children's teeth are set on edge.

Amos iv. 6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord.

Micah iii. 5. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace. . . .

Zech. ix. 7. And I will take away his blood out of his mouth, and his abominations from between his teeth. . . .

Matth. xxvii. 44. The thieves also, which were crucified with him, cast the same in his teeth.

GNASHING THE TEETH, THE SIGN OF AGONY.

Job xvi. 9. He teareth me in his wrath, who hateth me; he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

Ps. cxxxv. 16. With hypocritical mockers in feasts, they gnashed upon me with their teeth.

Ps. cxxxvii. 12. The wicked plotteth against the just, and gnashed upon him with his teeth.

Ps. cxli. 10. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish.

Lam. ii. 16. All thine enemies have opened their mouth against thee; they hiss and gnash the teeth. . . .

Matth. viii. 12. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

BODY.

Mark ix, 18. And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away.

Luke xlii, 28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

TONGUE.

Josh. x, 21. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Mark vii, 33, 35. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Luke i, 64. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

Acts ii, 3, 4. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Job v, 21. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

Job xxix, 10. The nobles held their peace, and their tongue cleaved to the roof of their mouth.

Lam. iv, 4. The tongue of the sucking child cleaveth to the roof of his mouth for thirst.

Luke xvi, 24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

James i, 26. If any man among you seem to be religious, and bridlETH not his tongue, but deceiveth his own heart, this man's religion is vain.

James iii, 5, 6, 8. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Rev. xvi, 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was

full of darkness; and they gnawed their tongues for pain.

OFTEN ASSOCIATED WITH LYING AND FLATTERY, IN PSALMS AND PROVERBS.

Ps. v, 9. They flatter with their tongue.

Ps. x, 7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

Ps. xv, 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Ps. xxxiv, 13. Keep thy tongue from evil, and thy lips from speaking guile.

Ps. xxxvii, 30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Ps. i, 19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Ps. lii, 2. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

Ps. cix, 2. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Ps. cxx, 3. What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Prov. vi, 17. A proud look, a lying tongue, and hands that shed innocent blood.

Prov. x, 31. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

Prov. xii, 19, 20. The lip of truth shall be established for ever: but a lying tongue is but for a moment. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

Prov. xvii, 4, 20. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

Prov. xxi, 6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

Prov. xxv, 23. The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

Prov. xxvi, 28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Prov. xxviii, 23. He that rebuketh a man afterwards shall find

more favour than he that flattereth with the tongue.

INSTRUMENT OF SPEECH.

Ps. xii, 4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

Ps. xlv, 1. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Ps. lxxiii, 9. They set their mouth against the heavens, and their tongue walketh through the earth.

Ps. cxxvi, 2. Then was our mouth filled with laughter, and our tongue with singing; and they among the heathen. The Lord hath done great things for them.

Ps. cxxxvii, 6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Ps. cxxxix, 4. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Isa. xxxii, 4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Isa. lvii, 4. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood.

Jer. xlvii, 18. Then said they, Come, and let us devise devices against Jeremiah. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

Acts ii, 11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

THROAT.

Ps. lxi, 3. I am weary of my crying: my throat is dried; mine eyes fail while I wait for my God.

Ps. cxv, 7. Neither speak they through their throat.

Prov. xxiii, 2. And put a knife to thy throat, if thou be a man given to appetite.

Matth. xxvii, 28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

Ps. v, 9. Their throat is an open sepulchre.

Jer. ii, 25. Withhold thy foot

BODY.

from being unshod and thy throat from thirst; but thou saidst, There is no hope for me; for I have loved strangers, and after them will I go.

NECK.

Gen. xxvii. 16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

1 Sam. iv. 18. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy; and he had judged Israel forty years.

Neh. iii. 5. But their nobles put not their necks to the work of their Lord.

Isa. iii. 16. Moreover the Lord saith, Behold, the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes. . .

Matth. xviii. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Micah ii. 3. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks.

Rom. xvi. 4. Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

ADORNED WITH ORNAMENT.

Gen. xli. 42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

Judges v. 30. Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours, meet for the necks of them that take the spoil?

Pron. i. 9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

Pron. iii. 3, 22. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. So shall they be life unto thy soul, and grace to thy neck.

Quant. i. 10. Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

Quant. iv. 4. Thy neck is like the tower of David builded for an armoury, whercon there hang a thousand bucklers, all shields of mighty men.

Quant. iv. 9. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

SEAT OF YOKE AND SYMBOL OF SUBJUGATION.

Gen. xlix. 8. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

Deut. xxviii. 48. And he shall put a yoke of iron upon thy neck, until he have destroyed thee.

Josh. x. 24. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near and put their feet upon the necks of them.

2 Sam. xxii. 41. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

Isa. x. 27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

Isa. lii. 2. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Jer. xxvii. 2, 8, 12. Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

Jer. xxviii. 10, 14. Then Hanan-

iah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

Jer. xxx. 8. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

Lam. v. 5. Our necks are under persecution: we labour, and have no rest.

Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

PORTION OF BODY CLASPED IN JOY OR GRIEF.

Gen. xxxiii. 4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

Gen. xlv. 14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Gen. xlii. 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Luke xv. 20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Acts xx. 37. And they all wept sore, and fell on Paul's neck, and kissed him.

HARD OR STIFF NECK, THE COMMON SYMBOL OF OBSTINACY.

Exod. xxxii. 9. And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

Exod. xxxiii. 3, 4, 5. Unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments

BODY.

from thee, that I may know what to do unto thee.

Eccol. xxiv. 9. And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Deut. xxxi. 27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death.

2 Kings xvii. 14. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

2 Chron. xxx. 8. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God; that the fierceness of his wrath may turn away from you.

2 Chron. xxxvi. 13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

Ps. lxxv. 5. Lift not up your horn on high: speak not with a stiff neck.

Prov. xxix. 1. He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

Jer. vii. 26. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

Jer. xix. 15. Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

SHOULDER.

Deut. xxxiii. 12. And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

Ezek. xix. 7. When they took hold of thee by thy hand, thou didst break, and rend all their shoulders.

BURDENS BORNE UPON IT.

Gen. ix. 23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father . . .

Gen. xxi. 14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

Gen. xxiv. 15. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Eccol. xii. 34. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

Num. vii. 9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

Josh. iv. 5. And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.

Judges ix. 48. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.

Gen. xlix. 15. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

2 Chron. xxxv. 3. And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel.

Neh. ix. 29. And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

Ps. lxxxi. 6. I removed his shoulder from the burden: his hands were delivered from the pots.

Isa. ix. 4. For thou hast broken

the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Isa. xi. 14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Elom and Moab; and the children of Ammon shall obey them.

Isa. xiv. 25. That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

Ezek. xii. 6, 7, 12. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight; thou shalt cover thy face, that thou see not the ground; for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my staff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

Zech. vii. 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

Math. xxiii. 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Luke xv. 5. And when he hath found it, he layeth it on his shoulders, rejoicing.

AND ALSO BADGES OF HONOUR.

Eccol. xxviii. 7, 12. It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

Job xxxi. 36. Surely I would take it upon my shoulder, and bind it as a crown to me.

Isa. ix. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.

Isa. xxii. 22. And the key of the

BODY.

house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

A R M.

Judges xvi. 12. Delilah therefore took new ropes and bound him therewith and said unto him, The Philistines be upon thee, Samson. And *there were* fliers in wait abiding in the chamber. And he brake them from off his arms like a thread.

2 Sam. i. 10. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen; and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

Dan. ii. 32. This image's head *was* of fine gold, his breast and his arms of silver. . . .

Mark ix. 36. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them.

Luke ii. 28. Then took he him up in his arms, and blessed God, and said.

2 Sam. xxii. 35. He teacheth my hands to war; so that a bow of steel is broken by mine arms.

Job xxxi. 22. Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

Can. viii. 6. Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death. . . .

Isa. ix. 20. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

Isa. xlv. 12. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms. . . .

Hosea xi. 3. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

NATURAL SYMBOL OF STRENGTH.

2 Chron. xxxii. 8. With him *is* an arm of flesh; but with us *is* the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Job xxii. 9. Thou hast sent widows away empty, and the arms of the fatherless have been broken.

Job xxvi. 2. How hast thou helped him *that is* without power? how savest thou the arm *that hath* no strength?

Job xxxv. 9. By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

Job xxxviii. 15. And from the wicked their light is withholden, and the high arm shall be broken.

Job xl. 9. Hast thou an arm like God? or canst thou thunder with a voice like him?

Ps. x. 15. Break thou the arm of the wicked, and the evil man: seek out his wickedness *till* thou find none.

Ps. xxxvii. 17. For the arms of the wicked shall be broken; but the Lord upholdeth the righteous.

Ps. xlv. 3. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

Isa. xxxiii. 2. O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

Jer. xvii. 5. Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

Ezek. xxx. 21, 22, 24, 25. Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God, Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. . . .

Ezek. xxxi. 17. They also went down into hell with him unto *them that be slain with the sword; and they that were his arm, that dwell under his shadow in the midst of the heathen.*

Dan. xi. 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an

agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm. . . .

H A N D.

Gen. xix. 16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth and set him without the city.

Gen. xxvii. 22, 23. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him.

Exod. iv. 4. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

Exod. xvii. 11, 12. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

1 Sam. xiv. 13. And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him; and they fell before Jonathan; and his armour-bearer slew after him.

1 Kings xviii. 44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. . . .

2 Kings vii. 2. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

Eccles. iv. 5. The fool foldeth his hands together, and eateth his own flesh.

Mark iii. 1. And he entered again into the synagogue; and there was a man there which had a withered hand.

Mark xvi. 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Luke vi. 1. And it came to pass on the second sabbath after the

BODY.

first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them in their hands*.

Luke xxii, 21. But, behold, the hand of him that betrayeth me is with me on the table.

Luke xxiv, 40. And when he had thus spoken, he shewed them his hands and his feet.

Acts xx, 34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

1 Cor. iv, 12. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it.

1 Thess. iv, 11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.

Used in a great variety of idioms, examples of which are too numerous to be quoted; Thus: "At Hand," signifies near either in time or space.—"By the Hand," by means of.—"Into" or "In the Hand," into or in the power of, and "From the Hand," from the power of.

TO CLAP HANDS, THE EXPRESSION OF SUDDEN FEELING, USUALLY OF CONTEMPT, SOMETIMES OF JOY.

2 Kings xi, 12. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

Job xxvii, 23. Men shall clap their hands at him, and shall hiss him out of his place.

Job xxxiv, 37. For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

Ps. xlvii, 1. O clap your hands, all ye people; shout unto God with the voice of triumph.

Ps. xcvi, 8. Let the floods clap their hands: let the hills be joyful together.

Isa. lv, 12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Lam. ii, 15. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem. . . .

Ezek. xxv, 6. For thus saith the

Lord God; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel.

Nahum iii, 19. There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually?

TO LAY HANDS ON, IS SOMETIMES TO TAKE HOLD OF.

Gen. xxii, 12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him. . . .

Gen. xxxvii, 22. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him. . . .

Neh. xiii, 21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

Esther ii, 21. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

Esther iii, 6. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Matth. xxi, 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Luke xxi, 12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

John vii, 30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

Acts iv, 3. And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

Acts xxi, 27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

AND SOMETIMES TO IMPART HEALING OR SPIRITUAL OFFICE OR GIFT.

Num. xxvii, 18. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.

Mark v, 23. And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

Mark vi, 5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

Luke iv, 40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Acts vi, 6. Whom they set before the apostles; and when they had prayed, they laid their hands on them.

Acts vii, 17, 18. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

Acts xiii, 3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts xix, 6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Acts xxviii, 8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

1 Tim. iv, 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Tim. v, 22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

TO LIFT UP OR SPREAD THE HANDS TO GOD, THE POSTURE OF PRAYER; TO LIFT UP ANOTHER'S HANDS IS TO COMFORT.

Gen. xiv, 22. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth.

BODY.

Ps. xxviii. 2. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Ps. lxiii. 4. Thus will I bless thee while I live: I will lift up my hands in thy name.

Ps. cxix. 48. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Ps. cxxxiv. 2. Lift up your hands in the sanctuary, and bless the Lord.

Ps. cxli. 2. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Lam. ii. 19. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord, lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Heb. xii. 12. Wherefore lift up the hands which hang down, and the feeble knees.

TO LIFT UP THE HAND AGAINST IS TO REBEL.

2 Sam. xx. 21. The matter is not so; but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David. . . .

1 Kings xi. 26. And Jeroboam the son of Nebat, an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

TO GIVE THE HAND IS THE TOKEN OF AMITY; TO JOIN HANDS, THAT OF COMEINATION.

2 Kings x. 15. And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.

Prov. xi. 21. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

Prov. xvi. 5. Every one that is proud in heart is an abomination

to the Lord: though hand join in hand, he shall not be unpunished.

Gal. ii. 9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship. . . .

LEFT HAND OFTEN USED IN IDIOMATIC EXPRESSIONS.

Gen. xxiv. 49. And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.

Exod. xiv. 22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

Deut. xvii. 20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left.

Josh. i. 7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

2 Sam. xiv. 19. And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken; for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.

2 Kings xxii. 2. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

Job xxiii. 9. On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.

Prov. iii. 16. Length of days is in her right hand; and in her left hand riches and honour.

Qant. ii. 6. His left hand is under my head, and his right hand doth embrace me.

Isa. liv. 3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Jonah iv. 11. And should not I spare Nineveh, that great city, wherein are more than sixscore

thousand persons that cannot discern between their right hand and their left hand: and also much cattle?

Zech. xii. 6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left. . . .

Matth. vi. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth.

Matth. xx. 21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

2 Cor. vi. 7. By the power of God, by the armour of righteousness on the right hand and on the left.

LEFT HANDED.

Judges iii. 15. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Elund the son of Gera, a Benjamite, a man left-handed; and by him the children of Israel sent a present unto Eglon the king of Moab.

Judges xvi. 16. Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not miss.

RIGHT HAND.

Judges v. 26. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

THE SYMBOLE OF POWER, AND SEAT OF HONOUR.

1 Kings ii. 19. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

Job xl. 14. Then will I also confess unto thee that thine own right hand can save thee.

Ps. xvi. 8. 11. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Ps. cx. 1. The Lord said unto

BODY.

my Lord. Sit thou at my right hand, until I make thine enemies thy footstool.

Eccles. x. 2. A wise man's heart is at his right hand; but a fool's heart at his left.

Isa. lxiii. 12. That led *them* by the right hand of Moses with his glorious arm.

Jer. xxii. 24. As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence.

Math. v. 30. And if thy right hand offend thee, cut it off, and cast it from thee.

Mark xiv. 62. And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Mark xvi. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Acts vii. 55, 56. But he, being full of the Holy Ghost, looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Colos. iii. 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

PARTS OF THE HAND.

THUMB.

Exod. xxix. 20. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand.

Judges i. 6, 7. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table.

FINGER.

Exod. xxix. 12. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

2 Sam. xxi. 20. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

Daniel v. 5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

Mark vii. 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

John viii. 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

John xx. 25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Exod. viii. 19. Then the magicians said unto Pharaoh, This is the finger of God.

1 Kings xii. 10. Thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

Ps. cxliv. 1. Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight.

Prov. vii. 3. Bind them upon thy fingers, write them upon the table of thine heart.

Isa. lviii. 9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.

Luke xi. 20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

NAILS.

Deut. xxi. 12. Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails.

Dan. iv. 33. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

HANDFUL.

Gen. xli. 47. And in the seven plentiful years the earth brought forth by handfuls.

Exod. ix. 8. And the Lord said unto Moses and unto Aaron, Take

to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

Ruth ii. 16. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

1 Kings xvii. 12. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse.

1 Kings xx. 10. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

Ps. lxxii. 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.

Eccles. iv. 6. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Jer. ix. 22. Speak, thus saith the Lord, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest man, and none shall gather them.

Ezek. xiii. 19. And will ye pollute me among my people for handfuls of barley and for pieces of bread.

BOSOM OR BREAST.

Exod. iv. 6. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

1 Kings iii. 20. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

Luke xviii. 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Luke xxiii. 48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

John xiii. 25. He then lying on Jesus' breast saith unto him, Lord, who is it?

Jer. xxxii. 18. Thou shovest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the

BODY,

Mighty God, the Lord of hosts, is his name.

Luke vi, 38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. . . .

Luke xvi, 22, 23. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

BACK.

1 Sam. x, 9. And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

Ezek. viii, 16. And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

1 Kings xiv, 9. But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back.

Ps. xxi, 12. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

Ps. cxxix, 3. The plowmen plowed upon my back: they made long their furrows.

Prov. x, 13. In the lips of him that hath understanding wisdom is found; but a rod is for the back of him that is void of understanding.

Isa. i, 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Jer. xviii, 17. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Jer. xxxii, 33. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

Rom. xi, 10. Let their eyes be darkened, that they may not see, and bow down their back alway.

LOINS

Gen. xxxvii, 31. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Erod. xxviii, 42. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.

1 Kings xii, 10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

1 Kings xx, 31. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins and ropes upon our heads, and go out to the king of Israel, peradventure he will save thy life.

Dan. v, 6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Ps. lxxvi, 11. Thou broughtest us into the net; thou laidst affliction upon our loins.

Ps. lxxix, 23. Let their eyes be darkened, that they see not; and make their loins continually to shake.

Isa. xxi, 3. Therefore are my loins filled with pain. Pangs have taken hold upon me, as the pangs of a woman that travaileth. . . .

Ezek. i, 27. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Ezek. viii, 2. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins, even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

Ezek. xxi, 6. Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.

Ezek. xlvii, 4. Again he measured a thousand and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

Nahum ii, 1. . . . Keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

1 Peter i, 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.

EXPRESSIVE OF LINEAGE OR DESCENT.

Gen. xxxv, 11. And God said unto him, I am God Almighty; be fruitful and multiply: a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins.

Gen. xli, 26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.

1 Kings viii, 19. Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

Acts ii, 30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

Heb. vii, 5, 10. And verily they they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. For he was yet in the loins of his father when Melchisedec met him.

(See *Girdle under Dress.*)

RIBS.

Gen. ii, 21, 22. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

2 Sam. ii, 23. Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib; that the spear came out behind him.

2 Sam. iii, 27. . . . And [Joab] smote him [Abner] there under the fifth rib, that he died. . . .

2 Sam. iv, 6. And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

2 Sam. xx, 10. But Amasa took no heed to the sword that was in

BODY.

Joab's hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground. . . .

HEART.

Exod. xxviii, 29. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

2 Sam. xviii, 14. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

2 Kings ix, 24. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Heart is, as with us, the favourite symbol of sentiment of almost every kind, examples of which will be found more appropriately under other heads and subjects. We subjoin other peculiarities.

HEART, THE SEAT OF EVIL.

Gen. vi, 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually.

Gen. viii, 21. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.

Deut. xv, 9. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee.

2 Chron. xxvi, 16. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense.

Ps. x, 3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

Ps. lvi, 2. Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

Ps. lxxviii, 8, 37. And might not be as their fathers, a stubborn and rebellious generation; a genera-

tion that set not their heart aright, and whose spirit was not stedfast with God. For their heart was not right with him, neither were they steadfast in his covenant.

Ps. xcv, 10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.

Prov. vi, 18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

Prov. xxiii, 7. For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

Eccles. ix, 3. . . . The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

Jer. vii, 24. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

Jer. xi, 8. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart. . . .

Jer. xvi, 12. And ye have done worse than your fathers: (for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me.)

Jer. xvii, 9. The heart is deceitful above all things, and desperately wicked: who can know it?

Hosea iv, 8. They eat up the sin of my people, and they set their heart on their iniquity.

Matth. xii, 35. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

Matth. xv, 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

John xiii, 2. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.)

Rom. ii, 5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

Heb. iii, 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

2 Peter ii, 14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with

covetous practices; cursed children.

TO HARDEN THE HEART, IS TO PERSIST IN DISOBEDIENCE.

Exod. iv, 21. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand; but I will harden his heart, that he shall not the people go.

Exod. xiv, 17. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

Deut. ii, 30. But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

Josh. xi, 20. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them; as the Lord commanded Moses.

1 Sam. vi, 6. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed?

2 Chron. xxxvi, 13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

Ps. xcv, 8. Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness.

Prov. xxviii, 14. Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief.

Isa. lxiii, 17. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance.

Ezek. iii, 7. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted.

SPECIAL AND CHARACTERISTIC EPIITHETS CONNECTED WITH HEART AS SEAT OF RELIGIOUS FEELING.

BODY.

"ALL THE HEART IS" THAT WHICH GOD ESPECIALLY DESIRES, AND IS PLEASED WITH IN PIOUS FEELING.

Deut. xi, 13. And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul.

Deut. xiii, 3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul.

Deut. xxvi, 16. This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

1 Kings ii, 4. That the Lord may continue his word, which he spake concerning me, saying, It thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

1 Kings xiv, 8. And rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes.

2 Kings x, 31. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin.

2 Kings xxiii, 3. And the king stood by a pillar, and made a covenant before the Lord to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart. . . .

2 Chron. xv, 12, 15. And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

2 Chron. xxii, 9. And he sought Abaziah; and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had slain him, they buried him; because (said they) he is the son of Jehoshaphat, who sought the Lord with all his heart. . . .

2 Chron. xxxi, 21. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

Ps. lxxxvi, 12. I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore.

Prov. iii, 5. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Jer. xxix, 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

Zeph. iii, 14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

Acts viii, 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

THE SAME EARNEST MEANING IS ATTACHED TO "PERFECT" AND "WHOLE HEART."

1 Kings viii, 61. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

1 Kings xi, 4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

1 Kings xv, 3, 14. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.

2 Kings xx, 3. I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

1 Chron. xxviii, 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. . . .

1 Chron. xxi, 9, 19. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things

and to build the palace, for the which I have made provision.

2 Chron. xv, 17. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

2 Chron. xvi, 9. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. . . .

2 Chron. xix, 9. And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully, and with a perfect heart.

2 Chron. xxv, 2. And he did that which was right in the sight of the Lord, but not with a perfect heart.

Ps. ix, 1. I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

Ps. ci, 2. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

Ps. cxi, 1. Praise ye the Lord. I will praise the Lord with my whole heart in the assembly of the upright, and in the congregation.

Ps. cxix, 2, 10, 34, 58, 69, 145. Blessed are they that keep his testimonies, and that seek him with the whole heart. With my whole heart have I sought thee: O let me not wander from thy commandments. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. I entreated thy favour with my whole heart: be merciful unto me according to thy word. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. I cried with my whole heart; hear me, O Lord: I will keep thy statutes.

Ps. cxxxviii, 1. I will praise thee with my whole heart: before the gods will I sing praise unto thee.

Isa. xxxviii, 3. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore.

Jer. iii, 10. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

Jer. xxiv, 7. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Jer. xxxi, 41. Yea, I will rejoice

BODY.

over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

ALSO TO PURE HEART.

Ps. xxiv, 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Matth. v, 8. Blessed are the pure in heart: for they shall see God.

1 Tim. i, 5. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

2 Tim. ii, 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

1 Peter i, 22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

TO APPLY THE HEART IS TO STUDY.

Ps. xc, 12. So teach us to number our days, that we may apply our hearts unto wisdom.

Prov. ii, 2. So that thou incline thine ear unto wisdom, and apply thine heart unto understanding.

Prov. xxii, 17. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

Prov. xxiii, 12. Apply thine heart unto instruction, and thine ears to the words of knowledge.

Eccles. vii, 25. I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.

Eccles. viii, 9, 16. All this have I seen, and applied my heart unto every work that is done under the sun. When I applied mine heart to know wisdom, and to see the business that is done upon the earth.

LIVER, CALLED "GLORY" IN THE HEBREW SCRIPTURES.*

Prov. vii, 22, 23. He goeth after her straightway, . . . till a dart strike through his liver. . . .

Lam. ii, 11. . . . My liver is poured upon the earth, for the destruction of the daughter of my people.

Job xvi, 13. He poureth out my gall upon the ground.

* *The original meaning of "Glory" is weight, and the Liver is so called from being the heaviest of the internal organs. See also 2 Cor. iv, 17.*

Job xx, 25. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gail.

Ps. xvi, 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Ps. xxx, 12. To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

Ps. lvii, 8. Awake up, my glory; awake, psaltery and harp: I myself will awake early.

Ps. cxviii, 1. O God, my heart is fixed; I will sing and give praise, even with my glory.

REINS OR KIDNEYS, USED FIGURATIVELY AS THE SEAT OF FEELING.

Job xvi, 13. His archers compass me round about, he cleaveth my reins asunder, and doth not spare.

Job xix, 27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Ps. vii, 9. Oh, let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

Ps. xvi, 7. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

Ps. xxvi, 2. Examine me, O Lord, and prove me; try my reins and my heart.

Ps. lxxiii, 21. Thus my heart was grieved, and I was pricked in my reins.

Ps. cxxxix, 13. For thou hast possessed my reins: thou hast covered me in my mother's womb.

Prov. xxiii, 16. Yea, my reins shall rejoice, when thy lips speak right things.

Isa. xi, 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Jer. xi, 20. But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

Jer. xii, 2. Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

Jer. xvii, 10. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Lam. iii, 13. He hath caused the arrows of his quiver to enter into my reins.

Rev. ii, 23. And I will kill her

children with death; and all the churches shall know that I am he which searcheth the reins and hearts.

BELLY.

Num. xxv, 8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Matth. xv, 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Job xv, 2. Should a wise man utter vain knowledge, and fill his belly with the east wind?

Job xx, 20, 23. Surely he shall not feel quietness in his belly, he shall not save of that which he desired. When he is about to fill his belly, God shall cast the tury of his wrath upon him, and shall rain it upon him while he is eating.

Job xxxii, 19. Behold, my belly is as wine which hath no vent: it is ready to burst like new bottles.

Ps. xlii, 25. For our soul is bowed down to the dust: our belly cleaveth unto the earth.

Prov. xiii, 25. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Prov. xviii, 8, 20. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

Prov. xx, 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

Cant. v, 14. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

Cant. vii, 2. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

Jer. li, 34. Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

Ezek. iii, 3. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roil that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Hab. ii, 16. When I heard, my belly trembled; my lips quivered at the voice.

BODY.

Luke xv, 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

John vii, 38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Rom. xvi, 18. For they that are such serve not our Lord Jesus Christ, but their own belly. . . .

1 Cor. vi, 13. Meats for the belly, and the belly for meats: but God shall destroy both it and them. . . .

Phil. iii, 19. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

Titus i, 12. One of themselves, even a prophet of their own, said, The Cretians are all liars, evil beasts, slow bellies.

Rev. x, 9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

BOWELS.

2 Sam. xx, 10. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. . . .

2 Chron. xxi, 15, 18, 19. And thou shalt have great sickness by disease of the bowels, until thy bowels fall out by reason of the sickness day by day. And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness. . . .

Job xx, 14. Yet his meat in his bowels is turned, it is the gall of asps within him.

Ps. cix, 18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Ezek. vii, 19. . . . Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

USED IN MANY PLACES,
WHERE IN MODERN LAN-
GUAGE, HEART AS SEAT OF
FEELING, WOULD BE
EMPLOYED.

Gen. xliii, 30. And Joseph made haste; for his bowels did yearn

upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

1 Kings iii, 26. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Job xxx, 27. My bowels boiled, and rested not: the days of affliction prevented me.

Cant. v, 4. My beloved put in his hand by the hole of the door, and my bowels were moved for him.

Isa. xvi, 11. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-harsheth.

Isa. lxiii, 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

Jer. iv, 19. My bowels, my bowels! I am pained at my very heart, my heart maketh a noise in me. . . .

Jer. xxxi, 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

Lam. i, 20. Behold, O Lord; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

2 Cor. vi, 12. Ye are not straitened in us, but ye are straitened in your own bowels.

Phil. i, 8. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

Col. iii, 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

Philemon 7, 12, 20. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Whom I have sent again: thou therefore receive him, that is, mine own bowels: Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord.

1 John iii, 17. But whoso hath this world's good, and seeth his brother have need, and shutteth

up his bowels of compassion from him, how dwelleth the love of God in him?

THIGH.

Gen. xxxii, 25, 31. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

Num. v, 21. Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell.

Judg. xv, 8. And he smote them hip and thigh with a great slaughter; and he went down and dwelt in the top of the rock Etam.

2 Sam. x, 4. Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

Cant. vii, 1. How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

Isa. xx, 4. So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

Isa. xlvii, 2. Take the mill-stones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

Dan. ii, 32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

Rev. xix, 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

STRANGE FORM OF OATH.

Gen. xxiv, 2. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh.

Gen. xlvii, 29. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, I now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

BODY.

SMITING UPON THE THIGH, TOKEN OF GRIEF.

Jer. xxxi, 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Ezek. xxi, 12. Cry and howl, son of man; for it shall be upon my people, it *shall* be upon all the princes of Israel; terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

K N E E.

Gen. xlviii, 12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

Gen. i, 23. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

Judges vii, 5. The Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

Judges xvi, 19. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head. . . .

1 Kings xviii, 42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

1 Kings xix, 18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

2 Kings iv, 20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

Matth. xxvii, 29. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

Job iv, 4. Thy words have uphoken him that was falling, and thou hast strengthened the feeble knees.

Isa. xxxv, 3. Strengthen ye the weak hands, and confirm the feeble knees.

Ezek. vii, 17. All hands shall be feeble, and all knees shall be weak as water.

Ezek. xlvii, 4. Again he measur-

ed a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

Dan. x, 10. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

Nahum ii, 10. She is empty, and void, and waste; and the heart melteth, and the knees smite together.

Heb. xii, 12. Wherefore lift up the hands which hang down, and the feeble knees.

KNEELING, TOKEN OF OBEISANCE TO GOD.

1 Kings viii, 54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

2 Chron. vi, 13. For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.

Ezra ix, 5. And at the evening sacrifice, I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

Psa. xcvi, 6. O come, let us worship and bow down: let us kneel before the Lord our maker.

Dan. vi, 10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knee three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Matth. xvii, 14. And when they were come to the multitude there came to him a certain man, kneeling down to him, and saying.

Mark i, 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Mark xv, 19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

Luke v, 8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Luke xxii, 41. And he was

withdrawn from them about a stone's cast, and kneeled down, and prayed.

Acts vii, 60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

Acts ix, 40. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise.

Acts xx, 36. And when he had thus spoken, he kneeled down, and prayed with them all.

Acts xxi, 5. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed.

OR TO MAN.

Gen. xli, 43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

2 Kings i, 13. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

L E G.

John xix, 31-33. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

Deut. xxviii, 35. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

Psa. cxlvii, 10. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

Prov. xxvi, 7. The legs of the lame are not equal.

Cant. v, 15. His legs are as pillars of marble set upon sockets of fine gold.

F O O T.

Gen. xli, 44. And Pharaoh said

BODY.

unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Gen. xlix, 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.

Nam. xlii, 25. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

Deut. viii, 4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Josh. i, 3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Josh. v, 15. And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Judges iii, 24. . . . Surely he [Eglon] covereth his feet in his summer chamber.

Judges v, 27. At her feet he bowed, he fell: he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

2 Sam. xix, 24. And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

2 Kings iv, 27. And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away.

1 Chron. xxviii, 2. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people.

Matth. xv, 30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.

Matth. xxviii, 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Luke vii, 38. And [the woman] stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Luke xxiv, 39. Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

John xii, 2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Acts xiii, 25, 51. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. But they shook off the dust of their feet against them, and came unto Iconium.

THE INSTRUMENT OF MOTION.

Exod. xii, 11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand.

Josh. iii, 15. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water.

Josh. xiv, 9. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance.

Judges iv, 15. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

1 Sam. xiv, 13. And Jonathan, climbed up upon his hands and upon his feet, and his armour-bearer after him.

2 Sam. ii, 18. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel; and Asahel was as light of foot as a wild roe.

2 Sam. iv, 4. And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

1 Kings xiv, 6, 12. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die.

Matth. xiv, 13. When Jesus heard of it, he departed thence by a ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

Acts vii, 5. And he gave him

none inheritance in it, no, not so much as to set his foot on.

Acts xx, 13. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go aloft.

AND THEREFORE THE SYMBOL OF IT, DENOTING PERSONAL ACTION, PURPOSE, EMOTION, OR PROPENSITY.

Job xii, 5. He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

Job xiii, 27. Thou puttest my feet also in the stocks, and lookest narrowly into all my paths; thou settest a print upon the heels of my feet.

Job xviii, 11. Terrors shall make him afraid on every side, and shall drive him to his feet.

Job xxiii, 11. My foot hath held his steps, his way have I kept, and not declined.

Job xxx, 12. Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

Job xxxi, 5. If I have walked with vanity, or if my foot hath hasted to deceit.

Ps. xvii, 5. Hold up my goings in thy paths, that my footsteps slip not.

Ps. xxvi, 12. My foot standeth in an even place; in the congregations will I bless the Lord.

Ps. xxxi, 8. And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

Ps. lxxxvi, 11. Let not the foot of pride come against me, and let not the hand of the wicked remove me.

Ps. xl, 2. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Ps. lvi, 13. . . . Will not thou deliver my feet from falling, that I may walk before God in the light of the living?

Ps. lxxvi, 9. Which holdeth our soul in life, and suffereth not our feet to be moved.

Ps. lxxiii, 2. But as for me, my feet were almost gone; my steps had well nigh slipped.

Ps. lxxxix, 51. Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

Ps. xciv, 18. When I said, My foot slippeth; thy mercy, O Lord, held me up.

Ps. cxvi, 8. For thou hast de-

BODY.

livered my soul from death, mine eyes from tears, *and* my feet from falling.

Ps. cxix, 59, 101, 105. I thought on my ways, and turned my feet unto thy testimonies. I have refrained my feet from every evil way, that I might keep thy word. Thy word is a lamp unto my feet, and a light unto my path.

Ps. cxxi, 3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Prov. i, 15, 16. My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood.

Prov. iii, 23, 26. Then shalt thou walk in thy way safely, and thy foot shall not stumble. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Prov. iv, 26, 27. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right and nor to the left: remove thy foot from evil.

Prov. vi, 13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

Prov. xix, 2. Also, *that* the soul be without knowledge, *it is* not good; and he that hasteth with his feet sinneth.

Eccles. v, 1. Keep thy foot when thou goest to the house of God.

Isa. xxvi, 6. The foot shall tread it down, *even* the feet of the poor, and the steps of the needy.

Isa. lii, 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

Jer. xlii, 16. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains.

Jer. xiv, 10. Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them.

Rom. iii, 15. Their feet are swift to shed blood.

Heb. xii, 13. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

UNDER FEET, THE TOKEN OF SUBJUGATION.

2 Sam. xxii, 39. And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

Ps. viii, 6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

Ps. xlviii, 3. He shall subdue the people under us, and the nations under our feet.

Ps. xci, 13. Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet.

Lam. iii, 34. To crush under his feet all the prisoners of the earth.

Matth. vii, 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Rom. xvi, 20. And the God of peace shall bruise Satan under your feet shortly.

1 Cor. xv, 25, 27. For he must reign, till he hath put all enemies under his feet. For he hath put all things under his feet.

Heb. ii, 8. Thou hast put all things in subjection under his feet.

"AT THE FEET" SOMETIMES SIGNIFIES CLOSE ATTENDANCE OR IMPLIED INFERIORITY.

Judges iv, 10. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet.

Luke vii, 38. And [the woman] stood at his feet behind him weeping.

Luke viii, 35, 41. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house.

Luke x, 39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

Acts iv, 35, 37. And laid them down at the apostles' feet; and distribution was made unto every man according as he had need. Having land, sold it, and brought the money, and laid it at the apostles' feet.

Acts vii, 58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Acts xxii, 3. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel.

TO FALL AT ANOTHER'S FEET, THE TOKEN OF HOMAGE.

2 Kings iv, 37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Esth. viii, 3. And Esther spake yet again before the king, and fell down at his feet.

Matth. xviii, 29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Mark v, 22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet.

Mark vii, 25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

Luke viii, 41. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house.

Luke x, 39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

John xi, 32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

Acts v, 10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

Acts vii, 58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

Acts x, 25. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

Rev. i, 17. And when I saw him, I fell at his feet as dead.

Rev. xix, 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

BODY.

PARTS OF FOOT.

HEEL.

Gen. iii, 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. . . .

Gen. xxv, 26. And after that came his brother out, and his hand took hold on Esau's heel: and his name was called Jacob. . . .

Hosea xii, 3. He took his brether by the heel in the womb, and by his strength he had power with God.

Job xiii, 27. Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

Job xviii, 9. The gin shall take him by the heel, and the robber shall prevail against him.

Ps. xli, 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Ps. xlix, 5. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about.

Jer. xiii, 22. . . . For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

SOLE.

Deut. xxviii, 56, 65. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the

ground for delicateness and tenderness. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest. . . .

Josh. i, 3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Josh. iii, 13. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

1 Kings v, 3. Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

Isa. lx, 14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet. . . .

Ezek. xliii, 7. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile. . . .

Mat. iv, 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.

FROM SOLE TO HEAD, THE WHOLE PERSON.

2 Sam. xiv, 25. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

Job ii, 7. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

Isa. i, 6. From the sole of the foot even unto the head there is no soundness in it. . . .

TOE.

Exod. xxix, 20. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

Judges i, 6, 7. But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

1 Chron. xx, 6. And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was the son of the giant.

CANAAN.

ITS BOUNDARIES.

Exod. xxiii, 31. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

Deut. iiii, 12-17. And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi and called them after his own name, Bashan-havoth-jair, unto this day. And I gave Gilead unto Machir. And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, which is the border of the children of Ammon; The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdodth-pisgah eastward.

Deut. iv, 47-49. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan, toward the sun rising; From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

Amos vi, 2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines; be they better than these kingdoms? or their border greater than your border?

THE SAME AS SEEN IN THE VISION OF EZEKIEL.

Ezek. xlvii, 13-21. Thus saith the Lord God. This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall in-

herit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel.

Ezek. xlviii, 29, 30. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God. And these are the goings out of the city on the north side, four thousand and five hundred measures.

DESCRIPTION OF THE COUNTRY.

Exod. xxxiii, 3. Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

Lev. xx, 24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

Deut. viii, 7-9. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a

land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

Deut. xxvi, 9-11. And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

Judges xviii, 9, 10. And they said, Arise, that we may go up against them: for we have seen the land, and behold, it is very good; and are ye still? Be not slothful to go, and to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land; for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

Jer. xxxii, 22. And hast given them this land, which thou dost swear to their fathers to give them, a land flowing with milk and honey.

Ezek. xx, 6. In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.

(See under *Agriculture and Animals, BEE.*)

PROMISE OF POSSESSION.

Gen. xiii, 14, 15, 17. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

Gen. xv, 17-21. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning

CANAAN.

lamp that passed between those pieces. In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Gen. xvii. 8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God.

Gen. xxvi. 2, 3. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father.

Gen. xxxv. 12. And the land which I give Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Gen. xlviii. 21. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

Gen. i. 24. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

Exod. vi. 4, 8. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

Exod. xv. 17. Thou shalt bring them in, and plant them in the mountain of thine inheritance: in the place, O LORD, which thou hast made for thee to dwell in: in the Sanctuary, O LORD, which thy hands have established.

Exod. xxxiii. 1. And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.

Deut. iii. 28. But charge Joshua, and encourage him, and strengthen him; for he shall go over be-

fore this people, and he shall cause them to inherit the land which thou shalt see.

Deut. xi. 31. For ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

Deut. xxxii. 8. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Joshua i. 3, 4. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

SUBSEQUENT ALLUSIONS.

1 Chron. xvi. 18, 19. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; When ye were but few, even a few, and strangers in it.

Neh. ix. 7, 8. Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: And foundest his heart faithful before thee, and madest a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words: for thou art righteous.

Ps. cv. 11, 12. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it.

Acts vii. 2-5. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Heb. xi. 8, 10. By faith Abraham, when he was called to go out into a place which he should after re-

ceive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God.

CONDITIONS OF CONTINUED POSSESSION.

2 Kings xxi. 8. Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

1 Chron. xxviii. 8. Now therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God; that ye may possess this good land and leave it for an inheritance for your children after you for ever.

Jer. vii. 5-7. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; Then will I cause you to dwell in this place in the land that I gave to your fathers, for ever and ever.

COMMISSION TO CONQUER IT.

Deut. x. 11. And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

Joshua i. 1, 2. Now after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Joshua xviii. 2, 3. And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you.

CHARACTER AND EXPULSION OF ITS ABORIGINES.

Exod. xxiii. 29, 30. I will not

CANAAN.

drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Ezra. xxvii, 11. Observe thou that which I command thee this day; behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Lev. xviii, 25, 27. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. (For all these abominations have the men of the land done which *were* before you, and the land is defiled.)

Num. xxiv, 19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Num. xxxiii, 53, 55, 56. And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall* be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass, *that* I shall do unto you as I thought to do unto them.

Deut. ix, 1-3. Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven; A people great and tall, the children of the Anakims, whom thou knowest, and of *whom* thou hast heard *say*, Who can stand before the children of Anak? Understand therefore this day, that the Lord thy God *is* he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

Deut. xi, 22-24. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates,

even unto the uttermost sea, shall your coast be.

Deut. xii, 31. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth hath they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Deut. xviii, 14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee *so* to do.

Deut. xxix, 16, 17. (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by; And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them.)

Deut. xxxi, 3. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said.

Josh. xii, 7, 8. And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Hebal, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions: in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

Joshua xxiii, 5. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

Joshua xxiv, 8. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you; and I gave them into your hand; that ye might possess their land; and I destroyed them from before you.

1 *Kings* xxi, 26. And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord cast out before the children of Israel.

2 *Kings* xvii, 7, 8. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt,

and had feared other gods. And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

Ezra ix, 10, 11. And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

Neh. ix, 24, 25. So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

Ps. lxxviii, 55. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

Acts xiii, 19. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

REFLECTIONS UPON THE CONQUEST.

Num. xxi, 29-31. Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba. Thus Israel dwelt in the land of the Amorites.

Deut. iv, 37, 38. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land *for* an inheritance, as it is this day.

Deut. xxvi, 3. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the

CANAAN.

country which the Lord swore unto our fathers for to give us.

Nch. ix, 22. Moreover, thou gavest them kingdoms and nations, and didst divide them into corners; so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

2 Chron. xx, 7. Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

Ps. xlv, 1-3. We have heard with our ears, O God, our fathers, have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

Ps. xlvii, 4. He shall choose our inheritance for us, the excellency of Jacob, whom he loved. Selah.

Ps. lxxviii, 54. And he brought them to the border of his sanctuary, *even* to this mountain, which his right hand had purchased.

Ps. cv, 44. And gave them the lands of the heathen; and they inherited the labour of the people.

Ps. cvi, 10. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

Ps. cxi, 6. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

Ps. cxxxv, 10-12. Who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan; and all the kingdoms of Canaan: And gave their land for an heritage, an heritage unto Israel his people.

Ps. cxxxvi, 21-23. And gave their land for an heritage: for his mercy endureth for ever: *Eccn* an heritage unto Israel his servant, for his mercy endureth for ever. Who remembereth us in our low estate: for his mercy endureth for ever.

Amos ii, 9. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

SOME OF THE ABORIGINES UNEXPELLED.

Josh. xiii, 13. Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

Josh. xv, 63. As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Josh. xvii, 12. Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites dwell in that land.

Judges i, 21. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Judges i, 27, 29, 31-36. Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land. Neither did Ephraim drive out the Canaanites that dwell in Gezer; but the Canaanites dwell in Gezer among them. Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; But the Asherites dwell among the Canaanites, the inhabitants of the land; for they did not drive them out. Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim; yet the hand of the house of Joseph prevailed, so that they became tributaries. And the coast of the Amorites was from the going up to Akkrabbim, from the rock, and upward.

Judges iii, 1-3. Now these are the nations which the Lord left, to prove Israel by them; (*even* as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know to teach them war, at the least such as before

knew nothing thereof.) *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

Ps. cvi, 34, 35. They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works.

AND MADE TRIBUTARIES.

Joshua xvi, 10. And they drave not out the Canaanites that dwell in Gezer; but the Canaanites dwelt among the Ephraimites unto this day, and serve under tribute.

Joshua xvii, 13. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

Judges i, 28, 30. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahaloh; but the Canaanites dwelt among them, and became tributaries.

1 Kings ix, 20, 21. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel. Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

2 Chron. viii, 7, 8. As for all the people that were left of the Amorites, and the Amorites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

CANAAN POSSESSED ACCORDING TO DIVINE PROMISE.

Josh. xxi, 43-45. And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

Josh. xxiii, 1-4. And it came to

CANAAN.

pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old, and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age; And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

Josh. xxiv, 13, 28. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. So Joshua let the people depart, every man unto his inheritance.

Judges ii, 6. And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

Judges xxi, 24. And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

CHART FOR DIVISION OF THE COUNTRY.

Num. xxxiv, 2-15. Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof.) Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin; and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And as for the western border, ye shall even have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor. From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad. And the border shall go on to Ziphron, and the goings out of it

shall be at Hazar-enan: this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham. And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward. And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land, with the coasts thereof round about. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe. For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have received their inheritance. The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho, eastward, toward the sun-rising.

Josh. xii, 4-6. And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei. And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon: Them did Moses, the servant of the Lord, and the children of Israel, smite; and Moses, the servant of the Lord, gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

Josh. xiii, 3-12. From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdodites, the Esikalonites, the Gittites, and the Ekronites; also the Avites: From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites; And the land of the Gibleites, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon, unto the entering into Hamath: All the inhabitants of the hill-country, from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee. Now therefore divide this land for an inheritance unto the nine tribes and the half-tribe of Manasseh; With whom the Reubenites and

the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses, the servant of the Lord, gave them; From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Elrei, who remained of the remnant of the giants; for these did Moses smite, and cast them out.

OCCUPANCY ON EAST SIDE JORDAN.

Num. xxxii, 19, 33. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh (the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

Josh. xxii, 1-4, 7, 9. Then Joshua called the Reubenites and the Gadites, and the half-tribe of Manasseh. And said unto them, Ye have kept all that Moses, the servant of the Lord, commanded you, and have obeyed my voice in all that I commanded you. Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents, and unto the land of your possession, which Moses, the servant of the Lord, gave you on the other side Jordan. Now to the one half of the tribe of Manasseh, Moses had given possession in Bashan; but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them: And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were

CANAAN.

possessed, according to the word of the Lord by the hand of Moses.

INHERITANCE OF REUBEN.

Num. xxxii, 37, 38. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, And Nebo, and Baalmeon, (their names being changed,) and Shibmah; and gave other names unto the cities which they builded.

Josh. xlii, 15-21, 23. And Moses gave unto the tribe of the children of Reuben *inheritance*, according to their families: And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; Heshbon, and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baalmeon, And Jahaza, and Kedemoth, and Mephath, And Kirjathaim, and Sibmah, and Zareth-shar in the mount of the valley, And Beth-peor, and Ashdodpigraph, and Beth-jeshimoth, And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Fvi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country. And the border of the children of Reuben was Jordan, and the border thereof. *This was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

OF SIMEON.

Josh. xix, 1-9. And the second lot came forth to Simeon, even for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah. And they had in their inheritance Beer-sheba, and Sheba, and Moladah, And Hazar-shual, and Balah, and Azem, And Eltolad, and Bethuel, and Hormah, And Ziklag, and Beth-marcaboth, and Hazar-susah, And Beth-jaboth, and Sharuhin: thirteen cities and their villages. Ain, Remmon, and Ether, and Ashan: four cities and their villages. And all the villages that were round about these cities to Baath-beer, Ramath of the south. *This is* the inheritance of the tribe of the children of Simeon, according to their families. Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.

1 Chron. iv, 28-33. And they dwell at Beer-sheba, and Moladah, and Hazar-shual. And at Bilhah, and at Ezem, and at Tolad, And at Bethuel, and at Hormah, and at Ziklag. And at Beth-marcaboth, and Hazar-susim, and at Bethbirei, and at Shaaraim. *These were* their cities unto the reign of David. And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: And all their villages that were round about the same cities, unto Baal. *These were* their habitations, and their genealogy.

OF LEVI, (AARON).

Josh. xxi, 8-19. And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses. And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name. Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: (for theirs was the first lot.) And they gave them the city of Arba, the father of Anak, (which city is Hebron,) in the hill-country of Judah, with the suburbs thereof round about it. But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession. Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer, and Libnah with her suburbs, And Jattir with her suburbs, and Eshtemoa with her suburbs, And Holon with her suburbs, and Debir with her suburbs, And Ain with her suburbs, and Jutah with her suburbs, and Beth-shemesh with her suburbs: nine cities out of those two tribes. And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, Anathoth with her suburbs, and Almon with her suburbs: four cities. All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

1 Chron. vi, 57-60, 64, 65. And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir and Eshtemoa with their suburbs, And Hilen with her suburbs, Debir with her suburbs, And Ashan with her suburbs, and Beth-shemesh with her suburbs: And out of the tribe of Benjamin, Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. And

the children of Israel gave to the Levites these cities with their suburbs. And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of Benjamin, these cities which are called by their names.

LEVI, IN THE LINE OF GERSHON.

Josh. xxi, 6, 27-33. And the children of Gershon had by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities. And unto the children of Gershon, of the families of the Levites, out of the other half-tribe of Manasseh, they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs: two cities. And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, Jarmuth with her suburbs, Engannim with her suburbs: four cities. And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, Helkath with her suburbs, and Rehob with her suburbs: four cities. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities. All the cities of the Gershonites, according to their families, were thirteen cities with their suburbs.

1 Chron. vi, 62, 71-76. And to the sons of Gershon throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. Unto the sons of Gershon were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: And out of the tribe of Issachar, Kedesh with her suburbs, Dabareh with her suburbs, and Ramoth with her suburbs, and Aneu with her suburbs: And out of the tribe of Asher, Mashal with her suburbs, and Abdon with her suburbs, And Hukok with her suburbs, and Rehob with her suburbs: And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

LEVI, IN THE LINE OF KOHATH.

Josh. xxi, 4, 5, 20-26. And the lot came out for the families of the Kohathites: and the children

CANAAN.

of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities. And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities. And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs, And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. And out of the half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs; two cities. All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

1 Chron. vi, 61, 66-70. And unto the sons of Kohath, *which were* left of the family of that tribe, *were* cities given out of the half-tribe, *namely*, out of the half-tribe of Manasseh, by lot, ten cities. And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs, And Jokneam with her suburbs, and Beth-horon with her suburbs, And Aijalon with her suburbs, and Gath-rimmon with her suburbs: And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

LEVI, IN THE LINE OF MERARI.

Josh. xxi, 7, 34-40. The children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, Dinanah with her suburbs, Nabatal, with her suburbs; four cities. And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, Kedemoth with

her suburbs, and Mephaath with her suburbs; four cities. And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs, Heshbon with her suburbs, Jazer with her suburbs; four cities in all. So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

1 Chron. vi, 63, 77-81. Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: And on the other side Jordan by Jericho, on the east side of Jordan, *were given* them, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, Kedemoth also with her suburbs, and Mephaath with her suburbs: And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, And Heshbon with her suburbs, and Jazer with her suburbs.

OF JUDAH.

Josh. xv, 1-12, 20-62. This then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom, the wilderness of Zin, southward, *was* the uttermost part of the south coast. And their south border was from the shore of the salt sea, from the bay that looketh southward; And it went out to the south side to Maaleh-acrabim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea. This shall be your south coast. And the east border *was* the salt sea, *even* unto the end of Jordan: and their border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan. And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben. And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which *is* on the south side of the river; and the border passed toward the waters of En-

shemesh, and the goings out thereof were at En-rogel. And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite; the same is Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants, northward: And the border was drawn from the top of the hill unto the fountain of the water of Nephtoa, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim. And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon) on the north side, and went down to Beth-shemesh, and passed on to Timnah. And the border went out unto the side of Ekron, northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out to Jabneel; and the goings out of the border were at the sea. And the west border *was* to the great sea, and the coast thereof. This *is* the coast of the children of Judah round about, according to their families. This *is* the inheritance of the tribe of the children of Judah, according to their families. And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were Kabzeel, and Eder, and Jagur, and Kinah, and Dimonah, and Adadah, and Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, And Hazor, Hadattah, and Kerioth, and Hezron, which *is* Hazor, Amam, and Shema, and Moladah, And Hazar-gaddah, and Heshmon, and Beth-palet, And Hazar-shual, and Beer-sheba, and Bizjath-jab, Baalah, and Iim, and Azem, And Etlolad, and Chesil, and Hormah, And Ziklag, and Madmannah, and Sansannah, And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages: And in the valley, Eshtaol, and Zoreah, and Ashnah, And Zanoah, and Engannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, and Azekah, And Sharaim, and Adithaim, and Gederah, and Gederotaim: fourteen cities with their villages. Zenan, and Hadashah, and Migdal-gad, And Bikan, and Mizpeh, and Joktheel, Lachish, and Bozkath, and Eglon, And Cabbon, and Lahmam, and Kithlish, And Gederoth, Beth-dagon, and Naamath, and Makkedah: sixteen cities with their villages. Libnah, and Ether, and Ashan, And Jiphtah, and Ashnah, and Nezib, And Keilah, and Achzib, and Mareshah: nine cities with

CANAAN.

their villages. Ekron, with her towns and her villages. From Ekron even unto the sea, all that *lay* near Ashdod, with their villages. Ashdod, with her towns and her villages, Gaza, with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*. And in the mountains, Shamir, and Jattir, and Socoh, And Dannah, and Kirjath-sannah, which *is* Debir, And Anab, and Eshtemoah, and Anin, And Geshen, and Holon, and Giloh: eleven cities with their villages. Arab, and Dumah, and E-bean, And Janum, and Beth-tappuah, and Aphekah, And Humtah, and Kirjath-arba, (which *is* Hebron), and Zior: nine cities with their villages. Maon, Carmel, and Ziph, and Juttah, And Jerceel, and Jokdeam, and Zanoah, Cain, Gibeah, and Timnah: ten cities with their villages. Halhal, Beth-zur, and Gedor, And Maarath, and Beth-anoth, and Eltekon: six cities with their villages. Kirjath-laal, (which *is* Kirjath-jearim), and Rabbah: two cities with their villages. In the wilderness, Beth-arabah, Middin, and Secacah, And Nibshan, and the city of Salt, and Engedi: six cities with their villages.

OF ISSACHAR.

Josh. xix, 17-23. And the fourth lot came out to Issachar, according to their families. And their border was toward Jezreel, and Chesuloth, and Shunem, And Haphraim, and Shihon, and Anaharath, And Rabbith, and Kishion, and Abiez, And Remeth, and En-gannim, and En-haddah, and Beth-pazzez; And the coast reacheth to Tabor, and Shalazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. *This is* the inheritance of the tribe of Issachar, according to their families, the cities and their villages.

OF ZEBULUN.

Josh. xix, 10-16. And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid, And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Joknean, And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daaberath, and goeth up to Japhia, And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; And the border

compasseth it on the north side to Iannathon; and the outgoings thereof are in the valley of Jiphthah-el; And Kattath, and Nahalal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. *This is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

OF DAN.

Josh. xix, 40-48. And the seventh lot came out for the tribe of the children of Dan, according to their families. And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, And Shaalabbin, and Ajulon, and Jethlah, And Elon, and Thimnathah, and Ekron, And Eltekeh, and Gibeethon, and Baslath, And Jehud, and Bene-berak, and Gath-rimmon, And Me-jarkon, and Rakkon, with the border before Japho. And the coast of the children of Dan went out *too little* for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. *This is* the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

OF NAPHTALI.

Josh. xix, 32-39. The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families. And their coast was from Heleph, from Allon to Zaanannim and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Ilukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising. And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, And Adamah, and Ramah, and Hazor, And Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horeb, and Beth-anath, and Beth-shemesh: nineteen cities with their villages. *This is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

OF GAD.

Num. xxii, 34-36. And the children of Gad built Dibon, and Ataroth, and Aroer. And Atroth, Shophan, and Jazzer, and Jogbehah, And Beth-nimrah, and Beth-

haran, fenced cities: and folds for sheep.

Josh. xiii, 24-28. And Moses gave inheritance unto the tribe of Gad, *even* unto the children of Gad, according to their families: And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that *is* before Rabbah; And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir: And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphen, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth, on the other side Jordan eastward. *This is* the inheritance of the children of Gad after their families, the cities, and their villages.

OF ASHER.

Josh. xix, 24-31. And the fifth lot came out for the tribe of the children of Asher according to their families. And their border was Helkath, and Hali, and Beten, and Achshaph, And Alammelech, and Anad, and Mishah, and reached to Carmel westward, and to Sihor-libnath; And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon; And then the coast turneth to Ramah, and to the strong city Tyre, and the coast turneth to Ilosah; and the outgoings thereof are at the sea, from the coast to Achzib; Um-mah also, and Aphek, and Rehob: twenty and two cities with their villages. *This is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

OF MANASSEH AND EPHRAIM, (CONJOINTLY.)

Josh. xvi, 1-4. And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el, And goeth out from Beth-el to Luz, and passeth along unto the borders of Archai to Ataroth, And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer; and the goings out thereof are at the sea. So the children of Joseph, Manasseh, and Ephraim, took their inheritance.

Josh. xvii, 10. Southward it was Ephraim's, and northward it was

CANAAN.

Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

MANASSEH, (SINGLY).

Num. xxxii, 41, 42. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Josh. xiii, 20-32. And Moses gave inheritance unto the half-tribe of Manasseh; and this was the possession of the half-tribe of the children of Manasseh, by their families. And their coast was from Mahunaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, three-score cities; And half Gilead, and Ash-taroath, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir, by their families. These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

Josh. xvii, 1-9, 11. There was also a lot for the tribe of Manasseh (for he was the first-born of Joseph) to wit, for Machir, the first-born of Manasseh, the father of Gilead; because he was a man of war, therefore he had Gilead and Bashan. There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida; these were the male-children of Manasseh the son of Joseph by their families. But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father. And there fell ten portions to Manasseh, beside the land of Gilead and Bashan which were on the other side Jordan; Because the daughters of Manasseh had an inheritance among his sons: and the rest of Ma-

nasseh's sons had the land of Gilead. And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah. Now Manasseh had the land of Tappuah; but Tappuah, on the border of Manasseh, belonged to the children of Ephraim; And the coast descended unto the river Kanah, southward of the river; these cities of Ephraim are among the cities of Manasseh; the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea. And Manasseh had in Issachar, and in Asher, Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

EPHRAIM, (SINGLY).

Josh. xvi, 5-9. And the border of the children of Ephraim, according to their families, was thus; even the border of their inheritance on the east side was Ataroth-adar, unto Beth-horon the upper; And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it to the east to Janohah, And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

BENJAMIN.

Josh. xviii, 11-28. And the lot of the tribe of the children of Benjamin came up according to their families; and the coast of their lot came forth between the children of Judah and the children of Joseph. And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. And the border went over from thence toward Luz, to the side of Luz, (which is Beth-el) southward; and the border descended to Ataroth-adar, near the hill that lieth on

the south side of the nether Beth-horon. And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, (which is Kirjath-jearim,) a city of the children of Judah. This was the west quarter. And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoi; And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel; And was drawn from the north; and went forth to En-shemesh, and went forth toward Gelliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben. And passed along toward the side over against Arabah northward, and went down unto Arabah; And the border passed along to the side of Beth-hoglah northward; and the outgoings of the border were at the north bay of the salt sea, at the south end of Jordan. This was the south coast. And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families. Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz, and Beth-arabah, and Zenaraim, and Beth-el, and Avim, and Parah, and Ophrah, and Cephar-haam, monai, and Ophni, and Gaba; twelve cities with their villages. Gibeon, and Ramah, and Beeroth, and Mizpeh, and Cephirah, and Moadah, and Rekem, and Irpeel, and Taralah, and Zelah, Eleph, and Jebusi, (which is Jerusalem,) Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin, according to their families.

INHERITANCE OF JOSHUA AND CALEB.

Josh. xix, 49, 50. When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: According to the word of the Lord, they gave him the city which he asked, even Timnath-serah in mount Ephraim; and he built the city, and dwelt therein.

CANAAN.

Josh. xv, 13. And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* the city of Arba, the father of Anak, which city is Hebron.

1 *Chron. vi, 54-55.* Now these are their dwelling-places throughout their castles, in their coasts of the sons of Aaron, of the families of the Kohathites; for theirs was the lot. And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

METROPOLIS OF CANAAN, JERUSALEM, ANCIENTLY CALLED JEBUS.

2 *Sam. v, G-8.* And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

1 *Chron. xi, 4, 5.* And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

THE DIVINE CHOICE AND SCENE OF NATIONAL GATHERINGS.

2 *Chron. vi, 5, 6.* Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

2 *Chron. xv, 10.* So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

1*sa. xlviii, 2, 11-13.* Beautiful for

situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Ps. exxii, 2-5. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

Isa. lxxv, 18, 19. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.

Zech. viii, 3. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain.

Acts ii, 5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

ITS DIVINE PROTECTION.

2 *Kings xix, 32-34.* Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

Ps. xlviii, 3-5. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away.

Isa. xxxiii, 20. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Isa. xxxvii, 33-35. Therefore thus saith the Lord concerning the king of Assyria, He shall not

come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

Isa. xxxviii, 6. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

Zech. xii, 2, 3, 9. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

PATRIOTIC LOVE FOR IT.

Ps. li, 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Ps. cxxii, 6-8. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.

Ps. cxxviii, 5. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Ps. cxxxvii, 5-7. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, *even* to the foundation thereof.

Isa. lxix, 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Jer. li, 50. Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

Zech. xii, 5. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

CANAAN.

THE CAPITAL OFTEN THREATENED.

Isa. xxix. 1-3. Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year, let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

Jer. i. 14, 15. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

Jer. ix. 11. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Jer. xix. 8. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

Jer. xx. 5. Moreover, I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

Jer. xxi. 10. For I have set my face against this city for evil, and not for good, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

Jer. xxxii. 28, 31. Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it. For this city hath been to me as a provocation of mine anger and of my fury, from the day that they built it even unto this day, that I should remove it from before my face.

ITS VARIOUS SIEGES, BY SHISHAK.

1 Kings xiv. 25. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem.

BY REZIN.

2 Kings xvi. 5. Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to

Jerusalem to war; and they besieged Ahaz, but could not overcome him.

Isa. vii. 1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

BY SENNACHERIB.

2 Kings xviii. 17. And the king of Assyria sent Tartan, and Rab-saris, and Rab-shakeh, from Lachish to king Hezekiah with a great host against Jerusalem; and they went up, and came to Jerusalem. . . .

2 Chron. xxxii. 9. After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying.

BY PHARAOH-NECHOII.

2 Kings xxiii. 33. And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

BY JEHOASH.

2 Kings xiv. 13, 14. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

BY NEBUCHADNEZZAR.

2 Kings xxiv. 10-12. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

2 Kings xxv. 1-3. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon

came, he, and all his host, against Jerusalem, and pitched against it, and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

Jer. xxxix. 1-3. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

Jer. lii. 4-7. And it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about;) and they went by the way of the plain.

Dan. i. 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

ITS DESTRUCTION BY THE CHALDEES.

2 Kings xxv. 8-10. And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Neh. i. 2, 3. That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had

CANAAN.

escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.

Neh. ii, 17. Then said I unto them, Ye see the distress that we are in, how Jerusalem *lieth waste*, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

Jer. xxxix, 8. And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Jer. lii, 14. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

Ezek. xxxiii, 21. And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

ITS RESTORATION PROMISED.

Ps. lxxxix, 35, 36. For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

Ps. cii, 13-16. Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.

Jer. xxx, 18. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

Jer. xxxi, 38-40. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy

unto the Lord; it shall not be plucked up, nor thrown down, any more for ever.

Zech. i, 14-17. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

Zech. ii, 12. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Zech. xiv, 17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

ITS RESTORATION ACCOMPLISHED.

Neh. ii, 18-20. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this good work*. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

Neh. vii, 1-4. Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and

every one to be over against his house. Now the city was large and great; but the people were few therein, and the houses were not builded.

Neh. xi, 1, 2. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

FINAL DESTRUCTION BY THE ROMANS FORETOLD.

Luke xix, 41-44. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

Luke xxi, 20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

JERUSALEM MYSTIC.

Ezek. xlviii, 30-35. And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred; and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures; and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

Rev. xxi, 10, 11. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

COVENANT.

BETWEEN GOD AND MAN, OR MAN AND MAN, RATIFIED BY OATH AND SACRIFICE, AND SOMETIMES WRITTEN AND SEALED.

Gen. xv, 9-11, 17, 18. And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and he divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Gen. xxi, 23-32. Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba; because there they swore both of them. Thus they made a covenant at Beer-sheba; then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

Gen. xxvi, 28-31. And they said, We saw certainly that the

Lord was with thee; and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another; and Isaac sent them away, and they departed from him in peace.

Gen. xxxi, 43-55. And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have born?* Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap. And Laban called it Jegar-sahadutha; but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah: for he said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the Fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his

daughters, and blessed them; and Laban departed, and returned unto his place.

Neh. ix, 38. And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

Neh. x, 1-27. Now those that sealed were Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah, Seraiah, Azariah, Jeremiah, Pahur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harum, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgal, Shemariah: these were the priests. And the Levites: both Joshua the son of Azaniah, Binnui of the sons of Benedek, Kadmiel: And their brethren, Shebaniah, Hodijah, Kelita, Pelajiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, She-rebiah, Shebaniah, Hodijah, Bani, Beninnu. The chief of the people: Parosh, Pahath-moab, Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizkijah, Azzur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anajah, Hoshea, Hananiah, Hashub, Hallohesh, Pileah, Shobek, Rehun, Hashabnah, Maaseiah, and Abijah, Hanan, Anan, Malluch, Harim, Baanah.

Ps. 1, 5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

Jer. xxxiv, 18. . . . The covenant which they had made before me, when they cut the calf in twain.

Ezek. xvi, 59. For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

Hosea x, 4. They have spoken words, swearing falsely in making a covenant; thus judgment springeth up as hemlock in the furrows of the field.

Gal. iii, 15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

COVENANT OF SALT.

Lev. ii, 13. And every oblation of thy meat-offering shalt thou

COVENANT.

season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt.

Nm. xviii, 19. All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee, and to thy seed with thee.

2 Chron. xiii, 5. Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?

BLOOD OF COVENANT.

Ezra. xiv, 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

Zech. ix, 11. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Heb. x, 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Heb. xiii, 20. The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

INSTANCES OF HUMAN COVENANTS.

Gen. xxi, 27, 32. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Philoi the chief captain of his host, and they returned into the land of the Philistines.

Gen. xxxi, 44. Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

Josh. xxiv, 25. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

1 Sam. xi, 1, 2. Then Nabash the Ammonite came up, and encamped against Jabesh-gilead; and all the men of Jabesh said unto Nabash, Make a covenant with us, and we will serve thee. And Nabash the Ammonite answered

them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

1 Sam. xviii, 3. Then Jonathan and David made a covenant, because he loved him as his own soul.

1 Sam. xx, 16. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

1 Sam. xxiii, 18. And they two made a covenant before the Lord. And David abode in the wood, and Jonathan went to his house.

1 Kings xx, 34. And Benhadad said unto him, The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

2 Kings xi, 4, 17. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

1 Chron. xi, 3. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

2 Chron. xxiii, 3. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David.

Jer. xxxiv, 8. This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them.

COVENANTS OF GOD WITH MAN.

WITH NOAH.

Gen. vi, 18. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen. ix, 9-11. And I, beheld, I

establish my covenant with you, and with your seed after you: And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

WITH ABRAHAM.

Gen. xv, 7, 8, 12-16, 18. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Gen. xvii, 7, 9. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

2 Kings xiii, 23. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

Luke i, 72. To perform the mercy promised to our fathers, and to remember his holy covenant.

Acts iii, 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Gal. iii, 16, 17. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to

COVENANT.

thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

WITH ISAAC.

Gen. xvii, 19, 21. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Gen. xxvi, 3, 4. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

WITH JACOB.

Gen. xxviii, 13, 14. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed.

1 Chron. xvi, 16, 17. Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.

WITH ISRAEL.

Exod. vi, 4. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Exod. xxxiv, 27. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Deut. v, 2, 3. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Deut. xxix, 1, 12. These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the

land of Moab, besides the covenant which he made with them in Horeb. That thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day.

1 Kings viii, 9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

2 Kings xvii, 15, 35, 38. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. With whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

Jer. xi, 2-5. Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem, And say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God; That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord.

Jer. xxxiv, 13. Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

Ezek. xxxvii, 26. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

Acts iii, 25. Ye are the children of the prophets, and of the covenant which God made with our fathers. . . .

WITH LEVI.

Mal. ii, 4, 8. And ye shall know

that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

WITH DAVID.

2 Sam. xxiii, 5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

2 Chron. vii, 18. Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

Ps. lxxxix, 34-37. My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

GOD FAITHFUL TO HIS COVENANT.

Deut. iv, 31. (For the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

Deut. vii, 9. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.

1 Kings viii, 23. And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart.

2 Chron. vi, 14. And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepeth covenant, and shewest mercy unto thy servants that walk before thee with all their hearts.

Neh. i, 5. And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments.

Neh. i, 32. Now therefore, our God, the great, the mighty, and the terrible God, who keepeth covenant and mercy, let not all

COVENANT.

the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Ps. xxv. 14. The secret of the Lord is with them that fear him; and he will shew them his covenant.

Ps. cv. 8-10. He hath remembered his covenant for ever, the word which he commanded to a thousand generations: Which covenant he made with Abraham, and his oath unto Isaac: And I confirm it the same unto Jacob for a law, and to Israel for an everlasting covenant.

Isa. lvi. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

Jer. xxxiii. 20, 21, 25. Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth.

Ezek. xvi. 60-62. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord.

Ezek. xx. 37. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

AND THEREFORE IT IS CALLED AN EVERLASTING COVENANT.

Gen. ix. 16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Gen. xvii. 19. And I will establish my covenant with him [Isaac] for an everlasting covenant, and with his seed after him.

Lev. xxiv. 8. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

2 Sam. xxiii. 5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure.

Isa. xxiv. 5. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Isa. lv. 3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Ezek. xxxvii. 26. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them.

Heb. xiii. 20. That great Shepherd of the sheep, through the blood of the everlasting covenant.

THE OBLIGATION OF KEEPING GOD'S COVENANT, AND DANGER OF VIOLATING IT.

Gen. xvii. 9, 10, 14. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Exod. xix. 5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

Lev. xxvi. 15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant.

Deut. iv. 23. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee.

Deut. xvii. 2, 5. If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God,

in transgressing his covenant. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

Deut. xxix. 9, 25. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

Josh. vii. 11, 15. Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

Josh. xxiii. 16. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Judges ii. 20. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice.

1 Kings xix. 10. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

2 Kings xviii. 12. Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

Ps. xxv. 10. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

Ps. xlv. 17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

Ps. lv. 20. He hath put forth his

COVENANT.

hands against such as be at peace with him; he hath broken his covenant.

Ps. lxxviii, 10, 11, 37. They kept not the covenant of God, and refused to walk in his law; And forgot his works, and his wonders that he had shewed them. For their heart was not right with him, neither were they stedfast in his covenant.

Ps. ciii, 18. To such as keep his covenant, and to those that keep his commandments to do them.

Prov. ii, 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

I-sa. xxxviii, 8. The highways lie waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regarded no man.

I-sa. lvi, 4-7. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall* be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Jer. xi, 3. And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant.

Jer. xiv, 21. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Jer. xxii, 9. Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them.

Jer. xxxi, 32. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord.)

Jer. xxxiv, 18. And I will give the men that have transgressed

my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

Ezek. xvii, 15, 16, 19. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? *As I live*, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of B-bylon he shall die. Therefore thus saith the Lord God, *As I live*, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

Dan. xi, 25, 30, 32. Then shall he return into his land with great riches: and his heart *shall* be against the holy covenant; and he shall do *exploits*, and return to his own land. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

Rom. i, 31. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

MAN MAKING COVENANT WITH GOD.

Deut. xxix, 10-15. Yestand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water; That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; But with *him* that standeth here with us this day before the Lord our God, and also with *him* that *is* not here with us this day.

Josh. xxiv, 25. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

2 Kings xi, 17. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

2 Kings xxiii, 3. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

2 Chron. xv, 12. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.

2 Chron. xxxiii, 16. And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

2 Chron. xxix, 10. Now *it is* in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

2 Chron. xxxiv, 31, 32. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to *it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

Neh. ix, 38. And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

THE NEW COVENANT.

I-sa. lix, 21. As for me, this *is* my covenant with them, saith the Lord; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

Jer. xxxi, 31-33. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took

COVENANT.

them by the hand to bring them out of the land of Egypt; . . . But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer. xxxii, 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Ezek. xvi, 8. Now, when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou camest mine.

Gal. iii, 17, 18. And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise; but God gave it to Abraham by promise.

Gal. iv, 24, 25. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

Heb. viii, 6-10, 13. But now hath he obtained a more excellent

ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Heb. x, 15, 16. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them.

WONDERFUL COVENANTS.

Job v, 23. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

Hosea ii, 18. And in that day will I make a covenant for them

with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground. . . .

RUINOUS COVENANTS.

Isa. xxviii, 15, 18, 19. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report.

JEWS FORBIDDEN TO MAKE COVENANTS WITH HEATHEN NATIONS.

Exod. xxiii, 32. Thou shalt make no covenant with them, nor with their gods.

Deut. vii, 2. And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.

Hosca xii, 1. Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

DIET AND DRESS.

HUNGER.

Gen. xxv, 30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

1 Sam. xiv, 30. How much more, if haply the people had eaten freely to-lay of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

1 Sam. xxx, 11, 12. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

Matth. iv, 3, 4. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mark viii, 1-4. In those days, the multitude being very great, and having nothing to eat Jesus called his disciples unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

Luke iv, 2-4. Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Acts, ix, 19. And when he had received meat, he was strengthened. Then was Saul certain

days with the disciples which were at Damascus.

Acts, xxvii, 33, 34. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you.

(See under Body, APPETITE.)

VOLUNTARY ABSTINENCE FROM FOOD.

Gen. xxiv, 33. And there was set meat before him to eat; but he said, I will not eat, until I have told mine errand. And he said, Speak on.

1 Sam. i, 7. And as he did so year by year, when she went up to the house of the Lord, so she provoked her: therefore she wept, and did not eat.

1 Sam. ix, 13. As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that he bidden. Now therefore get you up; for about this time ye shall find him.

1 Sam. xxviii, 20-23. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me: Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

2 Sam. xii, 17, 20. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped; then he came to his own house; and, when he required, they set bread before him, and he did eat.

1 Kings xiii, 7-9, 15-17. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place. For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

1 Kings xxi, 4. . . . [And Ahab] laid him down upon his bed, and turned away his face, and would eat no bread.

FASTING IN CONNECTION WITH RELIGION. THE RIGHT SPIRIT TO FAST IN.

Isa. lviii, 3-8. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is

DIET AND DRESS.

not this the fast that I have chosen? to loose the bands of wickedness, to unloose the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Jer. xiv. 12. When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.

Zech. vii. 5. Speak unto all the people of the land, and to the priests saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

Zech. vii. 19. Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

Matt. vi. 16-18. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Mark ii. 18-20. And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

FASTS BY DIVINE AUTHORITY.

Joel i. 14. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the

land into the house of the Lord, your God, and cry unto the Lord.

Joel ii. 12, 15, 16. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet.

OTHER FASTS, PRIVATE AND PUBLIC.

1 Kings xxi. 12. They proclaimed a fast, and set Naboth on high among the people.

2 Chron. xx. 3. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

Ezra viii. 21, 23. Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. So we fasted, and besought our God for this; and he was intreated of us.

Ezra. x. 6. Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib; and when he came thither, he did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away.

Neh. i. 4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

Esther iv. 15-17. Then Esther bade them return Mordecai this answer; Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Jer. xxxvi. 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

Jonah iii. 5-8. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

Dan. x. 3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

EXTRAORDINARY FASTS.

Deut. ix. 9, 18. When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water. And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

1 Kings xix. 7, 8. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

Matth. iv. 2. And when [Jesus] had fasted forty days and forty nights, he was afterward an hungred.

FOOD, THE GIFT OF GOD.

Ruth. i. 6. Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had visited his people, in giving them bread.

Job. xxviii. 5. As for the earth out of it cometh bread; and under it is turned up as it were fire.

Ps. civ. 14, 15, 27. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; And wine that

DIET AND DRESS.

maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. These wait all upon thee, that thou mayest give them their meat in due season.

Ps. cvii. 9. For he satisfieth the longing soul and filleth the hungry soul with goodness.

Ps. cxxxii. 15. I will abundantly bless her provision: I will satisfy her poor with bread.

Ps. cxxxvi. 25. Who giveth food to all flesh; for his mercy endureth for ever.

Ps. cxlv. 15, 16. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

Ps. cxlvii. 14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.

Jer. xxxi. 12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Hosea xi. 4. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

BUT IN CONNECTION WITH MEANS

Gen. vi. 21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Exod. xvi. 16. This is the thing which the Lord hath commanded. Gather of it every man according to his eating; an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

Neh. v. 17. Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

1 Kings iv. 22. And Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal.

2 Kings xxv. 30. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Prov. xii. 11. He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding.

Prov. xx. 13. Love not sleep lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

Prov. xxxi. 27. She looketh well to the ways of her household, and eateth not the bread of idleness.

Jer. lii. 34. And for his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

Dan. i. 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

Math. xiv. 15, 16. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat.

THANKS TO BE GIVEN, AND PRAYER OFFERED THAT IT MAY BE BLEST.

Exod. xxlii. 25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water. . . .

Num. xi. 4, 18-20. And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt;) therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days: But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

Job xx. 23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and

shall rain it upon him while he is eating.

Ps. lxxviii. 29-31. So they did eat, and were well filled; for he gave them their own desire: They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

Ps. cvi. 14, 15. But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul.

Prov. xiii. 25. The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.

Prov. xv. 17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov. xvi. 1. Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

Micah vi. 14. Thou shalt eat, but not be satisfied. . . .

Math. vi. 11. Give us this day our daily bread.

John vi. 11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

Rom. xiv. 6. . . . He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

1 Cor. x. 30, 31. For if I by grace be a partaker, why am I evil spoken of for that which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1 Tim. iv. 4, 5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God, and prayer.

VEGETABLE DIET.

Gen. i. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Dan. i. 12, 16. Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

DIET AND DRESS.

BREAD THE STAFF OF LIFE.

Gen. xviii. 5. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on. . . .

Gen. xli. 54. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread.

Gen. xlvii. 12, 15. And Joseph nourished his father, and his brethren and all his father's household with bread, according to their families. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread. . . .

Exod. xvi. 4, 8. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And Mo es said, *This shall be*, when the Lord shall give you in the evening bread to eat, and in the morning bread to the fult; for that the Lord heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord.

Exod. xxix. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

Exod. xl. 23. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

Lev. xxvi. 26. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied.

Joshua ix. 5. And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

Judges viii. 6. And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

Judges xix. 5. And it came to pass, on the fourth day, when they arose early in the morning, that he rose up to depart; and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread, and afterward go your way.

1 Sam. ii. 36. And it shall come to pass, that every one that is left

in thine house shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

1 Sam. xxviii. 22. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

1 Sam. xxx. 11. And they found an Egyptian in the field and brought him to David, and gave him bread, and he did eat; and they made him drink water.

Neh. ix. 15. And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst. . . .

Ps. cv. 16. Moreover he called for a famine upon the land; he brake the whole staff of bread.

Jer. xxxvii. 21. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city was spent. Thus Jeremiah remained in the court of the prison.

Ezek. iv. 16. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care...

Luke xv. 17. And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

John vi. 5-7. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

John xxi. 13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

1 Cor. x. 17. For we, being many, are one bread, and one body; for we are all partakers of that one bread.

HENCE, TO EAT BREAD, IS A GENERAL TERM FOR TAKING FOOD.

Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . .

Gen. xxxix. 6. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. . . .

Gen. xliii. 25, 31. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And he washed his face, and went out, and refrained himself, and said, Set on bread.

Exod. ii. 20. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

Exod. xviii. 12. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

Lev. viii. 31. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Num. xv. 19. Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord.

2 Sam. ix. 7. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

2 Kings iv. 8. And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

2 Kings xxv. 29. And changed his prison-garments: and he did eat bread continually before him all the days of his life.

Prov. xxv. 21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

Eccles. ix. 7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Matth. xv. 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mark iii. 20. And the multitude cometh together again, so that they could not so much as eat bread.

Mark vi. 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

DIET AND DRESS.

Luke xiv. 1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 Thess. iii. 8, 12. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

PRODUCE OF THE FIELD, SOMETIMES PREPARED IN A VERY SIMPLE FORM.

Lev. xxiii. 14. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings.

Ruth ii. 14. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

1 Sam. xvii. 17. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren.

1 Sam. xxv. 18. Then Abigail made haste, and took two hundred loaves, and five measures of parched corn.

2 Sam. xvii. 28. Earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

2 Kings iv. 42. And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

Matth. xii. 1. At that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

SOMETIMES GROUND INTO MEAL, AND PRE- PARED BY FEMALES OR SLAVES.

Judges xvi. 21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

1 Sam. viii. 13. And he will take your daughters to be confection-

aries, and to be cooks, and to be bakers.

2 Sam. xvii. 19. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon.

1 Kings xvi. 12, 14, 16. And she said, As the Lord thy God liveth, I have not a cake but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

2 Kings iv. 41. But he said, Then bring meal: and he cast it into the pot; and he said, Pour out for the people, that they may eat: and there was no harm in the pot.

1 Chron. xii. 40. Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal.

Prov. xxxi. 15. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

Eccles. xii. 4. And the doors shall be shut in the streets, when the sound of the grinding is low.

Isa. xlvii. 2. Take the millstones, and grind meal.

Lam. v. 13. They took the young men to grind, and the children fell under the wood.

Hosea viii. 7. It hath no stalk: the bud shall yield no meal.

Matth. xxiv. 41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

AND THEN BAKED.

Gen. xviii. 6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

Exod. viii. 3. And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

Exod. xii. 39. And they baked

unleavened-cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Exod. xvi. 23. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

Jer. xxiv. 5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

Lev. xxvi. 26. . . . Ten women shall bake your bread in one oven.

Num. xi. 8. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

Num. xv. 20. Ye shall offer up a cake of the first of your dough, for an heave-offering: as ye do the heave-offering of the thrashing-floor, so shall ye heave it.

Judges vii. 13. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

Judges viii. 5. And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me.

1 Sam. x. 4. And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

1 Sam. xxi. 3. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

2 Sam. vi. 19. And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

2 Sam. xiii. 6, 8. So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand. So Tamar went to her brother Amnon's house; (and

DIET AND DRESS.

he was laid down; and she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

1 *Kings* xvii. 13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

1 *Kings* xix. 6. And he looked, and, behold, *there was a cake* baked on the coals, and a cruse of water at his head; and he did eat and drink, and laid him down again.

1 *Chron.* xvi. 3. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

1 *Chron.* xxiii. 29. Both for the shew-bread, and for the fine flour, for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size.

Jer. xxxvii. 12. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker's street, until all the bread in the city were spent.

Ezek. iv. 12. And thou shalt eat it as barley-cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

Ps. xxi. 9. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them.

Hosea vii. 4, 6-8. They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. For they have made ready their heart like an oven, whilst they lie in wait; their baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as in oven, and have devoured their judges. . . . Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

Matt. xiii. 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Matt. xvi. 6, 12. Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread,

but of the doctrine of the Pharisees and of the Sadducees.

Luke xii. 29. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

1 *Cor.* v. 6-8. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Gal. v. 9. A little leaven leaveneth the whole lump.

(See under *Architecture*,
FURNITURE)

BREAD SOMETIMES UNLEAVENED.

Gen. xix. 3. And he pressed upon them greatly; and they turned into unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Exod. xii. 17, 18. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Num. vi. 15. And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

Deut. xvi. 8. Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord thy God; thou shalt do no work therein.

1 *Sam.* xxviii. 24. . . . The woman took flour and kneaded it, and did bake unleavened bread thereof.

2 *Kings* xxiii. 9. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

Mark xiv. 12. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

OTHER ELEMENTS OF DIET: SUCH AS MILK, BUTTER, CHEESE, HONEY, ETC.

(See under *Agriculture*, and under *Animals*.—BEE, FLOCK, HERD.)

FOOD IN EGYPT.

Num. xi. 5. We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions and the garlick.

BEANS, POTTAGE.

Gen. xxv. 29, 34. And Jacob sod pottage; and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . . And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me: this day; and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way.

2 *Sam.* xvii. 28. Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse. . . .

2 *Kings* iv. 38. And Elisha came again to Gilgal; and there was a dearth in the land, and the sons of the prophets were sitting before him; and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

Ezek. iv. 9. Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet and fitches, and put them in one vessel, and make thee bread thereof. . . .

Haggai ii. 12. If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

FRUIT OF THE CAROB TREE.

Luke xv. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

FRUITS AND HERBS.

1 *Sam.* xxv. 18. Then Abigail took . . . an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

1 *Sam.* xxx. 12. And they gave him a piece of a cake of figs, and

DIET AND DRESS,

two clusters of raisins: and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

2 Sam. xvi. 1, 2. And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as *be* faint in the wilderness may drink.

Rom. xiv. 2. For one believeth that he may eat all things: another, who is weak, eateth herbs.

Ileb. vi. 7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

MANNA.

Num. xi. 6-9. Put now our soul is dried away: *there is* nothing at all, besides this manna, *before* our eyes. And the manna *was* as coriander-seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

ANIMAL FOOD.

(See under *Animals*, page 31.)

DELICACIES.

Gen. xxvii. 4, 6, 7, 14, 17, 25. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebecca spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death. And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he said, Bring it near

to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank.

Gen. xlix. 20. Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

Job xxxvi. 16. Even so would he have removed thee out of the strait into a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

CANNIBALISM.

Lev. xxvi. 27-29. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Deut. xxviii. 53-57. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

Jer. xix. 9. And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

Lam. ii. 20. Behold, O Lord, and consider to whom thou hast done this. Shall the woman eat her fruit, and children of a span long shall the priest and the prophet

be slain in the sanctuary of the Lord?

Ezek. v. 10. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

INSTANCES.

2 Kings vi. 28, 29. And the king said unto her, What aileth thee? and she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son.

Job xxxi. 31. If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

Ps. xxvii. 2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Eccles. iv. 5. The fool foldeth his hands together, and eateth his own flesh.

Isa. ix. 19-21. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Isa. xlix. 26. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy saviour and thy Redeemer, the mighty One of Jacob.

DRINK.

THIRST.

Exod. xvii. 1-3. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim, and *there was* no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto

DIET AND DRESS.

them. Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?

Judges iv, 19. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

Judges xv, 18. And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?

1 Chron. xi, 17-19. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David; but David would not drink of it, but poured it out to the Lord. And said, my God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it; therefore he would not drink it. These things did these three mightiest.

2 Chron. xxxii, 11. Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

Neh. ix, 15. And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst.

Ps. lxi, 21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Ps. cvii, 5. Hungry and thirsty their soul fainted in them.

Isa. v, 13. Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst.

John xix, 28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

1 Cor. iv, 11. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place,

2 Cor. xi, 27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Ps. xlii, 2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

Prov. xxv, 25. As cold waters to a thirsty soul, so is good news from a far country.

Isa. xxix, 8. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

Isa. xli, 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

Isa. xlix, 10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Isa. lv, 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.

Isa. lxy, 13. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed.

Jer. li, 25. Withhold thy foot from being unshod, and thy throat from thirst.

Hosea ii, 3. Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

Amos viii, 13. In that day shall the fair virgins and young men faint for thirst.

Zech. ix, 15. The Lord of hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

Matth. v, 6. Blessed are they which do hunger and thirst after

righteousness: for they shall be filled.

Matth. xxv, 35. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

John iv, 13-15. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

John vii, 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Rom. xii, 20. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Rev. vii, 16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Rev. xxi, 6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

DRINK OF VARIOUS KINDS USUALLY TAKEN OR PRESENTED IN A CUP.

Gen. xl, 11. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

2 Sam. xli, 3. But the poor man had nothing, save one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

1 Kings x, 5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

Neh. i, 11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this

DIET AND DRESS.

day, and grant him mercy in the sight of this man. For I was the king's cup bearer.

Jer. xxxv, 5. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

1 Cor. xi, 25-27. After the same manner also *he took the cup*, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

Ps. xl, 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be the portion of their cup.*

Ps. xvi, 5. The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

Ps. lxxiii, 10. Therefore his people return hither; and waters of a full cup are wrung out to them.

Ps. lxxv, 8. For in the hand of the Lord *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring *them out*, and drink them.

Isa. li, 17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.

Jer. xvi, 7. Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

Jer. xxv, 15, 17, 23. For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink.

Jer. xlix, 12. For thus saith the Lord, Behold, they whose judgment was not to drink of the cup have assuredly drunken; and *art*

thou *be that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of *it*.

Ezek. xxiii, 31-33. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

Hab. ii, 16. Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

Mark vii, 4. And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and pots, brassen vessels and of tables.

Mark x, 38, 39. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.

Rev. xiv, 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Rev. xvi, 19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Rev. xvii, 4. And the woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

Rev. xviii, 6. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

HENCE TO EAT AND DRINK,
OFTEN SIGNIFIES SIMPLY
TO TAKE A MEAL.

Gen. xxiv, 54. And they did eat

and drink, he and the men that were with him, and tarried all night: and they rose up in the morning; and he said, Send me away unto my master.

Exod. xxxii, 6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

Exod. xxxiv, 28. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water: and He wrote upon the tables the words of the covenant, the ten commandments.

2 Sam. xi, 11. And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

2 Sam. xix, 35. I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?

1 Kings i, 25. For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

1 Kings xviii, 41. And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

2 Kings vii, 8. And when these lepers came to the uttermost parts of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

1 Chron. xxix, 22. And did eat and drink before the Lord on that day with great gladness, and they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.

2 Chron. xxviii, 15. And the men, which were expressed by name, rose up, and took the captives, and with the spoil clothed

DIET AND DRESS.

all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink. . . .

Neh. viii, 10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

Esther iv, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. . . .

Job i, 4. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

Jer. xxii, 15. Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him?

Zech. vii, 6. And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

Matth. vi, 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Luke xii, 19, 45. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken.

Luke xvii, 8, 27. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Luke xxii, 30. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

1 Cor. ix, 4. Have we not power to eat and to drink?

1 Cor. xi, 22. What have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What

shall I say to you? shall I praise you in this? I praise you not.

WATER THE COMMON BEVERAGE.

Gen. xxiv, 43. Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink.

Exod. vii, 21, 24. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

Exod. xv, 23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

Exod. xvii, 6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Num. xx, 5, 17. And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's high-way, we will not turn to the right hand, nor to the left, until we have passed thy borders.

Deut. ii, 6. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

1 Kings xvii, 10. So he arose, and went to Zarephath; and when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

2 Kings iii, 17. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

Jonah iii, 7. And he caused it to be proclaimed and published

through Nineveh, (by the decree of the king and his nobles) saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.

John iv, 7. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

2 Kings xviii, 31. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern.

Job xxii, 7. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

Prov. v, 15. Drink waters out of thine own cistern, and running waters out of thine own well.

Jer. ix, 15. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

Mark ix, 41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

WINE ALSO SOMETIMES DRUNK.

Gen. xix, 32-35. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night; and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down nor when she arose.

Gen. xliii, 34. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Num. vi, 20. And the priest shall wave them for a wave offering before the Lord: this is holy

DIET AND DRESS.

for the priest, with the wave breast and heave shoulder; and after that the Nazarite may drink wine.

Deut. xxviii, 39. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat them.

Neh. ii, 1. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Esther i, 8. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Jer. xxxv, 2, 6. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.

Mark xv, 23. And they gave him to drink wine mingled with myrrh: but he received it not.

Luke v, 37-39. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also, having drunk old wine, straightway desireth new; for he saith, The old is better.

John ii, 3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Ps. lx, 3. Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment.

Prov. iv, 17. For they eat the bread of wickedness, and drink the wine of violence.

Prov. ix, 5. Come, eat of my bread, and drink of the wine which I have mingled.

Prov. xxxi, 4. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink.

Eccles. ii, 3. I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men which

they should do under the heaven all the days of their life.

Cant. viii, 2. I would lead thee, and bring thee into my mother's house, who would instruct me; I would cause thee to drink of spiced wine of the juice of my pomegranate.

Isa. v, 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Isa. xxiv, 9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

Ezek. xlv, 21. Neither shall any priest drink wine when they enter into the inner court.

Joel iii, 3. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Amos vi, 6. That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

1 Tim. v, 23. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

Rev. xiv, 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

AND STRONG DRINK.

Deut. xiv, 26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

Isa. lvi, 12. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

Prov. xx, 1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Prov. xxxi, 6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Isa. v, 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Isa. xxviii, 7. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they

are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

BUT BOTH SOMETIMES ABSTAINED FROM.

Lev. x, 9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.

Num. vi, 3. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Judges xiii, 4. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.

Luke i, 15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Isa. xxix, 9. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

WEAK WINE CALLED VINEGAR, SOMETIMES USED.

Ps. lxxix, 21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Matt. xxvii, 34, 48. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

ON THESE ACCOUNTS, CORN AND WINE ARE OFTEN AS- SOCIATED, AS THE MEANS OF SUSTENANCE.

Gen. xxvii, 28, 37. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

Deut. xvi, 13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

Deut. xxxiii, 28. Israel then shall

DIET AND DRESS.

dwelt in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

Ps. iv, 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

Hosea vii, 14. And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

Zechariah ix, 17. For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men cheerful, and new wine the maids.

AND CORN, WINE, AND OIL, OR OLIVE FRUIT, ARE ALSO OFTEN PUT TOGETHER, REPRESENTING THE PRODUCE OF THE FIELD, VINEYARD, AND ORCHARD.

Deut. vii, 13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

Deut. xii, 17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave offering of thine hand.

Deut. xviii, 4. The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him.

Deut. xxviii, 51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

2 Kings xviii, 32. Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us.

2 Chron. xxxii, 28. Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

Neh. v, 11. Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards,

and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

Neh. x, 39. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

Hosea ii, 8, 22. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

Haggai i, 11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

SOBRIETY.

Eph. v, 18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

Titus ii, 3. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things.

EVILS OF DRUNKENNESS.

Deut. xxix, 19-21. And it came to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law.

Prov. xxiii, 29, 30, 33-35. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Thine eyes shall behold strange women, and thine heart shall utter perverse things: Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They

have stricken me, *shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.*

Isa. xxviii, 1, 3. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

Joel i, 5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

Nahum i, 10. For while *they be* folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

1 Cor. vi, 10. Know ye not that no thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

UNJUST IMPUTATIONS.

1 Sam. i, 12-16. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No my lord; I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto.

Acts ii, 13-15. Others mocking, said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

THE RECHABITES.

Jer. xxxv, 2-8. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. Then I took Jazamiah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;

DIET AND DRESS.

And I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igiliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Miasiah the son of Shallum, the keeper of the door: And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

D DRUNKARDS, S.

Gen. ix. 20. 21. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent.

1 Sam. xxv. 36. 37. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken; wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

2 Sam. xi. 13. And when David had called him [Uriah] he did eat and drink before him; and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

1 Kings xx. 12. 16. And it came to pass, when Ben-hadad heard this message, (as he *was* drinking, he and the kings in the pavilions,) that he said unto his servants, Set yourselves in array: and they set themselves in array against the city. And they went out at noon: but Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

ALLUSIONS TO PRECEDING SECTIONS.

Isa. li. 21. 22. Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus

saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again.

Isa. lxiii. 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Jer. xxv. 26. 27. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

Jer. xlviii. 26. Make ye him drunken; for he magnified himself against the Lord: Moab also shall wallow in his vomit, and he also shall be in derision.

Jer. li. 7. 57. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts.

Ezek. xliii. 31-33. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

Obadiah 16. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Nahum iii. 11. Thou also shalt be drunken; thou shalt be hid, thou also shalt seek strength because of the enemy.

FOOD TAKEN AT STATED TIMES.

Ruth ii. 14. And Boaz said unto her, At meal-time come thou hither and eat

DINNER.

Gen. xliii. 16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon.

Matth. xxii. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fattlings *are* killed, and all things *are* ready: come unto the marriage.

Luke xi. 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

SUPPER.

Mark vi. 21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee.

Luke xiv. 16. 17. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

John xii. 2. There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him

Rev. iii. 20. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev. xix. 9. 17. And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

POSTURES AND CUSTOMS.

Ezod. xxxii. 6. . . . The people sat down to eat and drink. . . .

Judges i. 7. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table. . . .

Ruth ii. 14. And Boaz said unto Ruth, At meal-time come thou hither, . . . and dip thy morsel in the vinegar. . . .

1 Sam. xx. 5. And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat. . . .

DIET AND DRESS.

2 Kings xxi, 13. And I will wipe Jerusalem as a man wipeth a dish, wiping *it*, and turning *it* upside down.

Ester iii, 15. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Cant. i, 12. While the King sitteth at his table, my spikenard sendeth forth the smell thereof.

Amos vi, 7. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

Matth. ix, 10. And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

Matth. xiv, 9. And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

Matth. xv, 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Matth. xxiii, 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Matth. xxiv, 23. And he answered and said, He that dipeth *his* hand with me in the dish, the same shall betray me.

Mark vii, 3, 4. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brasen vessels, and of tables.

Luke xvi, 22. . . . The beggar died, and was carried by the angels into Abraham's bosom.

John ii, 6. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

John xiii, 23, 26. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, the son of Simon.

GREAT FEASTS.

Gen. xvi, 30. And he made

them a feast, and they did eat and drink.

1 Sam. ix, 22-24. And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and *that* which *was* upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, *and eat*: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

1 Kings iii, 15. And Solomon awoke; and, behold, *it was* a dream: and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

1 Kings viii, 65, 66. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, *even* fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

Job i, 13. And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house.

Ester i, 3, 4, 9. In the third year of his reign, he made a feast unto all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days. Also Vashti the queen made a feast for the women in the royal house which *belonged* to king Ahasuerus.

Dan. v, 1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

Isa. xxv, 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

Isa. lv, 2. Wherefore do ye

spend money for *that which is* not bread? and your labour for *that which satisfieth* not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

John vi, 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Jude 12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. . . .

INVITATIONS.

2 Sam. xiii, 5, 9, 10 25-27. And Jonathan said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand. And she took a pan, and poured *them* out before him: but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? But Absalom pressed him; that he let Amnon and all the king's sons go with him.

Ester v, 4-8. And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, *What is* thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request *is*, if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I

DIET AND DRESS.

will do to-morrow as the king hath said.

Esther vi. 14. And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Esther vii. 1, 2. So the king and Haman came to banquet with Esther the queen. . . .

SPIRIT IN WHICH SUCH INVITATIONS SHOULD BE OBEYED.

Job 1, 5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Prov. xxiii. 1, 3, 6, 8. When thou sittest to eat with a ruler, consider diligently what is before thee. Be not desirous of his dainties; for they are deceitful meat. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats. The morsel which thou hast eaten shall thou vomit up, and lose thy sweet words.

Jer. xvi. 8. Thou shalt not also go into the house of feasting: to sit with them to eat and to drink.

Luke xiv. 7-10, 12-14. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

DRESS. ORIGIN AND NEED OF DRESS.

Gen. iii. 7, 21. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.

Job 1, 21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Eccles. v. 15. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

Nahum iii. 5. Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

WHITE ROBES MUCH DESIRED.

Esther viii. 15. And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

Eccles. ix. 8. Let thy garments be always white; and let thy head lack no ointment.

AND A SYMBOL OF GLORY.

Matt. xvii. 2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Rev. iii. 4, 5. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev. vii. 9, 13. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

ALSO PURPLE ONES, THE SYMBOL OF ROYALTY. WITH SUCH A ROBE JESUS WAS MOCKED.

Matth. xxvii. 28. And they stripped him, and put on him a scarlet robe.

John xix. 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

OF VARIOUS COLOURS.

Gen. xxxvii. 3. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

Judges v. 30. . . . To Sisera a prey of divers colours a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

2 Sam. xlii. 18. And she had a garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

BLACK, TOKEN OF MOURNING.

Isa. 1, 3. I clothe the heavens with blackness, and I make sackcloth their covering.

Rev. vi. 12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

MATERIALS, WOOL, FLAX, AND SILK.

Lev. xiii. 47, 48. The garment also that the plague of leprosy is in, whether it be a woollen garment or a linen garment; Whether it be in the warp or woof, of linen, or of woollen; whether in a skin, or in any thing made of skin.

Lev. xix. 19. . . . Neither shall a garment mingled of linen and woollen come upon thee.

1 Kings x. 28. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

Prov. xxxi. 13, 22. She seeketh wool, and flax, and worketh willingly with her hands. She maketh herself coverings of tapestry; her clothing is silk and purple.

Ezek. xvi. 10, 13. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with

DIET AND DRESS.

silk. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

(See under Agriculture, FLAX; under Animals. FLOCK.)

A FINER TEXTURE, WORN BY PERSONS IN HIGH STATIONS.

Ezod. xxviii. 5, 6. And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

Ezod. xxxv. 25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

Josh. vii. 21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth, in the midst of my tent, and the silver under it.

1 Chron. iv. 21. The sons of Shelah the son of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea.

1 Chron. xv. 27. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers; David also had upon him an ephod of linen.

Esther viii. 15. And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple. . . .

Prov. xxxi. 24. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Isa. iii. 23. The glasses, and the fine linen, and the hoods, and the vails.

Ezek. xvi. 13, 18. . . . Thy raiment was of fine linen, and silk, and brodered work. . . . And thou hast set mine oil and mine incense before them.

Matth. xi. 8. But what went ye out for to see? A man clothed in

soft raiment? Behold, they that wear soft clothing are in kings' houses.

Rev. xix. 8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

AND A COARSER BY POORER PEOPLE.

2 Kings i. 8. And they answered him, *He was an hairy man, and girt with a girdle of leather about his loins.* And he said, *It is Elijah the Tishbite.*

Zech. xiii. 4. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive.

Matth. iii. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins. . . .

SPECIAL DRESSES.

Gen. xxxviii. 19. And she arose, and went away and laid by her veil from her, and put on the garments of her widowhood.

2 Kings xxv. 27, 29. . . . Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison. And changed his prison-garments. . . .

Jer. ii. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Matth. xxii. 11, 12. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: And he saith unto him, Friend, how comest thou in hither not having a wedding-garment? And he was speechless.

Luke ii. 7. And she brought forth her first-born son, wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

Luke xxiv. 12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Acts xii. 21. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

JEWISH CLOTHING CONSISTED OF TWO ROBES.

I.—THE COAT, TUNIC, OR INNER ROBE.

1 Sam. ii. 19. Moreover, his

mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

Job xxx. 18. By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat.

Psalm. v. 3. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them.

Dan. iii. 21. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

Matth. v. 40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Matth. x. 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

Luke iii. 11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Luke vi. 29. . . . And him that taketh away thy cloke forbid not to take thy coat also.

John xix. 23. . . . Now the coat [of Jesus] was without seam, woven from the top throughout.

John xxi. 7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

Acts ix. 39. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

II.—THE OUTER ROBE, OR CLOAK.

Gen. xxxix. 12. And she caught him by his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out.

Ezod. xxii. 26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.

Num. xv. 38-40. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue;

DIET AND DRESS.

And it shal be unto you for a frinze, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring: That ye may remember and do all my commandments, and be holy unto your God.

Deut. xxii, 5, 12. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

1 Kings xi, 29. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field.

Job xxiv, 7. They cause the naked to lodge without clothing, that they have no covering in the cold.

Prov. xxv, 20. As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.

Micah ii, 8. Even of late my people is risen up as an enemy; ye pull off the robe with the garment from them that pass by securely as men averse from war.

Matth. ix, 20. And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

Matth. xxi, 8. And a very great multitude spread their garments in the way. . . .

Matth. xxiii, 5. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments.

Mark xlii, 16. And let him that is in the field not turn back again for to take up his garment.

John xiii, 4. He riseth from supper, and laid aside his garments; and took a towel and girded himself.

Acts xii, 8. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

2 Tim. iv, 13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

THIS GARMENT FORMED

THE LAP OR BOSOM.

2 Kings iv, 39. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lapfull. . . .

Neh. v, 13. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. . . .

Luke vi, 38. Give, and it shall be given unto you good measure, pressed down, and shaken together, and running over, shall men give into your bosom. . . .

WHEN A MAN WANTED THIS UPPER ROBE, HE WAS SAID TO BE NAKED.

Ezod. xxxii, 25. And Moses saw that the people were naked, (for Aaron had made them naked unto their shame among their enemies.)

1 Sam. xix, 24. And he [Saul] stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they say, Is Saul also among the prophets?

2 Sam. vi, 20-22. Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

Job xxii, 6. For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

Lam. iv, 21. Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked.

John xxi, 7. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, for he was naked.

Acts xix, 16. And the man in whom the evil spirit was leaped on them, and overcame them, and

prevailed against them, so that they fled out of that house naked and wounded.

Rev. xvi, 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

REAL NAKEDNESS INDECOROUS.

Gen. ix, 22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Ezod. xx, 26. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

I Job. ii, 15. Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

MANY MARKED ALLUSIONS TO IT.

Isa. xlvii, 1. Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.

Isa. xlviii, 3. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

Jer. xiii, 26. Therefore will I discover thy skirts upon thy face, that thy shame may appear.

Jer. xlix, 10. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren, and his neighbours, and he is not.

Lam. i, 8, 9. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comfort. O Lord, behold my affliction; for the enemy hath magnified himself.

Ezek. xvi, 22, 36, 37. And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give

DIET AND DRESS.

unto them; Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

Ezek. xxiii, 9, 10, 18. 27-29. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness; they took her sons and her daughters, and slew her with the sword; and she became famous among women; for they had executed judgment upon her. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: And they shall deal with thee hatulity, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

Hosea ii, 3, 10. Lest I strip her naked, and set her as in the day that she was born. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

Micah i, 11. Pass ye away, thou inhabitant of Saphir, having thy shame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-zel; he shall receive of you his standing.

OTHER PORTIONS OF DRESS. FOR HEAD.

Exod. xxviii, 40. And for Aaron's sons, thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

Lev. viii, 13. And Moses brought Aaron's sons and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

Ezek. xxiii, 42. And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabaeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

(See *Body*, HEAD and NECK.)

ARM HOLES.

Jer. xxxviii, 12. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.

Ezek. xlii, 18. And say, Thus saith the Lord God, Woe to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

SHEETS IN MARGIN. SHIRTS.

Judges xiv, 12, 13. And Samson said unto them, I will now put forth a riddle unto you: If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

GIRDLE.

Exod. xxxix, 29. And a girdle of fine twined-linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses.

Lev. viii, 7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

1 Sam. ii, 18. But Samuel ministered before the Lord, being a child girded with a linen ephod.

2 Sam. xviii, 11. And Joab said unto the man that told him, And, behold, thou sawest him; and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

2 Kings i, 8. And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Prov. xxxi, 17, 24. She girdeth her loins with strength, and strengtheneth her arms. She maketh fine linen and selleth it; and delivereth girdles unto the merchant.

Ezek. xxlii, 15. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

Matth. iii, 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins. . . .

John xiii, 5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Acts xxi, 11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

2 Sam. xxii, 40. For thou hast girded me with strength to battle; thou hast rose up against me, and thou hast subdued me under me.

Job xii, 18. He looseth the bond of kings, and girdeth their loins with a girdle.

Ps. xviii, 32. It is God that girdeth me with strength, and maketh my way perfect.

Ps. lxxv, 6. Which by his strength setteth fast the mountains; being girded with power.

Ps. xciii, 1. The Lord reigneth; he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.

Ps. cix, 19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

Isa. xi, 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isa. xxii, 21. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

Isa. xlv, 5. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me.

Jer. xlii, 1, 10. Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them; shall even be as this girdle, which is good for nothing.

John xxi, 18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou

DIET AND DRESS.

shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

Rev. i, 13. And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Rev. xv, 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

TO GIRD UP THE LOINS, WAS A PREPARATION FOR WORK, IN FASTENING UP THEIR LOOSE AND FLOWING GARMENTS.

Ezod. xii, 11. And thus shalt ye eat it, *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the Lord's pass-over.

1 Kings xviii, 46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 Kings xx, 32. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel.

Luke xii, 35. Let your loins be girded about, and *your* lights burning.

1 Peter i, 13. Wherefore gird up the loins of your mind.

BREECHES, (See under PRIESTS.)

SHOES AND SANDALS.

Ezod. iii, 5. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

Ezod. xii, 11. And thus shalt ye eat it, *with* your loins girded, your shoes on your feet.

Deut. xxix, 5. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Deut. xxxiii, 25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

Josh. v, 15. And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place wheron thou standest *is* holy. And Joshua did so.

Josh. ix, 13. These our garments and our shoes are become old by reason of the very long journey.

1 Kings ii, 5. Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

Isa. xx, 2. At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

Mark vi, 9. But be shod with sandals; and not put on two coats.

Luke xxii, 35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Acts xii, 8. And the angel said unto him, Gird thyself and bind on thy sandals. And so he did.

Ps. lx, 8. Moab *is* my wash-pot; over Edom will I cast out my shoe.

Isa. v, 27. Neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

Amos ii, 6. Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes.

Matth. iii, 11. I indeed baptize you with water unto repentance; but he that cometh after me *is* mightier than I, whose shoes I am not worthy to bear.

Mark i, 7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Luke xv, 22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

TIED WITH A THONG.

Gen. xiv, 23. That I will not take from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldst say, I have made Abram rich.

John i, 27. He it is, who, coming after me, *is* preferred before me, whose shoe's latchet I am not worthy to unloose.

VAIL, A LARGE AND SPECIAL PART OF FEMALE DRESS.

Gen. xxiv, 65. For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master; therefore she took a vail, and covered herself.

Gen. xxxviii, 14. And she put her w-low's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Tinnath: for she saw that Shelah was grown, and she was not given unto him to wife.

Ruth iii, 15. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

Canl. v, 7. The keepers of the walls took away my vail from me.

VARIOUS CLASSES OF SOCIETY DISTINGUISHED BY THEIR DRESS.

Canl. v, 14. His hands *are* as gold rings set with the beryl; his belly *is* as bright ivory overlaid with sapphires.

Dan. v, 29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

Ezek. xxiii, 42. And a voice of a multitude being at ease *was* with her; and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

James ii, 2, 3. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool.

DRESS, ORNAMENT, AND PERFUME, ESPECIALLY OF FEMALES.

Gen. xxiv, 47. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him; and I put the earring upon her face, and the bracelets upon her hands.

Judges viii, 24-26. And Gideon said unto them, I would desire a request of you, that ye would

DIET AND DRESS.

give me every man the earrings of his prey: (for they had golden earrings, because they *were* Ishmaelites.) And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold, beside ornaments and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

Ps. xlv, 8, 13, 14. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made thee glad. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

Prov. xxxi, 21, 25. She is not afraid of the snow for her household; for all her household are clothed with scarlet. Strength and honour are her clothing; and she shall rejoice in time to come.

Cant. i, 10, 11. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold, with studs of silver.

Cant. vii, 1. How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

Isa. li, 16-24. Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and swollen eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins. The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; an i instead of a stomacher a girding of sackcloth; and burning instead of beauty.

Isa. lxi, 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Jer. xiii, 11. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord.

Jer. iv, 30. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

Ezek. xvi, 11, 12. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

Matt. xxvi, 7. There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat.

Rev. xviii, 16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

DRESS AND ORNAMENT PUT OFF IN TOKEN OF SORROW AND MOURNING.

Ezod. xxxiii, 6. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

Ezek. xxxiii, 26. They shall also strip thee out of thy clothes, and take away thy fair jewels.

CLOTHES RENT IN TOKEN OF MOURNING,

Lev. x, 6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die.

Jer. xxxvi, 24. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

INSTANCES.

Gen. xxxvii, 29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

Gen. xlv, 13. Then they rent

their clothes, and laded every man his ass, and returned to the city.

Lev. xiii, 45. And the leper, in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

Num. xiv, 6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes.

1 *Sam.* iv, 12. And there ran a man of Benjamin out of the army, and came to shiloh the same day, with his clothes rent, and with earth upon his head.

2 *Sam.* i, 11. Then David took hold on his clothes, and rent them, and likewise all the men that were with him.

2 *Sam.* xiii, 30, 31. And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and tore his garments, and lay on the earth; and all his servants stood by with their clothes rent.

2 *Kings* ii, 12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces.

2 *Kings* xi, 14. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treason, treason!

2 *Kings* xviii, 37. Then came Eliakim the son of Hilkiah which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

2 *Kings* xxii, 11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

2 *Chron.* xxxiv, 19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

Ezra ix, 5. And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God.

Isa. xxxvi, 22. Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to

DIET AND DRESS.

Hezekiah with their clothes rent, and told him the words of Rabshakeh.

Math. xxvi. 65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

Acts xiv. 14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.

Acts xvi. 22. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.

NOT ONLY WERE CLOTHES RENT, BUT SACKCLOTH WAS ALSO WORN, AND CLOTHES WERE COVERED WITH DUST.

Gen. xxxvii. 12. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

2 Sam. xv. 32. And it came to pass, when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent and earth upon his head.

1 Kings xxi. 27. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

2 Kings vi. 34. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

2 Kings xix. 1, 2. And it came to pass, when king Hezekiah heard it, that he rent his clothes and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

Neh. ix. 1. Now, in the twenty and fourth day of this month, the children of Israel were as-embled with fasting, and with sackclothes, and earth upon them.

Esther iv. 1-4. When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

And came even before the king's gate; for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in sackcloth and ashes. So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Job xvi. 15. I have sewed sackcloth upon my skin, and defiled my horn in the dust.

Ps. xxxv. 13. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

Isa. xxxvii. 1, 2. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth unto Isaiah the prophet, the son of Amoz.

Jer. iv. 8. For this gird you with sackcloth lament and howl; for the fierce anger of the Lord is not turned back from us.

Jer. xlix. 3. Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges.

Lam. ii. 10. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

Ezek. xxvii. 30. And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes.

Micah i. 10. Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

CHANGES OF RAIMENT OFTEN REFERRED TO, AND ALSO SENT AS A FREQUENT PRESENT.

Gen. xxxv. 2. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you,

and be clean, and change your garments.

Gen. xli. 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and he changed his raiment, and came in unto Pharaoh.

Gen. xlv. 22. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

2 Kings v. 5, 22, 23. And the king of Syria said, Go to, go and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

Ps. cii. 26. They shall perish but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.

Zech. iii. 4. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

OF NECESSITY OFTEN WASHED.

Exod. xix. 10, 14. And the Lord said unto Moses, Go unto the people, and sanctify them, to-day and to-morrow, and let them wash their clothes. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

Lev. xiii. 6. And the priest shall look on him again the seventh day; and, behold, if the plague be somewhat dark and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab; and he shall wash his clothes, and be clean.

Lev. xv. 5, 8, 11, 22. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the

DIET AND DRESS.

even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whosoever toucheth any thing that she sit upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

Lev. xvi, 26, 28. And he that let go the goat for the scape-goat shall wash his clothes and bathe his flesh in water, and afterward come into the camp. And he that burneth them shall wash his

clothes, and bathe his flesh in water, and afterward he shall come into the camp.

Num. viii, 7, 21. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them.

Num. xix, 7, 10. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that

gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even. . . .

Num. xxxi, 24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

OFTEN LAID UP AND MOTH-EATEN.

Job xlii, 28. And he, as a rotten thing consumeth, as a garment that is moth-eaten.

Job xxvii, 16. Though he heap up silver as the dust, and prepare raiment as the clay.

James v, 2. Your garments are moth-eaten.

(See under *Animals*, MOTH.)

DISEASE AND DEATH.

DISEASE THE TOKEN OF SIN.

Deut. xxviii, 21. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

John vi, 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

OFTEN PAINFUL.

Job vii, 3, 4. So am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

Job xxx, 15, 16, 19. Terrors are turned upon me: they pursue my soul as the wind; and my welfare passeth away as a cloud. And now my soul is poured out upon me; the days of affliction have taken hold upon me. He hath cast me into the mire, and I am become like dust and ashes.

Eccles. v, 17. All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Isa. xxxviii, 9-11. The writing of Ihezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold him no more with the inhabitants of the world.

Rev. xvi, 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

BUT SENT BY GOD.

Gen. xxxi, 42. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight.

2 Sam. vii, 14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

Job v, 6, 7. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; Yet man is born unto trouble, as the sparks fly upward.

Job x, 17. Thou renewest thy witnesses against me, and increasest thine indignation upon me: changes and war are against me.

Job xvi, 14. He breaketh me with breach upon breach; he runneth upon me like a giant.

Job xxx, 11, 26. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. When I looked for good, then evil came unto me; and when I waited for light, there came darkness.

Ps. lxxvi, 10. For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Ps. lxxxix, 30-33. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

Ps. cxix, 75. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Eccles. vii, 14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

Isa. xxi, 4. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

Isa. xxvii, 7, 8. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east wind.

Jer. viii, 15. We looked for peace, but no good came; and for a time of health, and behold trouble.

Jer. xv, 11. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction.

Jer. xlviii, 16. The calamity of Moab is near to come, and his affliction hasteth fast.

Lam. i, 12-14. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevailteth against them: he hath spread a net for my feet; he hath turned me back; he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand; they are wretched, and come up upon my neck: he hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up.

Lam. iii, 1, 2, 31-33. I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

COMFORT AND HOPE UNDER AFFLICTION.

Deut. viii, 5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

2 Sam. xxii, 17, 19. He sent from above, he took me; he drew me out of many waters; They prevented me in the day of my calamity: but the Lord was my stay.

Job v, 11, 17. To set up on high those that below; that those which mourn may be exalted to safety. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

Job xi, 16. Because thou shalt forget thy misery, and remember it as waters that pass away.

Job xxxiv, 31, 32. Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not, teach thou me; if I have done iniquity, I will do no more.

Ps. xxxiv, 19. Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

DISEASE AND DEATH.

Ps. xci. 15. He shall call upon me, and I will answer him: *I will be with him in trouble; I will deliver him, and honour him.*

Ps. cxxix. 1, 2. Many a time have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth; yet they have not prevailed against me.

Ps. cxi. 12. I know that the Lord will maintain the cause of the afflicted, *and* the right of the poor.

Ps. cxlvi. 8. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.

Ps. cxlvii. 2, 3. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds.

Prov. iii. 11. My son, despise not the chastening of the Lord; neither be weary of his correction.

Isa. xxv. 3, 4. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Micah vi. 9. The Lord's voice crieth unto the city, and the man of wisdom shall see thy name; hear ye the rod, and who hath appointed it.

Nah. i. 9, 12. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. Thus saith the Lord. Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

Acts vii. 10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

Phil. iv. 19. But my God shall supply all your need according to his riches in glory by Christ Jesus.

Heb. xii. 5-8. And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father

chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

AFFLICTION SOMETIMES NOT IMPROVED.

2 Chron. xxviii. 22. And in the time of his distress did he trespass yet more against the Lord: *this is that king Ahaz.*

Job xv. 11. Are the consolations of God small with thee? is there any secret thing with thee?

Isa. ix. 13, 14. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts; Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

Jer. ii. 30. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

Zeph. iii. 2. She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

ADVANTAGES OF AFFLICTION.

2 Chron. xxxiii. 12, 13. And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

Job xxxvi. 8-10, 21. And if they be bound in fetters, and be holden in cords of affliction; Then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

Ps. lv. 19. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

Ps. lxxviii. 34, 35. When he slew them, then they sought him; and they returned and enquired early after God: And they remembered that God was their Rock, and the high God their Redeemer.

Ps. xciv. 12, 13. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Ps. cxix. 67, 71. Before I was

afflicted I went astray: but now have I kept thy word. *It is good for me that I have been afflicted; that I might learn thy statutes.*

Isa. xxvi. 8, 9, 16. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Lord, in trouble have they visited thee: they poured out a prayer when thy chastening was upon them.

Isa. xlviii. 10. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

Lam. iii. 19-21. 27, 28. Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. *It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him.*

Ioseph v. 15. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

2 Cor. iv. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Heb. xii. 11. Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

DISEASES GENERALLY.

SICKNESS.

Gen. xlviii. 1. And it came to pass after these things, that one told Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim.

2 Sam. xii. 15. And Nathan departed unto his house: and the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

Isa. i. 5. Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint.

Dan. viii. 27. And I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

DISEASE AND DEATH.

Micah vi, 13. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

John xi, 1-4. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Phil. ii, 26. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

2 Tim. iv, 20. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

LEANNESS.

2 Sam. xiii, 4. And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

Job xvi, 8. And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

Job xxx, 22. Thou liftest me up to the wind; thou caustest me to ride upon it, and dissolvest my substance.

Ps. xxii, 17. I may tell all my bones: they look and stare upon me.

Ps. cii, 11. My days are like a shadow that declineth; and I am withered like grass.

Ps. cix, 24. My knees are weak through fasting; and my flesh faileth of fatness.

SPECIAL FORMS OF DISEASE MENTIONED IN SCRIPTURE.

AGUE.

Lev. xxvi, 16. I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it.

BOILS.

Exod. ix, 10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven;

and it became a boil breaking forth with blains upon man, and upon beast.

Lev. xiii, 18-23. The flesh also, in which even in the skin thereof, was a boil and is healed, And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days. And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

2 Kings xx, 7. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

BLINDNESS.

Lev. xix, 14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord.

Deut. xxvii, 18. Cursed be he that maketh the blind to wander out of the way; and all the people shall say, Amen.

Matth. ix, 27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

John ix, 1-3, 39, 40. And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. . . .

Deut. xxviii, 29. And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Job xxix, 15. I was eyes to the blind, and feet was I to the lame.

Isa. lix, 9, 10. Therefore is judgment far from us, neither doth justice overtake us: we wait for

light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon-day as in the night; we are in desolate places as dead men.

CONSUMPTION.

Lev. xxvi, 16. I also will do this unto you; I will even appoint over you terror, consumption, . . . that shall consume the eyes, and cause sorrow of heart. . . .

Deut. xxviii, 22. The Lord shall smite thee with a consumption. . .

DEAFNESS.

Mark vii, 32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Lev. xix, 14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord.

Isaiah xxix, 18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

DEBILITY.

Job xxxiii, 22. Yea, his soul draweth near unto the grave, and his life to the destroyers.

Ps. cii, 23. He weakeneth my strength in the way: he shortened my days.

Ezek. vii, 17. All hands shall be feeble, and all knees shall be weak as water.

DEMONIACAL POSSESSION.

Matth. iv, 24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

(See under MIRACLES.)

DROPSY.

(See under MIRACLES.)

DUMBNESS.

Luke i, 20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

DISEASE AND DEATH.

Ps. xxxix, 2. I was dumb with silence; I held my peace, *even* from good; and my sorrow was stirred.

Ezek. xxiv, 27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them, and they shall know that I am the Lord.

DYSENTERY.

2 Chron. xxi, 18, 19. And after all this the Lord smote him [Jehoram] in his bowels with an incurable disease. And it came to pass, that, in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases; and his people made no burning for him, like the burning of his fathers.

Acts xxviii, 8. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

EMERODS.

1 Sam. v, 6, 12. But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod, and the coasts thereof. And the men that died not were smitten with the emerods; and the cry of the city went up to heaven.

EPILEPSY.

Matth. xvii, 15. Lord, have mercy on my son: for he is lunatic, and sore vexed; for ofttimes he falleth into the fire, and oft into the water.

FEVER.

Deut. xxviii, 22. The Lord shall smite thee with a fever. . . .

Job xxx, 27, 30. My bowels boiled, and rested not: the days of affliction prevented me. My skin is black upon me, and my bones are burned with heat.

Matth. viii, 14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

John iv, 52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

FRACTURES.

Prov. xxv, 19. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

Lam. iii, 4. My flesh and my skin hath he made old; he hath broken my bones.

GOUT.

2 Chron. xvi, 12. And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

ITCH.

Deut. xxviii, 27. The Lord will smite thee with the botch of Egypt, and with the emerods and with the scab, and with the itch, whereof thou canst not be healed.

INFLAMMATION.

Lev. xiii, 28. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean; for it is an inflammation of the burning.

Deut. xxviii, 22. The Lord shall smite thee with an inflammation.

ISSUE.

Lev. xv, 2. Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

Matth. ix, 20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

LAMENESS.

Gen. xxxii, 31. And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh.

2 Sam. iv, 4. And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was Mephibosheth.

2 Sam. ix, 13. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

LEPROSY.

2 Kings v, 27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

2 Chron. xxvi, 21, 23. And Uzziab the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the

Lord; and Jotham his son was over the king's house, judging the people of the land. So Uzziab slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper; and Jotham his son reigned in his stead.

Matth. xxvi, 6. Now, when Jesus was in Bethany, in the house of Simon the leper.

Luke xvii, 12. And as he entered into a certain village there met him ten men that were lepers, which stood afar off.

LAW OF LEPROSY.

[UNCLEAN.]

Lev. xiii, 2, 3, 7-11, 14, 15, 24-27, 29, 30, 35, 36, 42-44. When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests: And the priest shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy; and the priest shall look on him, and pronounce him unclean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again. And if the priest see, that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it is a leprosy. When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall see him; and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, it is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall cut shut him up; for he is unclean. But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean, for the raw flesh is unclean: it is a leprosy. Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish or white; Then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a leprosy broken out of the burning; wherefore the priest shall pronounce him unclean: it is the plague of leprosy. But if the priest look on it, and, behold, there be no white hair in the bright spot,

DISEASE AND DEATH.

and it be no lower than the *other* skin, but be somewhat dark; then the priest shall shut him up seven days. And the priest shall look upon him the seventh day; and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. If a man or woman have a plague upon the head or the beard; Then the priest shall see the plague; and, behold, if it be in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, *even* a leprosy upon the head or beard. But if the scall spread much in the skin after his cleansing; Then the priest shall look on him; and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean. And if there be in the bald head, or bald forehead, a white reddish sore, it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it; and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh, he is a leprosy man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

CLEAN.

Lev. xlii. 4, 5. 12, 13, 17, 31-34, 37. If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days. And the priest shall look on him the seventh day; and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, whosoever the priest looketh; Then the priest shall consider; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white; he is clean. And the priest shall see him; and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague; he is clean. And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days. And in the seventh day the priest shall look on the plague; and, behold, if the scall

spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; He shall be shaven, but the scall shall be not shaved; and the priest shall shut up him that hath the scall seven days more. And in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean; and he shall wash his clothes, and be clean. But if the scall be in his sight at a stay, and that there is black hair grown up therein, the scall is healed, he is clean; and the priest shall pronounce him clean.

LEPERS OBLIGED TO DWELL IN SEPARATION.

Lev. xiii. 46. All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be.

Num. v. 2-4. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. And the children of Israel did so, and put them out without the camp; as the Lord spake unto Moses, so did the children of Israel.

LEPROSY IN GARMENTS.

Lev. xiii. 49-59. And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest. And the priest shall look upon the plague, and shut up it that hath the plague seven days. And he shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more. And the priest shall look on the plague, after that it is washed; and, be-

hold, if the plague have not changed his colour, and if the plague be not spread, it is unclean; thou shalt burn it in the fire; it is fretting, whether it be bare within or without. And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof. And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague; thou shalt burn that wherein the plague is with fire. And the garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Lev. xiv. 54-57. This is the law for all manner of plague of leprosy, and scall. And for the leprosy of a garment, and of a house, And for a rising, and for a scab, and for a bright spot; To teach when it is unclean, and when it is clean: this is the law of leprosy.

Deut. xxiv. 8. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded thee, so ye shall observe to do.

LEPROSY IN HOUSES.

(See under ARCHITECTURE, Page 52.)

LOSS OF APPETITE.

Job xxxiii. 20. So that his life abhorreth bread, and his soul dainty meat.

Is. cii. 4. My heart is smitten, and withered like grass; so that I forget to eat my bread.

Ps. cvii. 17, 18. Fools, because of their transgression, and because of their iniquities, are afflicted: Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

LUNACY.

Deut. xxviii. 28. The Lord shall smite thee with madness, and blindness, and astonishment of heart.

1 Sam. xxi. 15. Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

Dan. iv. 36. At the same time my reason returned unto me; and,

DISEASE AND DEATH.

for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Dan. v. 21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses; they fed him with grass like oxen; and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

Acts xxvi. 24. 25. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

MONOMANIA.

1 Sam. xvi. 14. But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

MORTIFICATION.

Zech. xiv. 12. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

PALSY.

Mark ii. 3. And they come unto him, bringing one sick of the palsy, which was borne of four.
(See under MIRACLES.)

PLAGUE.

Num. xxv. 9. And those that died in the plague were twenty and four thousand.

Deut. xxviii. 21. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

2 Sam. xxiv. 15, 25. So the Lord sent a pestilence upon Israel, from the morning even to the time appointed; and there died of the people, from Dan even to Beer-sheba, seventy thousand men. And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

Jer. xxi. 6. And I will smite the inhabitants of this city, both man

and beast: they shall die of a great pestilence.

Ps. lxxviii. 50. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence.

Ps. xci. 6. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

Ezek. v. 12. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee. . . .

Amos iv. 10. I have sent among you the pestilence after the manner of Egypt.

Habak. iii. 5. Before him went the pestilence, and burning coals went forth at his feet.

(See also under SWORD.)

SKIN DISEASES.

Lev. xiii. 33. 39. If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; Then the priest shall look; and, behold, *if* the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin: he is clean.

Deut. xxviii. 35. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

Job vii. 5. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

SUNSTROKE.

2 Kings iv. 19. 20. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

Isa. xlix. 10. They shall not hunger nor thirst; neither shall the heat nor sun smite them. . . .

Rev. vii. 16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

ULCERS.

Lev. xv. 3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

Luke xvi. 20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

Ps. xvi. 1. 2. And I heard a great voice out of the temple saying to the seven angels, Go your

ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

WORMS.

Acts xii. 23. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

PHYSICIANS.

2 Chron. xvi. 12. . . . Yet in his disease he [Asa] sought not to the Lord, but to the physicians.

Neh. iii. 8. . . . Next unto him repaired Hananiah, the son of one of the apothecaries. . . .

Mark v. 25. 26. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

Col. iv. 14. Luke, the beloved physician, and Demas, greet you.

Job xiii. 4. But ye are forgers of lies, ye are all physicians of no value.

Jer. viii. 22. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

Matth. ix. 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Mark ii. 17. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

Luke iv. 23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luke v. 31. And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

MEDICINES, BALM, ETC.

Prov. xvii. 22. A merry heart doeth good like a medicine; but a broken spirit drieth the bones.

Prov. xx. 30. The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly.

Isa. i. 6. From the sole of the foot even unto the head there is no soundness in it; but wounds,

DISEASE AND DEATH.

and hemises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Isaiah xxxviii, 21. For *Isaiah* had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

Jer. xvi, 11. Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

Jer. li S. 9. Babylon is suddenly fallen and destroyed; howl for her, take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed. . . .

Luke x, 34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

OTHER MEANS EMPLOYED.

Mark vi, 13, 56. And they cast out many devils, and anointed with oil many that were sick, and healed them. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Acts v, 15. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

James v, 14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

DISEASE OFTEN INCUR- ABLE.

2 Chron. xxi, 18. And after all this the Lord smote him in his bowels with an incurable disease.

Job xxxiv, 6. Should I lie against my right? my wound is incurable without transgression.

Ps. xli, 8. An evil disease, say they, cleaveth fast unto him; and now that he lieth, he shall rise up no more.

Jer. xv, 18. Why is my pain perpetual, and my wound incurable, which reinseth? he be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

Jer. xxx, 12, 13. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up, thou hast no healing medicines.

Isaiah v, 13. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound.

Micah i, 9. For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

Nah. iii, 19. There is no healing of thy bruise; thy wound is grievous; all that hear the bruit of thee shall clap the hands over thee. . . .

Matth. xvii, 16. And I brought him to thy disciples, and they could not cure him.

RECOVERY IS FROM GOD.

Job xxxiii, 23, 24, 29, 30. If there be a messenger with him, an interpreter, one among a thousand to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. Lo, all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of the living.

Ps. lxxviii, 20. He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

Ps. cvii, 19, 20. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions.

Ps. cxviii, 17, 18. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death.

Isa. xxxviii, 15, 16. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things men live; and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

Phil. ii, 27, 28. For indeed he was sick, nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

D E A T H.

ORIGINAL SENTENCE.

Gen. iii, 19. . . . Dust thou art, and unto dust shalt thou return.

Rom. v, 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

SHORTNESS AND UNCER- TAINTY OF LIFE.

Gen. xxvii, 2. And he said, Behold, now, I am old. I know not the day of my death.

Gen. xlvii, 9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

1 Sam. xx 3. . . . Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

1 Chron. xxix, 15. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

Job vi, 12. Is my strength the strength of stones? or is my flesh of brass?

Job ix, 25, 26. Now my days are swifter than a post; they flee away, they see no good. They are passed away as the swift ships; as the eagle that hasteth to her prey.

Job x, 20. Are not my days few? cease then, and let me alone, that I may take comfort a little.

Job xiv, 1-3, 5, 6. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Seeing his days are determined the number of his months are with thee, thou hast appointed his bounds that he cannot pass; Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

Job xvi, 22. When a few years are come, then I shall go the way whence I shall not return.

Job xvii, 1. My breath is corrupt, my days are extinct, the graves are ready for me.

Ps. xxxix, 4, 5, 13. Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an han-l-breath; and mine age is nothing before thee: verily every man at his best state is altogether vanity. Selah. O spare me that I may recover strength, before I go hence, and be no more.

Isa. xl, 6, 7. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth,

DISEASE AND DEATH.

the flower fadeeth: because the spirit of the Lord bloweth upon it surely the people *is* grass.

Ps. xc. 10. The days of our years are threescore years and ten; and if by reason of strength *they* be fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

Ps. ciii. 15. 16. As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Ps. cxix. 109. My soul *is* continually in my hand: yet do I not forget thy law.

Prov. xxvii. 1. Boast not thyself of to-morrow: for thou knowest not what a day may bring forth.

Zech. i. 5. Your fathers, where *are* they? and the prophets, do they live for ever?

2 Tim. iv. 6. For I am now ready to be offered, and the time of my departure *is* at hand.

James i. 10. But the rich, in that he *is* made low: because as the flower of the grass he shall pass away.

FRAILTY OF LIFE.

Job iv. 17-21. Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth? They are destroyed from morning to evening: they perish for ever, without any regarding it. They die, even without wisdom.

Job vii. 17. 18. What *is* man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him? And that thou shouldst visit him every morning, and try him every moment?

Ps. lxxxix. 47. Remember how short my time *is*: whereto hast thou made made all men in vain?

Ps. xc. 4. 9. For a thousand years in thy sight *are* but as yesterday when it *is* past, and as a watch in the night. For all our days are passed away in thy wrath: we spend our years as a tale that *is* told.

Is. ciii. 14. 19. For he knoweth our frame: he remembereth that we *are* dust: The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Eccles. xii. 6. 7. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the

wheel broken at the cistern: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

LESSONS.

Nam. xxiii. 10. Let me die the death of the righteous, and let my last end be like his!

Deut. xxxii. 29. Oh that they were wise, *that* they understood this, *that* they would consider their latter end!

Ps. xc. 12. So teach us to number our days, that we may apply our hearts unto wisdom.

1 Cor. vii. 30. 31. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world passeth away.

2 Cor. iv. 16. For which cause we faint not; but though our outward man perish, yet the inward man *is* renewed day by day.

Eph. v. 15. 16. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days *are* evil.

Col. iv. 5. Walk in wisdom toward them that *are* without, redeeming the time.

Ileb. xlii. 14. For here have we no continuing city, but we seek one to come.

James iv. 13-15. Go to now, ye that say, To-day, or to-morrow, we will go into such a city and confine there a year, and buy and sell, and get gain: Whereas ye know not what *shall* be on the morrow. For what *is* your life? It *is* even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.

DEATH THE WILL OF GOD.

Job v. 18. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

Job x. 8. Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

Job xxx. 23. For I know that thou wilt bring me to death, and to the house appointed for all living.

Ps. ix. 13. Have mercy upon me, O Lord: consider my trouble, *which* I suffer of them that hate me, thou that liftest me up from the gates of death.

Ps. xlix. 6-9. They that trust in their wealth, and boast themselves in the multitude of their riches:

None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul *is* precious, and it censeth for ever.) That he should still live for ever, and not see corruption.

Ps. xc. 3. Thou turnest man to destruction; and sayest, Return, ye children of men.

Ps. ciii. 4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

Ps. lxxviii. 20. He *that is* our God *is* the God of salvation; and unto him the Lord *belong* the issues from death.

Dan. v. 23. And the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

Acts xvii. 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we *are* also his offspring.

Rom. xiv. 7. For none of us liveth to himself, and no man dieth to himself.

1 Pet. i. 18. I am he that liveth, and was dead; and, behold, I *am* alive for evermore, Amen; and have the keys of hell and of death.

AN APPOINTED TIME TO DIE.

Nam. xx. 24-26. Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

Deut. xxxii. 50. And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

2 Kings viii. 10. And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die.

2 Kings xx. 6. And I will add unto thy days fifteen years.

Job vii. 1. 2. *Is* there not an appointed time to man upon earth? *are* not his days also like the days of an hireling? As a servant earnestly d sireth the shadow, and as an hireling looketh for the reward of his work.

Job xiv. 5. 14. Seeing his days *are* determined, the number of his months *are* with thee; thou hast

DISEASE AND DEATH.

appointed his bounds that he cannot pass; If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

Eccles. iii. 2. A time to be born, and a time to die: a time to plant, and a time to pluck up *that which* is planted.

Isa. xxxviii. 5. Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: Behold, I will add unto thy days fifteen years.

NONE TO BE EXEMPTED.

Nam. xxiv. 23. And he took up his parable, and said, Alas! who shall live when God doeth this?

Josh. xliii. 14. And, behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

Judges ii. 10. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

1 Kings ii. 2. I go the way of all the earth: be thou strong therefore, and shew thyself a man.

Job vi. 9, 10. As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.

Job ix. 22. This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

Job xiv. 10, 12, 19, 20. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and he pisseth; thou changest his countenance, and sendest him away.

Job xxi. 23, 25, 26, 32, 33. One dieth in his full strength, being wholly at ease and quiet. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie

down alike in the dust, and the worms shall cover them. Yet shall he be brought to the grave, and shall remain in the tomb. The floods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

Job xxiv. 24. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

Job xxxiv. 14, 15. If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust.

Eccles. i. 4. One generation passeth away, and another generation cometh; but the earth abideth for ever.

Eccles. ii. 16. For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten: and how dieth the wise *man?* as the fool.

Eccles. iv. 15. I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

Eccles. vi. 6. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

Eccles. viii. 8. *There is* no man that hath power over the spirit, to retain the spirit; neither *hath* he power in the day of death: and *there is* no discharge in that war; neither shall wickedness deliver those that are given to it.

Eccles. xii. 5. Also when they shall be afraid of *that which is* high, and tears shall be in the way and the almond-tree shall flourish.

Zech. i. 5. Your fathers, where are they? and the prophets, do they live for ever?

Heb. vii. 23. And they truly were many priests, because they were not suffered to continue by reason of death.

PREPARATION FOR DEATH OF VARIOUS KINDS.

I.—SECULAR.

2 Kings xx. 1. In those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord. Set thine house in order; for thou shalt die, and not live.

Isa. xxxviii. 1. In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

Heb. ix. 16, 17. For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

II.—SOLICITUDE FOR SURVIVORS.

Deut. xxxi. 14, 28, 29. And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

1 Kings ii. 1, 2. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man.

2 Peter i. 15. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

III. CHARGE IN REGARD TO BODY WHEN DEAD.

Gen. xlvii. 29, 30. And the time drew nigh that Israel must die, and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: But I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said:

Gen. xlix. 29-33. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron

DISEASE AND DEATH.

the Hittite; In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Gen. 1, 4-6, 25. . . . Joseph said, Speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up and bury thy father, according as he made thee swear. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

2 Sam. xix, 37. Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. . . .

1 Kings xlii, 31. And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones.

Heb. xi, 22. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

IV.—SPIRITUAL PREPARATION, WHICH MUST ALWAYS BE MADE BEFORE DEATH.

Deut. xxxii, 29. O that they were wise, that they understood this, that they would consider their latter end!

Ps. vi, 5. For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

Ps. xxx, 9. What profit *is* there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

Ps. xxxix, 4. Lord, make me to know mine end, and the measure of my days, what it *is*; that I may know how frail I am.

Ps. xc, 12. So teach us to num-

ber our days, that we may apply our hearts unto wisdom.

Ps. lxxxviii, 10-12. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

Ps. cxv, 17. The dead praise not the Lord, neither any that go down into silence.

Eccles. ix, 10. Whatsoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Isa. xxxviii, 18, 19. For the grave cannot praise thee, death can *not* celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

Amos iv, 12. Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

Math. x, 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

John ix, 4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Heb. xlii, 14. For here have we no continuing city, but we seek one to come.

1 Peter i, 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.

2 Peter i, 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

HAPPY DEATH OF THE RIGHTEOUS.

Num. xxiii, 10. . . . Let me die the death of the righteous, and let my last end be like his!

1 Kings ii, 10. So David slept with his fathers, and was buried in the city of David.

2 Kings xxii, 19, 20. Because this heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and

against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the Lord. Behold, therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

Job xvii, 16. They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

Ps. xxxi, 5. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

Ps. xxxvii, 37. Mark the perfect man, and behold the upright: for the end of that man *is* peace.

Ps. lxxiii, 24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

Ps. cxvi, 15. Precious in the sight of the Lord *is* the death of his saints.

Prov. xi, 8. The righteous is delivered out of trouble, and the wicked cometh in his stead.

Prov. xiv, 32. The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Eccles. vii, 1. A good name *is* better than precious ointment; and the day of death than the day of one's birth.

Isa. liv, 1. The righteous perisheth, and no man layeth it to heart; and merciful men *are* taken away, none considering that the righteous is taken away from the evil to come.

Luke xvi, 22, 25. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

Luke xxiii, 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

John xi, 11-13. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Rom. xiv, 8. For whether we live, we live unto the Lord; and whether we die, we die unto the

DISEASE AND DEATH.

Lord: whether we live therefore, or die, we are the Lord's.

1 Cor. iii. 22, 23. Whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are you's; And ye are Christ's; and Christ is God's.

Phil. i. 21, 23. For me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better.

Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

THE HOPE OF CHRISTIANS.

Gen. xlix. 18. I have waited for thy salvation, O Lord!

Job vii. 16. I loathe it; I would not live always: let me alone; for my days are vanity.

Job xiii. 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

Job xix. 25-27. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Ps. xlviii. 14. For this God is our God for ever and ever: he will be our guide even unto death.

Is. lv. 8. I would hasten my escape from the windy storm and tempest.

Ps. lxxiii. 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart fail: but God is the strength of my heart, and my portion for ever.

Luke ii. 29, 30. Lo! now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.

John xiv. 2, 3. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

Rom. viii. 38, 39. For I am persecuted, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Cor. xv. 55-57. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; in the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Cor. v. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Tim. iv. 7, 8. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

DEATH A GREAT CHANGE.

I.—PHYSICAL CHANGE PRODUCED BY DEATH.

Gen. xxiii. 3, 4. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

Job xxi. 26. They shall lie down all in the dust, and the worms shall cover them.

Job xxiv. 19. Drought and heat consume the snow-waters; so doth the grave those which have sinned.

Ps. xlix. 14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Ps. lxxx. 16. It is burnt with fire; it is cut down: they perish at the rebuke of thy countenance.

Ps. cxli. 7. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

Isa. xiv. 11. Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

John xi. 39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he is stinketh: for he hath been dead four days.

Acts xiii. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

(See under Body, BONES.)

II.—THE DEAD FORGOTTEN.

Job viii. 18, 19. If he destroy him from his place, then it shall deny him, saying, I have not seen thee. Behold, this is the joy of his way, and out of the earth shall others grow.

Job xviii. 17. His remembrance shall perish from the earth, and he shall have no name in the street.

Job xx. 8. He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

Ps. xxxi. 12. I am forgotten as a dead man out of mind: I am like a broken vessel.

Ps. lxxxviii. 4, 5. I am counted with them that go down into the pit; I am as a man that hath no strength. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Eccles. ii. 16. For there is no remembrance of the wise more than of the fool for ever.

Eccles. iv. 16. There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

Eccles. viii. 10. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done. This is also vanity.

III.—TOTALLY AND FOR EVER CUT OFF FROM THE WORLD.

2 Chron. xxxiv. 28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

Job iii. 17-19. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master.

Job x. 21. Before I go whence I shall not return, even to the land of darkness, and the shadow of death.

Job xiv. 11, 13-15, 21. As the waters fail from the sea, and the flood decayeth and drieth up. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past; that thou wouldst appoint

DISEASE AND DEATH.

me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

Jb xxi, 21. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

Ps xlix, 10, 16-19. For he seeth thee wise men die, likewise the fool, and the brutish person perish, and leave their wealth to others. He is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away; his glory shall not descend after him: Though while he lived he blessed his soul; and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light.

Ps lxxviii, 39. For he remembered that they were but flesh; a wind that passeth away, and cometh again.

Prov xi, 7. When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.

Eccles v, 16. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind.

Lam iii, 6. He hath set me in dark places, as they that be dead of old.

Ezek xvi, 20. When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living.

BODY PREPARED AND ANOINTED FOR BURIAL.

Lev x, 4, 5. And Moses called Miriel and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said.

2 Chron xvi, 14. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him.

Jer xxiv, 4, 5. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword; But thou shalt die in peace; and I will burn the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and I they will lament thee, saying, Ah lord; for I have pronounced the word, saith the Lord.

Matt xxvi, 12. For in that she hath poured this ointment on my body, she did it for my burial.

Jo xi, 44. And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go.

John xix, 40. Then took they the body of Jesus, and wound it in linen clothes with the spices as the manner of the Jews is to bury.

Acts ix, 36, 37. Now there was at Joppa a certain widow named Tabitha, which, by interpretation, is called Dorcas: this woman was full of good works and alms-deeds, which she did. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber.

SOMETIMES EMBALMED.

Gen i, 1-3, 26. And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm

his father: and the physicians embalmed Israel. And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians mourned for him threescore and ten days. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

SCENES OF MOURNING.

Gen xxiii, 2. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

Gen l, 10, 11. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

Num xx, 29. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Deut xxxiv, 8. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended.

2 Sam i, 12. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

2 Sam iii, 31-34. And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier. And they buried Abner in Hebron; and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters; as a man felleth before wicked men, so tellest thou. And all the people wept again over him.

2 Sam xiv, 2. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead.

THE DARK REALM OF DEATH.

Job x, 22. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Job xviii, 18. He shall be driven from light into darkness, and chase I out of the world.

Job xxxviii, 17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Eccles xi, 8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Isa xiv, 9, 10. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou also become like unto us?

DISEASE AND DEATH.

2 Sam. xxi, 10. And Rizpah, the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

1 Kings xlii, 29. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city to mourn, and to bury him.

Eccles. xii, 5. Because man goeth to his long home, and the mourners go about the streets.

Jer. xxxi, 15. Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

Hosea ix, 4. They shall not offer wine-offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners: all that eatest thereof shall be polluted; for their bread for their soul shall not come into the house of the Lord.

Matt. ii, 18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Jo'n xi, 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groined in the spirit and was troubled.

Acts viii, 2. And devout men carried Stephen to his burial, and made great lamentation over him.

DEAD SOMETIMES UNLAMENTED.

Jer. xvi, 3-5, 7. For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land, They shall die of grievous deaths; they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning; neither go to lament nor bemoan them; for I have taken away my peace from this people, saith the Lord, even loving-kindness saith the Lord. Neither shall men give them the cup

of consolation to drink for their father or for their mother.

Jer. xxii, 10-12. Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country. For thus saith the Lord, touching Shallum the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more; But he shall die in the place whither they have led him captive, and shall see this land no more.

Ezek. xxiv, 21, 23. Speak unto the house of Israel, Thus saith the Lord God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

COMFORTERS.

2 Sam. x, 3. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

1 Chron. xix, 2, 3. And David said, I will show kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

Job xxix, 25. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

John xi, 19. And many of the Jews came to Martha and Mary to comfort them concerning their brother.

HIRED MOURNERS.

Jer. ix, 17, 19, 20. Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cun-

ning women, that they may come. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

Amos v, 16, 17. Therefore . . . the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! And in all vineyards shall be wailing; for I will pass through thee, saith the Lord.

Matt. ix, 23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise.

CERTAIN MARKS AND FORMS OF MOURNING FORBIDDEN.

Lev. xix, 28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

Deut. xxvi, 14. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

Deut. xiv, 1. Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

NECROMANCY.

1 Sam. xxviii, 7, 8. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

CERTAIN PERSONS FORBIDDEN TO MOURN.

Lev. xxi, 1-3, 10, 11. And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people. But for his kin that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and

DISEASE AND DEATH.

for his brother, And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. And *he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.*

Num. vi. 6, 7. All the days that he separateth *himself* unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head.

Ezek. xlv. 25. And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

NON-BURIAL A DISGRACE, AND SOMETIMES A PUNISHMENT.

Deut. xxvii. 26. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

1 Kings xxi. 24. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

2 Kings ix. 10, 36, 37. And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her.* And he opened the door, and fled. Wherefore they came again, and told him; and he said, *This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.*

Psa. lxxxix. 2, 3. The dead bodies of thy servants *when they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.* Their blood have they shed like water round about Jerusalem; and *there was none to bury them.*

Isa. xiv. 18-20. All the Kings of the nations, *even all of them, lie in glory, every one in his own house: But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden*

under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned.

Jer. vii. 33. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

Jer. xxxiv. 20. I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

Ezek. xxxix. 4. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

Amos viii. 3. And the songs of the temple shall be howlings in that day, saith the Lord God: *there shall be many dead bodies in every place; they shall cast them forth with silence.*

Jer. vii. 2. . . . They shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

Jer. xxii. 19. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Ezek. xxxix. 20. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

Rev. xi. 8, 9. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

DEAD SOMETIMES BURNED.

1 Sam. xxxi. 12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethsan, and came to Jabesh, and burnt them there.

Amos ii. 1. Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime.

Amos vi. 9, 10. And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's uncle shall take him

up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there yet any with thee?*

BURIAL.

Num. xi. 34. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

2 Sam. ii. 4, 5. And the men of Judah came; and there they anointed David King over the house of Judah. And they told David, saying, *That the men of Jabesh-gilead were they that buried Saul.* And David sent messengers unto the men of Jabesh-gilead, and said unto them, *Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.*

2 Sam. xxi. 12-14. And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father.

2 Kings ix. 34. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

2 Kings xiii. 21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

1 Chron. x. 11, 12. And when all Jabesh-gilead heard all that the Philistines had done to Saul, They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

Psa. cxlvi. 4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Ezek. xxxix. 12-14. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them: and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

M

DISEASE AND DEATH.

And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

Matth. viii, 21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

John xii, 7. Then said Jesus. Let her alone: against the day of my burying hath she kept this.

Acts v, 6, 9, 10. And the young men arose, wound him up, and carried him out, and buried him. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

OTHER INSTANCES.

Gen. i, 7, 12-14. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And his sons did unto him according as he commanded them: For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Deut. x, 6. And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried. . . .

Deut. xxxiv, 5, 6. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

Judges xvi, 31. Then his brethren, and all the house of his father, came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

2 Sam. iv, 12. And David commanded his young men, and they slew them, and cut off their hands

and their feet, and hanged them up over the pool in Hebron: but they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

1 Kings xiv, 18. And they buried him; and all Israel mourned for the Lord, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

2 Chron. xxi, 20. Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

2 Chron. xxiv, 25. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

Mark vi, 29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

John xi, 17. Then, when Jesus came, he found that he had lain in the grave four days already.

Acts ii, 29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

VARIOUS KINDS OF BURIAL PLACES.

Gen. xxiii, 19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

Gen. xxv, 9, 10. And his sons Isaac and Ishmael buried him in the cave of Ephron the son of Zohar the Hittite, which is before Mamre: The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

Gen. xxxv, 8. But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

Gen. xlviii, 7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

Gen. xlix, 31. There they buried Abraham and Sarah his wife; there they buried Isaac and

Rebekah his wife; and there I buried Leah.

Josh. xxiv, 30, 31. And they buried him in the border of his inheritance in Timnath-serah, which is in nqunt Ephraim, on the north side of the hill of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlied Joshua, and which had known all the works of the Lord, that he had done for Israel.

Judges ii, 8, 9. And Joshna the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

Judges viii, 32. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

1 Sam. xxv, 1. And Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. . . .

1 Kings ii, 34. So Benaiah the son of Jehoiada went up, and tell upon him, and slew him; and he was buried in his own house in the wilderness.

2 Kings xxi, 18, 26. And Manasse slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead. And [Amos] was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

2 Kings xxiii, 30. And his servants carried [Josiah] in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Jer. vii, 32. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place to bury.

Jer. xix, 11. And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in To, yet, till there be no place to bury.

Matth. xxvii, 60. And laid it [the body of Jesus] in his own new tomb, which he had hewn out in the rock: and he rolled a

DISEASE AND DEATH.

great stone to the door of the sepulchre, and departed.

John xi, 38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

John xix, 41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

Acts vii, 16. And [the bones of Jacob and Joseph] were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

BURIAL PLACE OF THE KINGS OF JUDAH.

1 Kings xiv, 30, 31. And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David; and his mother's name was Naamah an Ammonitess; and Abijam his son reigned in his stead.

1 Kings xv, 8, 24. And Abijam slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead. And Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his stead.

1 Kings xxii, 50. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father, and Jehoram his son reigned in his stead.

2 Kings viii, 24. And Joram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead.

2 Kings ix, 27, 28. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to

Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

2 Kings xii, 21. For Jozachab the son of Shimeath, and Jehoazab the son of Shomer, his servants, smote [Joash] and he died; and they buried him with his fathers in the city of David; and Amaziah his son reigned in his stead.

2 Kings xiv, 20. And they brought him [Amaziah] on horses; and he was buried at Jerusalem with his fathers in the city of David.

2 Kings xv, 7, 38. So Azariah slept with his fathers; and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father; and Ahaz his son reigned in his stead.

2 Kings xvi, 20. And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his stead.

2 Chron. xxxii, 33. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

MONUMENTS.

Josh. vii, 26. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

Josh. viii, 29. And the king of Ai he hanged on a tree until eventide; and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of

stones, that remaⁿeth unto this day.

2 Sam. xviii, 17. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him; and all Israel fled every one to his tent.

2 Kings xxiii, 17. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

Isa. lvi, 3, 4. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments.

Matth. xxiii, 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Luke xi, 47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Matth. viii, 22. But Jesus said unto him, Follow me; and let the dead bury their dead.

Luke ix, 58, 59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

Rom. vi, 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col. ii, 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

EARTH.

CREATION THE WORK OF GOD.

Gen. i, 1, 2, 11, 12. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed *is* in itself, up in the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind; and God saw that *it was* good.

Num. xiv, 21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

Neh. ix, 6. Thou, *even thou, art* Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

Ps. xxiv, 1. The earth *is* the Lord's, and the fulness thereof, the world, and they that dwell therein.

Ps. xxxiii, 5, 9. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. For he spake, and it was *done*; he commanded, and it stood fast.

Ps. lxxv, 3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

Ps. lxxviii, 69. And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

Ps. xc, 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

Ps. cii, 25. Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.

Ps. cxi, 7, 8. The works of his hands *are* verity and judgment: all his commandments *are* sure. They stand fast for ever and ever, and *are* done in truth and uprightness.

Ps. cxix, 90. Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

Ps. cxlvii, 15. He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

Ps. cxlviii, 6. He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Prov. viii, 26. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Eccles. iii, 14. I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth *it*, that *men* should fear before him.

Eccles. vii, 13. Consider the work of God: for who can make that straight which he hath made crooked?

Isa. vi, 3. And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts; the whole earth *is* full of his glory.

Isa. xlii, 5. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.

Isa. xliv, 24. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Isa. xlv, 18. For thus saith the Lord that created the heavens; God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I *am* the Lord, and *there is* none else.

EARTH ONE OF THE ORBS OF SPACE.

Job xxvi, 7. He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

ALSO A STABLE HABITATION.

Job xxxviii, 3, 5, 7, 18. Gird up now thy loins like a man; for I will demand of thee, and answer

thee me. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? When the morning-stars sang together, and all the sons of God shouted for joy? Hast thou perceived the breadth of the earth? declare if thou knowest it all.

REFLECTIONS.

Job v, 9. Which doeth great things and unsearchable; marvellous things without number.

Job ix, 10. Which doeth great things past finding out; yea, and wonders without number.

Job xxxvi, 24, 25. Remember that thou magnify his work, which men behold. Every man may see it; man may behold it afar off.

Ps. xxviii, 5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

Ps. xl, 5. Many, O Lord my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which* *are* to us-ward; they cannot be reckoned up in order unto thee: *if* I would declare and speak of *them*, they are more than can be numbered.

Ps. lxxxix, 12. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Ps. cxi, 2, 3. The works of the Lord *are* great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever.

Isa. xl, 28. Hast thou not known, hast thou not heard, *that* the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

EARTHQUAKES AND VOLCANIC RUPTIONS.

Num. xvi, 29, 30. If these men die the common death of all men, or if they be visited after the visitation of all men, *then* the Lord hath not sent me: But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then

EARTH.

ye shall understand that these men have provoked the Lord.

Deut. iv. 11. And ye came near, and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

Deut. v. 23. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

Judges v. 5. The mountains melted from before the Lord, *even* that Sinai from before the Lord God of Israel.

Job ix. 5, 6. Which removeth the mountains, and they know not, which overturneth them in his anger; Which shaketh the earth out of her place, and the pillars thereof tremble.

Job xiv. 18. And surely the mountain falling cometh to nought, and the rock is removed out of his place.

Job xvii. 7, 15. The steps of his strength shall be straitened, and his own counsel shall cast him down. It shall dwell in his tabernacle, because *it* is none of his: brimstone shall be scattered upon his habitation.

Job xxviii. 9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

Ps. xviii. 7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

Ps. xli. 2, 3. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

Ps. lx. 2. Thou hast made the earth to tremble; thou hast broken it; heal the breaches thereof; for it shaketh.

Ps. lxxviii. 7. S. O God, when thou wentest forth before thy people, when thou didst march through the wilderness, Selah: The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself was moved at the presence of God, the God of Israel.

Ps. xcvi. 5. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

Ps. civ. 32. He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

Ps. cxiv. 7. Tremble, thou earth,

at the presence of the Lord, at the presence of the God of Jacob.

Ps. cxliv. 5. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

Isa. xiii. 13. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

Isa. xxxiv. 9, 10. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Isa. lxiv. 1, 3. Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence; When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

Jer. iv. 24. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

Ezek. xxxviii. 20. And the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

Micah i. 4. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

Nahum i. 5. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

Zech. xiv. 4. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Luke xxi. 11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Heb. xii. 18, 26. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Rev. xi. 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

EARTHQUAKES MENTIONED IN SCRIPTURE. AT MOUNT SINAI.

Exod. xix. 18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

IN THE WILDERNESS.

Num. xvi. 31, 32. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

IN STRONGHOLDS OF PHILISTINES.

1 Sam. xiv. 15. And there was trembling in the host, in the field, and amongst all the people: the garrison, and the spoilers, they also trembled, and the earth quaked; so it was a very great trembling.

AT MOUNT HOREB, ON ELIJAH'S VISIT TO IT.

1 Kings xix. 11. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

IN UZZIAH'S REIGN.

Amos i. 1. The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jero-boam the son of Joash king of Israel, two years before the earthquake.

Zech. xiv. 5. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azai: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee.

EARTH.

AT OUR LORD'S DEATH.

Matth. xxvii, 51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

AT OUR LORD'S RESURRECTION.

Matth. xxviii, 2. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

AT PHILIPPI.

Acts xvi, 26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

BEFORE DESTRUCTION OF JERUSALEM.

Matth. xxiv, 7. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.

OTHER ALLUSIONS.

Isa. xxiv, 19, 20. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Isa. xxix, 6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

Jer. iv, 24. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

Haggai ii, 6. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

Rev. viii, 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

Rev. xvi, 18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

MOUNTAINS.

PECULIAR EPITHETS.

Gen. xlix, 26. The blessings of

thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills.

Deut. xxxiii, 15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

Job xxvi, 11. The pillars of heaven tremble, and are astonished at his reproof.

Ps. lxxv, 6. Which by his strength setteth fast the mountains, being girded with power.

Isa. xlix, 11. And I will make all my mountains a way, and my highways shall be exalted.

Hab. iii, 6. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

SUMMIT OF HILL, THE SCENE OF RETIREMENT, OBSERVATION, AND OFTEN OF IDOLATROUS WORSHIP.

Ezra. xlvii, 9, 10. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

Numb. xiv, 44. But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp.

Judges ix, 7. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you.

1 Sam. xxvi, 13. Then David went over to the other side, and stood on the top of an hill afar off, a great space being between them.

2 Sam. ii, 25. And the children of Benjamin gathered themselves together after Ahner, and became one troop, and stood on the top of an hill.

1 Kings xiv, 23. For they also built them high places, and images, and groves, on every high hill, and under every green tree.

1 Kings xviii, 42. So Ahab went up to eat and to drink; and Elijah went up to the top of Carmel; and he cast himself down upon the

earth, and put his face between his knees.

2 Kings i, 9. Then the king sent unto him a captain of fifty with his fifty. And he went up to him, and, behold, he sat on the top of an hill.

Isa. xli, 9. O Zion, that bringest good tidings, get thee up into the high mountain. . . .

Isa. lvii, 7. Upon a lofty and high mountain hast thou set thy bed; even thither wendest thou up to offer sacrifice.

Jer. ii, 20. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

Jer. iii, 6. The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

Jer. xvii, 2. Whilst their children remember their altars and their groves by the green trees upon the high hills.

Ezek. vi, 13. Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

Ezek. xvii, 22. Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it upon an high hill.

Ezek. xx, 28. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

Ezek. xl, 2. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

Amos ix, 3. And though they hide themselves in the top of Carmel, I will search and take them out thence. . . .

Matth. iv, 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

EARTH.

PECULIAR SACREDNESS ATTACHED TO ONE OF THEM.

Ps. ii, 6. Yet have I set my King upon my holy hill of Zion.

Ps. iii, 4. I cried unto the LORD with my voice, and he heard me out of his holy hill. *Setah.*

Ps. xv, 1. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Ps. xliii, 3. O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

Ps. xlviii, 1. Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

Ps. lxxxvii, 1. His foundation is in the holy mountains.

Ps. xcix, 9. Exalt the LORD our God, and worship at his holy hill: for the LORD our God is holy.

Isa. xi, 9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isa. lvi, 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer.

Isa. lvii, 13. When thou criest, let thy companies deliver thee: but the mind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

Isa. lxi, 11. But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

Isa. lxi, 20. And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

Jer. xxxi, 23. Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, and mountain of holiness.

Ezek. xx, 40. For in mine holy mountain, in the mountain of the height of Israel, saith the LORD God, there shall all the house of Israel, all of them in the land, serve me; there will I accept

them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

Ezek. xxviii, 14. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Dan. ix, 16, 20. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. And whilst I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God.

Dan. xi, 45. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

Joel ii, 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand.

Joel iii, 17. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Zeph. iii, 11. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain.

HILLS AND MOUNTAINS MENTIONED IN SCRIPTURE.

A B A R I M.

Num. xxvii, 12. And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

Num. xxxiii, 47, 48. And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

AMALEK.

Judges xii, 15. And Abdon the

son of Hillel the Pirathonite died, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

AMANA.

Cant. iv, 8. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanah.

A M M A H.

2 Sam. ii, 24. Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

A R A R A T.

Gen. viii, 4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

BASIAN.

Ps. lxxviii, 15. The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan.

Nah. i, 4. . . . Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

BETHIEL.

1 Sam. xiii, 2. Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el.

BETHER.

Cant. ii, 17. . . . Be thou like a roe or a young hart upon the mountains of Bether

CARMEL.

1 Kings xviii, 19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

2 Kings ii, 25. And he went from thence to mount Carmel; and from thence he returned to Samaria.

2 Kings iv, 25. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite.

Cant. vii, 5. Thy head upon thee is like Carmel.

E B A L.

Deut. xi, 29. And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it

EARTH.

that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

Deut. xvii, 13. And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

Josh. viii, 30, 33. Then Joshua built an altar unto the Lord God of Israel in mount Ebal. And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger as he that was born among them: half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses, the servant of the Lord, had commanded before, that they should bless the people of Israel.

EPIHRAIM.

Josh. xx, 7. And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.

Judges vii, 24. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan.

Judges xvii, 1. And there was a man of mount Ephraim, whose name was Micah.

Judges xviii, 13. And they passed thence unto mount Ephraim, and came unto the house of Micah.

Judges xix, 1. And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

1 *Sam.* i, 1. Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkannah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1 *Kings* iv, 8. And these are their names: The son of Hur, in mount Ephraim.

Jer. iv, 15. For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

Jer. xxxi, 6. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

Jer. i, 19. And I will bring Israel again to his habitation,

and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

E S A U .

Obad. 19, 21. And they of the south shall possess the mount of Esau. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

GAASH.

Judges ii, 9. And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim on the north side of the hill Gaash.

GAREB.

Jer. xxxi, 39. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Gath.

GERIZIM.

Deut. xxvii, 12. These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

GILBOA.

1 *Sam.* xxxi, 1. Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

1 *Chron.* x, 1, 8. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

GILEAD.

Gen. xxxi, 21. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

HACHILAH.

1 *Sam.* xxiii, 19. Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon.

1 *Sam.* xxvi, 1, 3. And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the

way; but David abode in the wilderness; and he saw that Saul came after him into the wilderness.

HERMON.

Ps. lxxxix, 12. Tabor and Hermon shall rejoice in thy name.

Ps. cxxxiii, 3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion.

HOR.

Num. xx, 22, 25, 28. And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. Take Aaron and Eleazar his son, and bring them up unto mount Hor: And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount.

HOREB

Erod. iii, 1. Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

1 *Kings* xix, 8. And he [Elijah] arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

LEBANON.

Deut. iii, 25. I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

1 *Kings* v, 14. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home; and Adoniram was over the levy.

Ps. xxix, 6. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

Jer. xviii, 14. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

MARS-HILL.

Acts xvii, 22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

MIZAR.

Ps. xlii, 6. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

EARTH.

MOREH.

Judges vii. 1. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

MORIAH.

Gen. xxii. 2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

2 Chron. iii. 1. Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite.

MOUNT OF THE AMORITES.

Deut. i. 20. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

MOUNT IN ZIPH.

1 Sam. xxiii. 14. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. . . .

NEBO.

Deut. xxxiv. 1. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. . . .

OLIVES.

Matth. xxi. 1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

Matth. xxvi. 30. And when they had sung an hymn, they went out into the mount of Olives.

Luke xix. 37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen.

Luke xxi. 37. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

John viii. 1. Jesus went unto the mount of Olives.

Acts i. 12. Then returned they unto Jerusalem from the mount

called Olivet, which is from Jerusalem a sabbath-day's journey.

PARAN.

Deut. xxxiii. 2. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them.

Nab. iii. 3. God came from Teman, and the Holy One from mount Paran. . . .

PERAZIM.

Isa. xxviii. 21. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work and bring to pass his act, his strange act.

PISGAI.

Num. xvi. 20. And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

Deut. iii. 27. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

SAMARIA.

1 Kings xvi. 24. And he bought the hill Samaria of Shemer for two talents of silver. . . .

SEIR.

Gen. xiv. 6. And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

Gen. xxxvi. 8. Thus dwelt Esau in mount Seir. Esau is Edom.

Deut. ii. 1, 5. Then we turned, and took our journey into the wilderness, by the way of the Red sea, as the Lord spake unto me; and we compassed mount Seir many days. Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given mount Seir unto Esau for a possession.

2 Chron. xx. 10, 22, 23. And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir utterly to slay and

destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

Ezek. xxxv. 2, 3, 7. Son of man, set thy face against mount Seir, and prophesy against it, And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. Thus will I make mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.

SHENIR.

Can. iv. 8. . . . Look from the top of Amanah, from the top of Shenir and Hermon. . . .

SINAI.

Exod. xxiv. 16. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud.

Ps. lxxviii. 17. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place.

SION.

Deut. iv. 48. (Which Hermon, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon.

OR SIRION.

Deut. iii. 9. (Which Hermon the Sidonians call Sirion, and the Amorites call it Shenir.)

TABOR.

Judges iv. 12. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

Jer. xvi. 18. As I live, saith the King, whose name is The Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

ZALMON.

Judges ix. 48. And Abimelech gat him up to mount Zalmon, he and all the people that were with him.

Ps. lxxviii. 14. When the Almighty scattered kings in it, it was white as snow in Zalmon.

ZION.

2 Sam. v. 7. Nevertheless David took the strong hold of Zion; the same is the city of David.

Isa. lxxi. 8. Who hath heard such a thing? who hath seen such things? Shall the earth be made

EARTH.

to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Jer. iii, 14. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion.

Jer. xiv, 19. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

Jer. li, 35. The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

MOUNT OF BEATITUDES.

Matth. v, 1. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him.

MOUNT OF TRANSFIGURATION.

Mark ix, 2. And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them.

A G A R.

Gal. iv, 24, 25. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

MOUNTAIN OF MYRRH.

Cant. iv, 6. Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

V A L L E Y S. A C H O R.

Josh. vii, 24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

Isa. lxx, 10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to

lie down in, for my people that have sought me.

Hosea ii, 15. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

A J A L O N.

Josh. x, 12. Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon in the valley of Ajalon.

B A C A.

Ps. lxxxiv, 6. *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

B E R A C H A H.

2 Chron. xx, 26. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord; therefore the name of the same place was called, The valley of Berachah unto this day.

B O C H I M.

Judges ii, 1, 5. And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And they called the name of that place Bochim; and they sacrificed there unto the Lord.

C H A R A S H I M.

1 Chron. iv, 14. And Meonothai begat Ophrah; and Seraiah begat Joab, the father of the valley of Charashim: for they were craftsmen.

E L A H.

1 Sam. xvii, 2. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

E S H C O L.

Num. xxxii, 9. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel.

Deut. i, 24. And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

G E R A R.

Gen. xxvi, 17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

G I B E O N.

Isa. xxviii, 21. For the Lord shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon.

H E B R O N.

Gen. xxxvii, 14. So he sent him out of the vale of Hebron and he came to Shechem.

H I I N N O M.

2 Kings xxiii, 10. And he defiled Topheth which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch.

2 Chron. xxviii, 3. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

2 Chron. xxxiii, 6. And he caused his children to pass through the fire in the valley of the son of Hinnom.

Jer. vii, 31. And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

Jer. xix, 2. And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee.

Jer. xxxii, 35. And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech.

J E H O S H A P H A T.

Joel iii, 2, 12, 14. I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

J E R I C H O.

Deut. xxxiv, 3. And the south,

EARTH,

and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

JEZREEL.

Judges vi, 33. Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel.

JIPHTHAH-EL.

Josh. xix, 14, 27. And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el. And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el.

KEZIZ.

Josh. xviii, xxi. Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.

LEBANON.

Josh. xi, 17. *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

MEGIDDO.

2 Chron. xxxv, 22. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

Zech. xii, 11. In that day shall there be a great mourning in Jerusalem, as the mourning of Hada-trimmon in the valley of Megiddo.

MOAB.

Deut. xxxiv, 6. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.

REPHAIM.

2 Sam. v, 18. The Philistines also came and spread themselves in the valley of Rephaim.

SALT.

2 Sam. viii, 13. And David gave him a name when he returned from smiting of the Syrians in the valley of Salt, *being* eighteen thousand men.

2 Kings xiv, 7. He slew of Edom in the valley of Salt ten

thousand, and took Selah by war, and called the name of it Joktheel unto this day.

SHAVEH.

Gen. xiv, 17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

SHITTIM.

Joel iii, 18. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

SIDDIM.

Gen. xiv, 3, 8. All these were joined together in the vale of Siddim, which is the salt sea. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim.

SOREK.

Judges xvi, 4. And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

SUCCOTI.

Is. lx, 6. God hath spoken in his holiness; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

ZARED.

Num. xxi, 12. From thence they removed, and pitched in the valley of Zared.

ZEBOIM.

1 Sam. xlii, 18. And another company turned the way to Beth-horon; and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

ZEPIHATHAH.

2 Chron. xiv, 10. Then Asa went out against him, and they set the battle in array in the valley of Zephiathah at Mareshah.

VALLEY OF VISION.

Isa. xxii, 1. The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

FAT VALLEYS.

Isa. xxviii, 1. A fading flower. . . . on the head of the fat valleys of them that are overcome with wine.

VALLEY OF DRY BONES.

Ezek. xxxvii, 2. And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

VALLEY OF HAMON-GOG.

Ezek. xxxix, 11. And there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon-gog.

PLAINS MENTIONED IN SCRIPTURE. BREACHES.

2 Sam. v, 20. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

JERICHO.

2 Kings xxv, 5. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

JORDAN.

Gen. xiii, 10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

1 Kings vii, 46. In the plain of Jordan did the king cast them, in the clay-ground between Succoth and Zarthan.

MAMRE.

Gen. xviii, 1. And the Lord appeared unto him in the plains of Mamre. . . .

MOAB.

Num. xxii, 1. And the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

Num. xxvi, 63. These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho.

Num. xxxvi, 13. These *are* the commandments and the judgments which the Lord commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan near Jericho.

EARTH.

SUECHEM.

Judges ix, 6. And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Suechem.

SHINAR.

Gen. xi, 2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar and they dwelt there.

TABOR.

1 Sam. x, 3. Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el.

VINEYARDS.

Judges xi, 33. And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter.

WILDERNESS.

2 Sam. xvii, 16. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

SERMON ON PLAIN.

Luke vi, 17, 20. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. And he lifted up his eyes on his disciples, and said. . .

ROCKS.

OFTEN REFERRED TO IN VARIOUS CONNECTIONS.

Ezod. xxxiii, 22. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by.

1 Sam. xiv, 4. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side. . . .

Job xix, 24. That they were graven with an iron pen and lead in the rock for ever!

Job xxviii, 10. He cutteth out rivers among the rocks; and his eye seeth every precious thing.

Isa. xxxiii, 16. He shall dwell on high; his place of defence *shall be* the munitions of rocks; bread shall be given him; his waters shall be sure.

Jer. v, 3. O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Jer. xxiii, 29. Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Ezek. xxvi, 4, 14. And they shall destroy the walls of Tyrus, and break down her towers: I will also scape her dust from her, and make her like the top of a rock. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

Luke viii, 6. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

IMPORTANT USES.

Ezod. xxxiii, 21. And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock.

Num. xxiii, 9. For from the top of the rocks I see him, and from the hills I behold him.

Job xxiv, 8. They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

Job xxx, 6. To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

Isa. xxxii, 2. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.

ROCKS MENTIONED IN SCRIPTURE.

ADULLAM.

1 Chron. xi, 15. Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

BOZEZ AND SENEIL.

1 Sam. xiv, 4. . . . and the name of the one was Bozez, and the name of the other Seneil.

EN-GEDI.

1 Sam. xxiii, 29. And David went up from thence, and dwelt in strong holds at En-gedi.

ETAM.

Judges xv, 8. And he smote them hip and thigh with a great slaughter; and he went down and dwelt in the top of the rock Etam.

IOREB.

Ezod. xvii, 6. Behold, I will stand before thee there upon the rock in Ioreb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

IN KADESH.

Num. xx, 11. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts *also*, [in Kadesh.]

OREB.

Judges vii, 25. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Isa. x, 26. And the LORD of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb; and as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

RIMMON.

Judges xx, 45. And they turned and fled toward the wilderness unto the rock of Rimmon.

SELA-HAMMAH-LEKOTH.

1 Sam. xxiii, 28. Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

ZIZ.

2 Chron. xx, 16. To-morrow go ye down against them: behold, they come up by the cliff of Ziz. . .

FOR OBVIOUS REASONS, THE FREQUENT NAME OF GOD AND CHRIST.

Deut. xxxii, 15, 18. . . . Then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

EARTH.

Ps. xviii, 1, 2. I will love thee, O Lord my strength. The Lord *is* my rock, and my fortress, and my deliverer. . . .

Ps. xxxi, 2, 3. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore, for thy name's sake, lead me and guide me.

Ps. lxxii, 7. In God *is* my salvation and I my glory: the rock of my strength, and my refuge, *is* in God.

Ps. lxxxix, 26. He shall cry unto me: Thou art my Father, my God, and the Rock of my salvation.

Ps. xciv, 22. But the Lord *is* my defence; and my God *is* the rock of my refuge.

Ps. xcv, 1. O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.

Isa. viii, 14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

Isa. xvii, 10. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength.

Isa. xxxii, 2. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Rom. ix, 33. As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed.

1 Cor. x, 4. And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.)

1 Peter ii, 6, 8. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

DESERTS.

THEIR GENERAL CHARACTER.

Deut. i, 19. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

Isa. xliii, 19, 20. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

Jer. ii, 2, 6. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee the kindness of thy youth, the love of thine espousals, when thou ventest after me in the wilderness, in a land that was not sown. . . . A land of deserts, and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

Ezek. vi, 14. So will I stretch out my hand upon them, and make the land desolate; yea, more desolate than the wilderness toward Diblah, in all their habitations; and they shall know that I am the Lord.

OFTEN SCENES OF DANGER.

Exod. xiv, 3. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

Deut. viii, 15. Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint.

Deut. xxviii, 24. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Deut. xxxii, 10. He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Isa. xxi, 1. The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

Jer. iii, 2. Lift up thine eyes unto the high places, and see where thou hast not been thither in the ways hast thou sat for them, as the Arabian in the wilderness. . . .

Jer. iv, 11, 12. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, *Even* a full wind from those places shall

come unto me; now also will I give sentence against them.

2 Cor. xi, 26. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.

DESERTS MENTIONED IN SCRIPTURE.

ARABIAN OR GREAT DESERT.

Jer. ii, 6. Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness. . . .

BETHAVEN.

Josh. xviii, 12. . . . And the goings out thereof were at the wilderness of Beth-aven.

DEER-SHEBA.

1 Kings xix, 3, 4. And when [Elijah] saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness. . . .

DAMASCUS.

1 Kings xix, 15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria.

EDOM.

2 Kings iiii, 8. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

EN-GEDI.

1 Sam. xxiv, 1. And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

GIBEON.

2 Sam. ii, 24. The hill of Moriah, by way of the wilderness of Gibeon.

JUDEA.

Matth. iii, 1. In those days came John the Baptist, preaching in the wilderness of Judea.

JERUEL.

2 Chron. xx, 16. . . . And ye shall find them at the end of the brook, before the wilderness of Jeruel.

KEDEMOTH.

Deut. ii, 26. And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of

EARTH.

Heshbon, with words of peace, saying.

KADESH.

Ps. xxix, 8. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

MAON.

1 Sam. xxiii, 24. And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

PARAN.

Gen. xxi, 18. But God dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

Num. x, 12. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

SHUR.

Gen. xvi, 7. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Exod. xv, 22. So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

SIN.

Exod. xvi, 1. And they took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

SINAI.

Exod. xix, 1, 2. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Num. xxxiii, 16. And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

ZIPH.

1 Sam. xxiii, 14, 15. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph; and Saul sought him every day; but God delivered him not into his hand. And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in a wood.

ZIN.

Num. xx, 1. Then came the children of Israel, even the whole congregation, into the desert of Zin, in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

Num. xxvii, 14. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is, the water of Meribah in Kadesh, in the wilderness of Zin.

OF THE RED SEA.

Exod. xiii, 18. But God led the people about, through the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt.

NEAR GAZA.

Acts viii, 26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

ROADS.

Num. xx, 19. And the children of Israel said unto him, We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

Deut. ii, 27. Let me pass through thy land: I will go along by the highway. I will neither turn unto the right hand nor to the left.

Deut. xix, 2, 3. Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

Judges v, 6. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

Judges xx, 32. And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

1 Sam. vi, 12. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

Matt. xx, 30. And, behold, two blind men sitting by the way-side,

when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

Mark x, 46. And they come to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timæus, sat by the highway-side begging.

Luke x, 30-33. And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and I fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

Isa. xi, 16. And there shall be an highway for the remnant of his people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

Isa. xxxv, 8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Isa. xl, 3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Isa. xliii, 19. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

Isa. lxii, 10. Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Jer. xviii, 15. Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.

Jer. xxxi, 21. Set thee up way-marks, make thee high heaps; set thine heart toward the highway, even the way which thou westest: turn again, O virgin of Israel, turn again to these thy cities.

Matt. vii, 14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

John xiv, 6. Jesus saith unto him, I am the way, and the truth,

EARTH.

and the life: no man cometh unto the Father, but by me.

ISLANDS MENTIONED IN SCRIPTURE.

CHITTIM.

Jer. ii, 10. For pass over the Isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

CLAUDA.

Acts xxvii, 16. And running under a certain island which is called Clauda, we had much work to come by the boat.

CYPRUS.

Acts iv, 33. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus.

Acts xlii, 4-6. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus.

Acts xv, 39. And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus.

Acts xvi, 3. Now, when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre for there the ship was to unlade her burden.

Acts xxvii, 4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

ELISHAH.

Ezek. xxvii, 7. Fine linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

MELITA.

Acts xxviii, 1. And when they were escaped, then they knew that the island was called Melita.

PATMOS.

Rev. i, 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

ISLANDS STAND IN HEBREW POETRY FOR DISTANT PLACES.

Ps. lxxii, 10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Ps. xcvi, 1. The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Isa. xi, 11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Isa. xx, 6. And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria; and how shall we escape?

Isa. xxiii, 6. Pass ye over to Tarshish; howl, ye inhabitants of the isle.

Isa. xli, 1, 5. Keep silence before me, O islands; and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

Isa. xlii, 12. Let them give glory unto the Lord, and declare his praise in the islands.

Isa. xlix, 1. Listen, O isles, unto me; and hearken, ye people, from far: The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isa. lix, 18. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

EARLY SETTLEMENT OF THE VARIOUS COUNTRIES OF THE EARTH.

Gen. x, 1-8, 10-32. Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. And the sons of Ham; Cush, and Miz-

raim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah; Sheba, and Delan. And Cush begat Nimrod; he began to be a mighty one in the earth. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtulim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his first-born, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah, and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

DISPERSION AT BABEL.

Gen. xi, 1, 2, 4, 6-9. And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar: and they

EARTH.

dwelt there. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.

For the Wars of all these nations with Israel, see under WAK.

AMALEK.

HIS DESCENT AND EXTIRPATION.

Gen. xxxvi, 12. And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek; these *were* the sons of Adah, Esau's wife.

Num. xiv, 45. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Num. xxiv, 20. And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations, but his latter end *shall be*, that he perish for ever.

Deut. xxv, 17, 19. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

A M M O N.

CHIEF CITY, RABBAH.

Gen. xix, 38. And the younger, she also bare a son, and called his name Ben-ammi; the same is the father of the children of Ammon unto this day.

Judges x, 11. And the Lord said unto the children of Israel, *Did* no: I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

2 Sam. xi, 1. And it came to pass after the year was expired,

at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

1 Chron. xx, 1. And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David tarried at Jerusalem;) and Joab smote Rabbah, and destroyed it.

2 Chron. xxvi, 8. And the Ammonites gave gifts to Uzziah; and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

Jer. xlix, 2, 6. Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the Lord. And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

Ezek. xxv, 5, 10. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I *am* the Lord. Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

Amos i, 14. But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

AMORITES.

ONE OF THE SEVEN NATIONS OF CANAAN.

Deut. xx, 17. But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee.

Josh. iii, 10. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Judges xi, 23. So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

2 Kings xxi, 11. Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols.

Ezek. xvi, 3. And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

Amos ii, 9. Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

ARABIA.

NOTED FOR ITS KINGS AND ITS MERCHANDISE.

1 Kings x, 15. Besides that he had of the merchantmen, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.

2 Chron. ix, 14. Besides that which chapmen and merchants brought; and all the kings of Arabia, and governors of the country, brought gold and silver to Solomon.

2 Chron. xvii, 11. . . . And the Arabians brought him [Jehoshaphat] flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

Isa. xxi, 13, 16, 17. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail; And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.

Jer. xxv, 24. And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert.

Gal. i, 17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

ASSYRIA.

Gen. x, 11. Ashur went forth and built Nineveh. . . .

Gen. xxv, 18. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria; and he [Ishmael] died in the presence of all his brethren.

Num. xxiv, 22. Nevertheless thou

EARTH.

Kenite shall be wasted, until Asshur shall carry thee away captive.

2 Kings xv, 29. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

Isa. xix, 23-25. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Jer. ii, 18, 36. And now what hast thou to do in the way of Egypt, to drink the waters of Shihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

Micah v, 6. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

Zech. x, 10, 11. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

ITS CHIEF CITY, NINEVEH.

Gen. x, 11. Asshur went forth and builded Nineveh.

2 Kings xix, 26. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

Isa. xxxvii, 37. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

Jonah i, 2. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

Jonah iii, 2. Arise, go to Nineveh that great city, and preach unto it the preaching that I bid thee.

Nah. i, 1. The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

Nah. ii, 8. But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

Nah. iii, 7. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

Zeph. ii, 13. And he will stretch out his hand against the north, and destroy Assyria: and will make Nineveh a desolation, and dry like a wilderness.

Matth. xii, 41. The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

ASIA.

Acts vi, 9. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

Acts xvi, 6. Now, when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

Acts xix, 10, 31. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And certain of the chief of Asia which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

Acts xx, 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Acts xxvii, 2. And, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

2 Cor. i, 8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

CHALDEA.—

ITS VARIOUS NAMES.

Isa. xlvii, 5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

Jer. xxv, 12. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jer. i, 1, 25. The word that the Lord spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the Lord God at hosts in the land of the Chaldeans.

Ezek. xii, 13. My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there.

Dan. i, 2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god.

Zech. v, 11. And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.

VARIOUS STATEMENTS AND PROPHECIES ABOUT IT.

Gen. xv, 7. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Ezra v, 12. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

Job i, 17. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and tell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Isa. xxiii, 13. Behold the land of the Chaldeans: this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers

EARTH.

thereof, they raised up the palaces thereof; *and* he brought it to ruin.

Isa. xlviii, 14. All ye, assemble yourselves, and hear, which among them both declared this *thing*? The Lord hath loved him; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

Jer. xxi, 4. Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

Jer. xxxii, 5, 21. And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord; though ye fight with the Chaldeans, ye shall not prosper! Behold I the mountains, they are come up to the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou seest it.

Jer. xxxvii, 9, 10. Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

Jer. I, 10, 45. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. Therefore hear ye the counsel of the Lord, that he hath taken against Babylon; and his purposes that he hath purposed against the land of the Chaldeans. Surely the least of the flock shall draw them out; surely he shall make their habitation desolate, with them.

Jer. li, 24. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord.

Dan. ix, 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans.

Hab. i, 6. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

ITS CHIEF CITY, BABYLON.
(See under dispersion of ABEL.)

2 Chron. xxxvi, 7. Nebuchad-

nozzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

Ezra v, 14. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon; and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor.

Isa. xlii, 1. The burden of Babylon, which Isaiah the son of Amoz did see.

Isa. xiv, 22. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

Jer. I, 23, 31. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! Their Redeemer is strong; The Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

Dan. iv, 30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

Matth. i, 17. So all the generations, from Abraham to David, are fourteen generations; and from David, until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

BASHAN.

Deut. i, 4. After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth in Edrei.

Deut. iii, 1, 3, 4. Then we turned, and went up the way to Bashan, and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him, until none was left to him remaining. And we took all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

Deut. iv, 43. Namely, Fezer in the wilderness, in the plain country of the Reubenites and Ramoth in Gilead, of the Gadites; and

Golan in Bashan, of the Manassites.

Josh. ix, 10. And all that he did to the two kings of the Amorites that were beyond Jordan to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

2 Kings x, 33. From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Arer, (which is by the river Arnon,) even Gilead and Bashan.

EDOM.

DESCENT AND DESTINY.

Gen. xxxvi, 1, 9. Now these are the generations of Esau, who is Edom. And these are the generations of Esau, the father of the Edomites, in mount Seir.

Nam. xx, 14, 21. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us. Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him.

Nam. xxiv, 18. And Edom shall be a possession. Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Deut. xxiii, 7. Thou shalt not abhor an Edomite; for he is thy brother; thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

1 Sam. xiv, 47. So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself, he vexed them.

Mark. viii, 8. And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

Psa. lx, 9. Who will bring me into the strong city? who will lead me into Edom?

Psa. cviii, 9, 10. Moab is my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph. Who will bring me into the strong city? who will lead me into Edom?

Isa. xxi, 11. The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

Isa. xxxiv, 5. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea,

EARTH.

and upon the people of my curse, to judgment.

Lam. ii, 22. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained; those that I have swaddled and brought up hath mine enemy consumed.

Ezek. xxv, 12-14. Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God.

Ezek. xxv, 15. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate. O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord.

Dan. xi, 41. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

Amos ix, 12. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

Obad. i, 8. The vision of Obadiah. Thus saith the Lord God concerning Edom, We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

Mal. i, 4. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them: The border of wickedness, and, The people against whom the Lord hath indignation for ever.

ITS CHIEF CITY, BOZRAH.

Gen. xxxvi, 33. And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead.

Isa. lxiii, 1. Who is this that

cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Jer. xlviii, 24. And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

Jer. xlix, 13. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

Amos i, 12. But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

THE PEOPLES OF EDOM, AND ITS ARISTOCRACY.

Gen. xxxvi, 1-8, 10-23, 25-32, 34-43. Now these are the generations of Esau, who is Edom. Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; And Bishemath, Ishmael's daughter, sister of Nebajoth. And Adah bare to Esau Eliphaz; and Bishemath bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. Thus dwelt Esau in mount Seir: Esau is Edom. These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bishemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek; these were the sons of Adah, Esau's wife. And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah; these were the sons of Bishemath Esau's wife. And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah. These were dukes of the sons of Esau; the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke

Korah, duke Gatam, and duke Amalek. These are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. And these are the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel in the land of Edom; these are the sons of Bishemath, Esau's wife. And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah; these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife. These are the sons of Esau, (who is Edom) and these are their dukes. These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. These are the dukes of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori, and Heman; and Lotan's sister was Timna. And the children of Shobal were these; Alyan, and Manahath, and Ebal, Shepho, and Onam. And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. And these are the children of Dishon; Heman, and Eshban, and Ithran, and Cheran. The children of Ezer are these; Bilhan, and Zaavan, and Akan. The children of Dishan are these; Uz, and Aran. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, Duke Dishon, duke Ezer, duke Dishan. These are the dukes that came of Hori, among their dukes in the land of Seir. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Jobab died; and Husham of the land of Teman reigned in his stead. And Husham died; and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead; and the name of his city was Avith. And Hadad died; and Samlah of Masrekah reigned in his stead. And Samlah died; and Saul of Rehoboth by the river reigned in his stead. And Saul died; and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died; and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezbahab. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alyah, duke

EARTH.

Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Magliel, duke Iram. These *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau, the father of the Edomites.

EGYPT.

VARIOUS NAMES IN SCRIPTURE.

Ps. cv, 23. Israel also came into Egypt; and Jacob sojourned in the land of Ham.

Ps. cvi, 21, 22. They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea.

S I H O R.

Isa. xxiii, 3. And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she *is* a mart of nations.

R A H A B.

Ps. lxxvii, 4. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

Ps. lxxxix, 10. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

HOUSE OF BONDAGE.

Ezod. xii, 3, 14. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this *place*; there shall no leavened bread be eaten. And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.

Deut. vii, 8. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

GENERAL STATEMENTS ABOUT IT.

Gen. xli, 19, 57. And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness. And all countries came

into Egypt to Joseph for to buy corn.

Gen. xlv, 9, 13. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

Ezod. iii, 7. And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

Num. xiv, 3, 19. And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.

Deut. vi, 22. And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes.

Josh. xxiv, 5. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out.

1 Kings iv, 30. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

Ps. lxxviii, 12. Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

Ps. lxxxii, 5. This he ordained in Joseph for a testimony, when he went out through the land of Egypt; *where* I heard a language that I understood not.

Isa. xix, 2, 18. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction.

Isa. xxxi, 1. Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because *they are* very strong.

Hosca xii, 13. And by a prophet the Lord brought Israel out of Egypt, and by a prophet *was* he preserved.

Matth. ii, 13, 19. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

Acts vii, 9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.

Heb. xi, 26, 27. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he [Moses] forsook Egypt, not tearing the wrath of the king: for he endured, as seeing him who *is* invisible.

PROPHECIES CONCERNING IT.

Isa. xli, 1, 3, 4. The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

Jer. xliiii, 10, 11. And say unto them, Thus saith the Lord of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as *are* for death, to death; and such as *are* for captivity, to captivity; and such as *are* for the sword, to the sword.

Jer. xlvi, 13, 14, 26. The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tanpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into

EARTH.

the hand of his servants; and afterward it shall be inhabited, as in the days of old, saith the Lord.

Ezek. xxix, 2-15. Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him and against all Egypt. Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered; and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

Ezek. xxx, 4-10, 12-19, 23, 26. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Cimb, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord, They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon

them, as in the day of Egypt; for, lo, it cometh. Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt; Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Philoeth shall fall by the sword; and these cities shall go into captivity. At Tcha-phnehes also the day shall be darkened, when I shall break there the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt; and they shall know that I am the Lord. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

Ezek. xxxii, 11, 12, 31, 32. For thus saith the Lord God, The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

Zech. x, 11. The pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

ELAM,—PERSIA.

Gen. x, 22. The children of

Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

Gen. xiv, 1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations.

2 Chron. xxxvi, 20. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia.

Esther i, 14, 18, 19. And the next unto him was Carsheena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

Jer. xlix, 34, 36, 39. The word of the Lord that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying, And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.

Ezek. xxxii, 24. There is Elam, and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

Daniel viii, 2. And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river of Ulai.

Daniel x, 13. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Daniel xi, 2. And now will I shew thee the truth. Behold, there shall stand up yet three

EARTH.

kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.

PROPHECIES ABOUT CYRUS, ITS KING.

Isa. xli. 25. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

Isa. xlv. 1-4. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isa. xlvii. 11. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, it will also do it.

Isa. xlviii. 15. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

ETHIOPIA.

2 Kings xix. 9. And he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee. . . .

Esther i. 1. Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces.)

Ps. lxxviii. 31. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

Ps. lxxxvii. 4. . . . Behold Philistia, and Tyre, with Ethiopia; this man was born there.

Isa. xliii. 3. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Isa. xlv. 14. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabæans, men of stature, shall

come over unto thee, and they shall be thine. . . .

Daniel xi. 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

Zeph. ii. 12. Ye Ethiopians also, ye shall be slain by my sword.

Acts viii. 27. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship.

GALILEE.

NORTHERN PROVINCE OF PALESTINE.

1 Kings ix. 11. (Now Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

Isa. ix. 1. Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

Matth. ii. 22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

Matth. iv. 15, 25. The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Matth. xxvi. 32. But after I am risen again, I will go before you into Galilee.

Matth. xxvii. 55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him.

Matth. xxviii. 7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Mark xiv. 70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

Luke xxiii. 6. When Pilate heard of Galilee, he asked whether the man were a Galilean.

John vii. 41, 52. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

Acts ii. 7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans.

GOG AND MAGOG.

1 Chron. i. 5. The sons of Japheth; Gomer, and Magog, and Madai, and Javan and Tubal, and Meshech, and Tiras.

1 Chron. v. 4. The sons of Joel; Shemaiah his son, Gog his son, Shimei his son.

Ezek. xxxviii. 2, 3, 16, 18. Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

Rev. xx. 8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle; the number of whom is as the sand of the sea.

GRECIA.

Dan. x. 20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Joel iii. 6. The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border.

Zech. ix. 13. When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

Acts xvi. 1. Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman,

EARTH.

which was a Jewess, and believed; but his father *was* a Greek.

Acts xx, 2. And when he had gone over those parts, and had given them much exhortation, he came into Greece.

Rom. i, 14, 16. I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.

Rom. x, 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

MACEDONIA.

Acts xvi, 9, 10. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Acts xviii, 5. And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus *was* Christ.

Acts xix, 21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

2 Cor. vii, 5. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without *were* fightings, within *were* tears.

2 Cor. viii, 1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.

1 Thess. i, 7, 8. So that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

1 Thess. iv, 10. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more.

CHIEF CITIES, ATHENS.

Acts xvii, 15, 16. And they that conducted Paul brought him unto Athens: and, receiving a command-

ment unto Silas and Timotheus for to come to him with all speed, they departed. Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Acts xviii, 1. After these things Paul departed from Athens, and came to Corinth.

1 Thess. iii, 1. Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone.

CORINTH.

Acts xviii, 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.

Acts xix, 1. And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and, finding certain disciples.

2 Cor. i, 1, 23. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

PHILIPPI.

Acts xvi, 12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

Acts xx, 6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

1 Thess. ii, 2. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

ITALY.

Acts xviii, 2. And found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

Ileb. xiii, 24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.

CHIEF CITY, ROME.

Acts ii, 10. Phrygia, and Pamphylia, in Egypt, and in the parts

of Libya about Cyrene, and I strangers of Rome, Jews and proselytes.

Acts xix, 21. . . . Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Rom. i, 15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

2 Tim. i, 17. But, when he was in Rome, he sought me out very diligently, and found me.

JUDEA.

SOUTHERN PROVINCE OF PALESTINE.

Ezra v, 8. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

Matth. xxiv, 16. Then let them which be in Judea flee into the mountains.

Mark xiii, 14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.

Luke xxi, 21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

John iv, 3. He left Judea, and departed again into Galilee.

John vii, 3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

John xi, 7. Then after that saith he to *his* disciples, Let us go into Judea again.

Acts i, 8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Ac's ix, 31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Acts x, 37. That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.

Acts xii, 19. And when Herod had sought for him, and found

EARTH.

him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and there abode.

(See under Canaan.)

MEDES AND MEDIA.

2 Kings xvii, 6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

2 Kings xviii, 11. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

Ezra vi, 2. And there was found at Achim tha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written.

Isa. x, 2. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, wherunto the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia?

Isa. xlii, 17. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

Jer. xxv, 25. And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

Dan. vi, 8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Dan. xi, 1. Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

MIDIAN.

Gen. xxxvii, 28. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

Exod. ii, 15. Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.

Num. xxxi, 8, 9. And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also, the son of Beor, they slew with the sword. And the children of Israel took all

the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

Judges vi, 1. And the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years.

Judges vii, 23. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

Judges viii, 1. And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

MOAB.

ITS CHARACTER AND FATE.

Gen. xix, 37. And the first born bare a son, and called his name Moab; the same is the father of the Moabites unto this day.

Num. xxi, 28. For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

Num. xxiv, 17. I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Num. xxv, 1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

Deut. ii, 9, 18. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. Thou art to pass over through Ar, the coast of Moab, this day.

Deut. xxiii, 3. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever.

Judges iii, 28-30. And he said unto them, Follow after me; for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Judges xi, 15. And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon.

Ruth i, 2, 4. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah; and they came into the country of Moab, and continued there. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

2 Sam. viii, 2. And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, and brought gifts.

2 Kings iii, 7, 18. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle? And he said, I will go up; I am as thou art, my people as thy people, and my horses as thy horses. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

1 Chron. ii, 22. And Jokim, and the men of Chozeba, and Joash, and Sraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

Ps. lx, 8. Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

Isa. xvi, 6, 11-14. We have heard of the pride of Moab, (he is very proud,) even of his haughtiness, and his pride, and his wrath; but his lies shall not be so. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail. This is the word that the Lord hath spoken concerning Moab since that time. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

Jer. xxv, 21. Edom, and Moab, and the children of Ammon.

Jer. xlviii, 1, 2. Against Moab thus saith the Lord of hosts, the God of Israel, Woe unto Nebo! for it is spoiled: Kiriat-haim is confounded and taken; Misgab is

EARTH.

confounded and dismayed. *There shall be no more praise of Moab; in Heshbon they have devised evil against it; come, and let us cut it off from being a nation; also thou shalt be cut down, O Mdmien; the sword shall pursue thee.*

Jer. xlviii. 9, 20, 33, 33. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein. Moab is confounded; for it is broken down; howl and cry; tell ye it in Arnon, that Moab is spoiled. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; *their shouting shall be no shouting.* They shall howl, *saying,* How is it broken down how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

Ezek. xxy. 8, 9, 11. Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim; And I will execute judgments upon Moab; and they shall know that *I am* the Lord.

Zeph. ii. 9. Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation; the residue of my people shall spoil them, and the remnant of my people shall possess them.

OPHIR.

FAMED FOR ITS GOLD.

Gen. x. 29. And Ophir, and Havilah, and Jobab; all these were the sons of Joktan.

1 Kings ix. 28. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

1 Kings x. 11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

1 Chron. xix. 4. *Even* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal.*

Job xxii. 21. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Job xxviii. 16. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

Ps. xlv. 9. Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir.

Isa. xlii. 12. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

PADAN-ARAM OR MESO-POTAMIA.

Gen. xxv. 20. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

Gen. xxviii. 6, 7. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padan-aram.

Gen. xxxi. 18. And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

Gen. xxxv. 9, 26. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And the sons of Zilpah, Leah's handmaid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

PALESTINA—PHILISTIA.

Gen. xxi. 34. And Abraham sojourned in the Philistines' land many days.

Ezod. xlii. 17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

Ezod. xv. 14. The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Palestina.

Josh. xiii. 2. This is the land that yet remaineth; all the borders of the Philistines, and all Geshuri.

Judges iii. 31. And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad; and he also delivered Israel.

1 Sam. vi. 1, 2, 21. And the ark of the Lord was in the country of

the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place. And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

2 Sam. xxi. 17. But Abishai the son of Neriah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

Ps. lx. 8. . . . Philistia triumph thou because of me.

Ps. lxxxvii. 4. . . . Behold Philistia, and Tyre, with Ethiopia; this man was born there.

Isa. ii. 6. Therefore thou hast forsaken thy people the house of Jacob, because they are replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Isa. xiv. 29. Rejoice not, thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

Amos i. 8. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God.

Amos ix. 7. Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

Obad. 19. . . . And they of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead.

Zeph. ii. 4, 5. For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

Zech. ix. 5, 6. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall

EARTH.

dwell in Ashdod; and I will cut off the pride of the Philistines.

PHENICE.

Acts xi, 19. Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

Acts xv, 3. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

Acts xxi, 2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

Acts xxvii, 12. And because the haven was not commodious to winter in, the more part advised to depart thence also. If by any means they might attain to Phenice and there to winter, which is an haven of Cyre, and lieth toward the south-west and north-west.

PHRYGIA.

Acts xviii, 23. And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

SAMARIA.

MIDDLE PROVINCE OF PALESTINE.

1 Kings xiii, 32. For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

1 Kings xx, 10. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for him to fill for all the people that follow me.

2 Kings vi, 25. And it came to pass when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

2 Kings xviii, 31. Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ival? have they delivered Samaria out of mine hand?

Ezra iv, 10. And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

Neh. iv, 2. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt?

Isa. vii, 4. For before the child shall have knowledge to cry, My father and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

Matth. x, 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

Luke xvii, 11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

John iv, 9. *C.* Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.) And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

John viii, 48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Acts viii, 1, 5, 14. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Then Philip went down to the city of Samaria, and preached Christ unto them. Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

SYRIA.

Deut. xxvi, 5. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.

2 Sam. viii, 5, 6. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought

gifts. And the Lord preserved David whithersoever he went.

2 Sam. xv, 8. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again into Judaea, then I will serve the Lord.

1 Kings xi, 25. And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did; and he abhorred Israel, and he reigned over Syria.

2 Kings v, 20. But Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him.

2 Kings vi, 23. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

2 Kings xiii, 3, 19. And the anger of the Lord was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael all their days. And the man of God was with him, and said, Thou shalt not live; for thou hast smitten Syria till thou hast consumed it; whereas now thou shalt smite Syria but thrice.

Ezra iv, 7. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Isa. ix, 12. The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

Ioseph xii, 12. And Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept sheep.

Amos i, 5. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden; and the people of Syria shall go into captivity unto Kir, saith the Lord.

Matth. iv, 24. And his [Jesus] fame went throughout all Syria.

Luke ii, 2. (And this taxing was first made when Cyrenius was governor of Syria.)

Acts xv, 23, 41. And they wrote letters by them after this manner; The apostles, and elders, and

EARTH.

brethren, *send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.* And he went through Syria and Cilicia, confirming the churches.

Acts xviii. 18. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea: for he had a vow.

Acts xxi. 3. Now, when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria. . . .

CHIEF CITY, DAMASCUS.

Gen. xv. 2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

2 Sam. vii. 6. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went.

1 Kings xi. 24. And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

2 Kings xviii. 7. And Elshah came to Damascus; and Ben-hadad the king of Syria was sick: and it was told him, saying, The man of God is come hither.

2 Kings xvi. 10-12. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon.

Isa. vii. 8. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

Acts ix. 2, 10, 27. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision,

Ananias. And he said, Behold, I am here, Lord. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

2 Cor. xi. 32. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me.

PROPHECIES ABOUT IT.

Isa. x. 9. Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

Isa. xvii. 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

Jer. xlix. 23, 24. Concerning Damascus, Hamath is confounded, and Arpad; for they have heard evil tidings; they are faint-hearted; there is sorrow on the sea: it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

Amos i. 3, 5. Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing instruments of iron. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

Amos v. 27. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

TARSHISH,

NOTED FOR ITS SHIPPING.

Gen. x. 4. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

Isa. lxvii. 10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Isa. ii. 16. And upon all the ships of Tarshish, and upon all pleasant pictures.

Isa. xlviii. 1. The burden of Tyre. How ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

Isa. lx. 9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from

far, their silver and their gold with them, unto the name of the Lord thy God, and to the glory of Israel, because he hath glorified thee.

Jer. x. 9. Silver spread into plates is brought from Tarshish, and gold from Uphaz the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

Ezek. xxvii. 12, 25. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

Ezek. xxxviii. 13. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Jonah i. 3. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

Jonah iv. 2. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying when I was yet in my country? therefore I fled before unto Tarshish. . . .

TYRE,

THE OLD MART OF NATIONS, AND ITS PREDICTED OVERTHROW.

2 Sam. xiv. 7. And they came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, even to Beer-sheba.

1 Kings vii. 13, 14. And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass. . . .

Ezra iii. 7. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedars-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Psa. xlv. 12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

EARTH.

Isa. xxiii. 5, 8, 15, 17. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Who hath taken this counsel against Tyre the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as an harlot. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

Jer. xxv. 22. And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea.

Jer. xxvii. 3. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus. . . .

Ezek. xxvi. 2, 3. Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me: I shall be replenished, now she is laid waste. Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

Ezek. xxvii. 2, 32. Now, thou son of man, take up a lamentation for Tyrus. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

Ezek. xxviii. 2, 12. Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: Son of man, Take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou shalt up the sun, full of wisdom, and perfect in beauty.

Ezek. xxix. 18. Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus; every head was made to id, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it.

Isa. ix. 13. Ephraim, as I saw Tyrus, is planted in a pleasant

place; but Ephraim shall bring forth his children to the murderer.

Amos i. 9, 10. Thus saith the Lord, for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant; But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Zeck. ix. 2, 3. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Matth. xi. 21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Zidon, they would have repented long ago in sackcloth and ashes.

Acts xii. 20. And Herod was highly displeased with them of Tyre and Zidon; but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

ZIDON.

Gen. xlix. 13. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

Joshua xi. 8. And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

1 Kings xvii. 9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Isa. xxiii. 2, 4, 12. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished, be thou ashamed, O Zidon; for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to Chittim; there also shalt thou have no rest.

Jer. xlvii. 4. Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus

and Zidon every helper that remaineth; for the Lord will spoil the Philistines, the remnant of the country of Caphtor.

Ezek. xxviii. 21, 22. Son of man, set thy face against Zidon, and prophesy against it. And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

DESTINY OF THE EARTH.

2 Peter iii. 1-13. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

FAMILY.

I. THE FAMILY.

A DIVINE INSTITUTION.

Gen. ix. 1, 7. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Job v. 24, 25. And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

Ps. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

Ps. cxxviii. 3, 4. Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord.

Prov. iii. 33. The curse of the Lord is in the house of the wicked: but he blessing the habitation of the just.

Mat. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

PRAYERS ON BEHALF OF FAMILY.

2 Sam. vii. 18-21, 25-29. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come; and is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy world's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*. And now, O Lord God, the word that thou hast spoken concerning thy servant and concerning his house, establish *it* for ever, and do as thou hast said. And

let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*; and with thy blessing let the house of thy servant be blessed for ever.

1 Kings viii. 25, 26. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

1 Chron. xvii. 17-19, 23-27. And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God. What can David speak more to thee for the honour of thy servant? for thou knowest thy servant. O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said. Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. And now, Lord, thou art God, and hast promised this

goodness unto thy servant: Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and it shall be blessed for ever.

ESPECIALLY ON BEHALF OF CHILDREN.

Gen. xvii. 18. And Abraham said unto God, O that Ishmael might live before thee!

Gen. xxviii. 3, 4. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Gen. xxiii. 9-11. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

2 Sam. xii. 16. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

1 Chron. xxii. 12. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

1 Chron. xxix. 19. And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

Job i. 5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them [his children] and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in

FAMILY.

their hearts. Thus did Job continually.

Ps. xc, 16. Let thy work appear unto thy servants, and thy glory unto their children.

II. CHILDREN. THE GIFT OF GOD, AND SOMETIMES ASKED FROM HIM.

Gen. xxx, 17. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

Gen. xxxiii, 5. And he lifted up his eyes, and saw the women and the children, and said, *Who are these with thee?* And he said, The children which God hath graciously given thy servant.

Gen. xlviii, 8, 9. And Israel be-held Joseph's sons, and said, *Who are these?* And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them. I pray thee, unto me, and I will bless them.

1 Sam. i, 9-11, 25-28. So Hannah rose up after they had eaten in Shiloh, and after they had drunk; (now Eli the priest sat upon a seat by a post of the temple of the Lord;) And she *was* in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And they slew a bullock, and brought the child to Eli. And she said, Oh my lord! as thy soul liveth, my lord, *I am* the woman that stood by thee here praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

1 Sam. ii, 20, 21. And Eli blessed Elkannah and his wife, and said, The Lord give thee seed of this woman, for the loan which is lent to the Lord. And they went unto their own home. And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

1 Chron. xxvi, 4, 5. Moreover, the sons of Obed-edom were Shemaiah the first-born, Jehozabab the second, Joah the third, and Sacer the fourth, and Nethaneel

the fifth, Ammiel the sixth, Issachar the seventh, Penuthai the eighth; for God blessed him.

Ps. cxxvii, 3. Lo, children are an heritage of the Lord: and the fruit of the womb *is* his reward.

USUALLY ESTEEMED A SPECIAL BLESSING.

Gen. vi, 1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

Gen. xvi, 16, 20. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.

Gen. xviii, 10, 14. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door which *was* behind him. Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Gen. xxi, 10, 13, 18. Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, *even* with Isaac. And also of the son of the bond-woman will I make a nation, because he *is* thy seed. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Gen. i, 23. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

Lev. xxvi, 9. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

Deut. vii, 12-14. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

Josh. xvii, 14, 17. And the children of Joseph spake unto Joshua, saying, Why hast thou given me

but one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua spake unto the house of Joseph, saying, Thou art a great people, and hast great power: thou shalt not have one lot *only*.

Ruth iv, 14. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

1 Sam. xx, 14, 15. And then shalt not only, while yet I live, show me the kindness of the Lord, that I die not: But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

2 Kings iv, 14-16. And he said, What *then is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

1 Chron. iv, 28. These mentioned by their names *were* princes in their families; and the house of their fathers increased greatly.

Ps. xiv, 16, 17. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.

Ps. cii, 28. The children of thy servants shall continue, and their seed shall be established before thee.

Ps. cvii, 38. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

Ps. cxv, 14, 15. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, which made heaven and earth.

Ps. cxxviii, 6. Yea, thou shalt see thy children's children, and peace upon Israel.

Prov. xiv, 28. In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

Isa. xxvi, 15. Thou hast increased the nation; O Lord, thou hast increased the nation: thou art glorified; thou hast removed *it* far unto all the ends of the earth.

FAMILY.

Isa. xlviii, 19. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Jer. xxxv, 18, 19. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

Luke i, 13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Job. xi, 12. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and, as the sand which is by the seashore, innumerable.

BUT SOMETIMES ARE THE OPPOSITE.

Num. xxxii, 14. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

Jos. xii, 23. He increaseth the nations, and destroyeth them; he enlargeth the nations, and straiteneth them again.

Prov. xxix, 16. When the wicked are multiplied, transgression increaseth; but the righteous shall see their fall.

Ios. iv, 7. As they were increased, so they sinned against me; therefore wilt I change their glory into shame.

BIRTH.

Gen. iv, 1, 17. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And Cain knew his wife; and she conceived, and bare Enoch. . . .

Gen. xvi, 1, 5. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.

Gen. xvi, 11, 12. And the angel of the Lord said unto her, Be-

hold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

Eccl. xxi, 22. If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

Ruth iv, 13. So Boaz took Ruth, and she was his wife; and when he went in unto her, the Lord gave her conception, and she bare a son.

2 Sam. xi, 5. And the woman conceived, and sent and told David, and said, I am with child.

1 Kings iii, 17, 18. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass, the third day after that I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house.

2 Kings xv, 16. Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

1 Chron. ii, 24. And after that Hezron was dead in Calebephratah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

1 Chron. vii, 23. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

Luke i, 24, 41. And after those days his wife Elisabeth conceived, and hid herself five months, saying, And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.

- ALLUSIONS. (See under BODY.)

2 Kings xix, 3. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy; for the children are come to the birth, and there is not strength to bring forth.

Job x, 9-11. Remember, I beseech thee, that thou hast made

me as the clay; and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Job xv, 35. They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Ps. vii, 14. Behold I have travailed with iniquity, and hath conceived mischief, and brought forth falsehood.

Ps. xxii, 9, 10. But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my mother's belly.

Ps. xlviii, 6. Fear took hold upon them there, and pain, as of a woman in travail.

Ps. lxxi, 6. By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels; my praise shall be continually of thee.

Ps. cxxxix, 13-15. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were to be honest, when as yet there was none of them.

Eccles. xi, 5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

Cant. viii, 5. (Who is this that cometh up from the wilderness, leaning upon her beloved?) I raised thee up under the apple-tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

Isa. xlii, 8. And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

Isa. xxi, 3. Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

Isa. xxvi, 17, 18. Like as a woman with child, that draweth near to

FAMILY.

line of her delivery, is in pain, *and* crieth out in her pangs so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

Isa. xlii, 14. I have long time hid-den my peace; I have been still, *and* refrained myself; *now* will I cry like a travailing woman; I will destroy and devour at once.

Isa. lxvi, 7-9. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God.

Jer. iv, 31. For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of mine enemies.

Jer. vi, 24. We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

Jer. xxx, 6. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer. xlviii, 41. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

Jer. l, 43. The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, *and* pangs, as of a woman in travail.

Hosea xiii, 16. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

Amos i, 13. Thus saith the Lord, For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border.

Micah iv, 9, 10. Now, why dost thou cry out aloud? *is there* no king

in thee? *is thy* counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

Mark xiii, 17. But woe to them that are with child and to them that give suck, in those days!

John xvi, 21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy. . . .

1 Tim. ii, 15. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

TWINS.

Gen. xxv, 24-26. And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob; and Isaac was threescore years old when she bare them.

Gen. xxxviii, 27-30. And it came to pass, in the time of her travail, that, behold, twins *were* in her womb. And it came to pass, when she travailed that *the one* put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? *this* breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah.

TREATMENT OF CHILD AND MOTHER.

Lev. xii, 2-8. Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her

purifying be fulfilled. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest; Who shall offer it *b*-fore the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

Ezek. xvi, 4, 5. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*: thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

ABORTION.

Job iii, 16. Or as an hidden untimely birth I had not been; as infants *which* never saw light.

Is. lviii, 8. . . . Let every one of them pass away; *like* the untimely birth of a woman, *that* they may not see the sun.

Eccles. vi, 3-5. If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he; For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any thing*; this hath more rest than the other.

Hosea xi, 11, 14. As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts.

DEATH IN CHILD-BIRTH.

Gen. xxxv, 16-19. And they journeyed from Beth-el; and there was but a little way to come to

FAMILY.

Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni; but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

1 Sam. iv, 19, 20. And his daughter-in-law, Plinthesa' wife, was with child, near to be delivered; and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

Isa. xxxvii, 3. And they said unto him, Thus saith Ezekiah. This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

BARRENNESS.

Gen. xi, 30. But Sarai was barren; she had no child.

Gen. xv, 2, 3. And Abram said, Lord God, What wilt thou give me, seeing I go childless. . . . And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir.

Gen. xxix, 31. And when the Lord saw that Leah was hated, he opened her womb; but Rachel was barren.

Judges xiii, 2. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

1 Sam. i, 5, 6, 8. But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

2 Sam. vi, 23. Therefore Michal, the daughter of Saul, had no child unto the day of her death.

Mark xii, 18-22. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother

dies, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren; and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed: last of all the woman died also.

Luke i, 7, 25. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Job xxiv, 21. He evil-treateth the barren that beareth not, and doeth not good to the widow.

Isa. liv, 1. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

Gal. iv, 26-28. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise.

BARRENNESS HEALED BY PRAYER.

Gen. xx, 17, 18. So Abraham prayed unto God; and God healed Abimelech, and his wife, and his maid-servants; and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

Gen. xxv, 21. And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

Gen. xxx, 22-24. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The Lord shall add to me another son.

2 Kings iv, 17. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

Luke i, 57, 58. Now Elisabeth's full time came that she should be delivered; and she brought forth

a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

BIRTH-DAY.

Gen. xi 20. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

Job iii, 1-10. After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months. Lo, let that night be solitary; let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of their twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day: Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

Math. xiv, 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Mark vi, 21. And when a convenient day was come, that Herod, on his birth-day, made a supper to his lords, high captains, and chief estates of Galilee.

SPECIAL ATTACHMENT TO PLACE OF BIRTH.

Gen. xxx, 25. And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

Gen. xxxi, 3, 30. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

Exod. xviii, 27. And Moses let his father-in-law depart; and he went his way into his own land.

Num. x, 29, 30. And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law,

FAMILY.

We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

Ruth i, 15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods.

1 Kings xi, 21, 22. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing; howbeit, let me go in any wise.

Neh. ii, 3-5. And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

OTHER ALLUSIONS.

Ezek. xxi, 30. Shall I cause it to return into its sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

Mark vi, 4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

Luke iv, 24. And he said, Verily I say unto you, No prophet is accepted in his own country.

John iv, 44. For Jesus himself testified that a prophet hath no honour in his own country.

NAMING THE CHILD.

CIRCUMCISION,

(See under ORDINANCES.)

Gen. xxi, 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Gen. xxix, 32-35. And Leah conceived, and bare a son; and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son

also; and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons; therefore was his name called Levi. And she conceived again, and bare a son; and she said, Now will I praise the Lord; therefore she called his name Judah; and left bearing.

Gen. xxx, 10-13, 18-21. And Zilpah, Leah's maid, bare Jacob a son. And Leah said, A troop cometh; and she called his name Gad. And Zilpah, Leah's maid, bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher. And Leah said, God hath given me my hire, because I have given my maiden to my husband; and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons; and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah.

Gen. xxxv, 18. And it came to pass, as her soul was in departing, for she died, that she [Rachel] called his name Ben-oni; but his father called him Benjamin.

Gen. xxxviii, 3-5. And she conceived, and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and called his name Shelah; and he was at Chezib, when she bare him.

Exod. ii, 10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

Ruth iv, 15, 17. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed. he is the father of Jesse, the father of David.

1 Sam. i, 20. Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

1 Chron. iv, 9. And Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow.

1 Chron. vii, 16. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Shersesh; and his sons were Ulam and Rakem.

Matth. i, 25. And knew her not till she had brought forth her first-born son; and he called his name JESUS.

Luke i, 59-63. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

NURSING.

Exod. ii, 5-9. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

1 Kings iii, 19-21. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold it was not my son which I did bear.

Num. xi, 12. Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto thy fathers?

Deut. i, 31. And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all

FAMILY.

the way that ye went, until ye come into this place.

Ps. vii. 2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Isa. lxxvi. 11-13. That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Hosea xi. 3. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

Matth. xxiv. 19. And woe unto them that are with child, and to them that give suck, in those days!

1 Cor. iii. 1, 2. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to *bear it*, neither yet now are ye able.

1 Thess. ii. 7. But we were gentle among you, even as a nurse cherisheth her children.

Heb. v. 12, 13. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe.

1 Peter ii. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby.

WEANING.

Gen. xxi. 8. And the child grew, and was weaned; and Abraham made a great feast the *same* day that Isaac was weaned.

1 Sam. i. 22-24. But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then* I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young.

1 Kings xi. 20. And the sister of Tahpenes bare him Gennath his son, whom Tahpenes weaned in Pharaoh's house; and Gennath was in Pharaoh's household among the sons of Pharaoh.

Ps. xxvii. 10. When my father and my mother forsake me, then the Lord will take me up.

Ps. cxxxi. 1. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Isa. xl. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isa. xxviii. 9. Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

Hosea i. 8. Now, when she had weaned Lo-ruhamah, she conceived, and bare a son.

JUVENILE THOUGHTS AND PASTIMES.

Zech. viii. 5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Matth. xi. 16, 17. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

Luke vii. 31, 32. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.

1 Cor. xiii. 11. And when I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

CHARACTERS OF CHILDREN EARLY DEVELOPED.

Gen. xxi. 9, 20. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. And God was with the lad; and he grew, and

dwelt in the wilderness, and became an archer.

Gen. xxv. 27. And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

Judges xiii. 24, 25. And the woman bare a son, and called his name Samson; and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaoi.

1 Sam. ii. 11, 26. And Elkanah went to Ramah to his house; and the child did minister unto the Lord before Eli the priest. And the child Samuel grew on, and was in favour both with the Lord, and also with men.

2 Kings ii. 23, 24. And he went up from thence unto Beth-el; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them.

Job xix. 18. Yea, young children despised me: I arose, and they spake against me.

Ps. cxliv. 12. That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.

Prov. xx. 11. Even a child is known by his doings, whether his work be pure, and whether it be right.

Eccles. xi. 10. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

1 Peter i. 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance.

CHILDREN TENDERLY CARED FOR, AND OFTEN PROPOSED AS AN EXAMPLE.

Gen. xxi. 17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What allest thou, Hagar? fear not; for God hath heard the voice of the lad where he is.

Ps. cxlvii. 13. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

Matth. xviii. 2-5. And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become

FAMILY.

as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.

Math. xix, 13, 14. Then were there brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Mark ix, 36, 37. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

Mark x, 13-16. And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought them. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

Luke ix, 48. And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

Luke xviii, 15-17. And they brought unto him also infants, that he would touch them; but when *his* disciples saw *it*, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

CHILDREN BORN IN OLD AGE OF PARENTS.

Gen. xvi, 15, 16. And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.

Gen. xvii, 17. Then Abraham fell upon his face, and laughed, and said in his heart Shall a child

be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Gen. xxi, 1, 2, 5-7. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham that Sarah should have given children suck? for I have born him a son in his old age.

Gen. xxiv, 36. And Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath.

Ruth i, 11, 12. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters: go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bear sons.

Luke i, 18, 36. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

Heb. xi, 11. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

DEATH OF CHILDREN.

1 Sam. ii, 33, 34. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

1 Kings xiv, 12, 13, 17. Arise thou therefore, get thee to thine own house; and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam. And Jeroboam's

wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died.

1 Kings xvii, 17, 18. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

2 Kings iv, 18-21. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! and he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

Job i, 18, 19. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

1 Kings xxi, 21, 22. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

Job xviii, 19. He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

Isa. xiv, 22. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

Ps. cxi, 10. Their fruit shall thou destroy from the earth, and their seed from among the children of men.

Ps. cxxxvii, 9. Happy shall he be that taketh and dasheth thy little ones against the stones.

Isa. li, 18. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

FAMILY.

Jer. xv, 7. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, *since* they return not from their ways.

Ezek. xxiv, 25. Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters.

Lam. ii, 19-22. Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Behold, O Lord, and consider to whom thou hast done this. Shall the women eat their fruit, and children of a span long? . . . The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied. Thou hast called, as in a solemn day, my terrors round about; so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Hosea ix, 12, 13, 16. Though they bring up their children, yet will I bereave them, *that there shall not be a man left*: yea, we also to them when I depart from them. Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay *even* the beloved fruit of their womb.

Matth. ii, 16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

GRIEF OF BEREAVED PARENTS.

Gen. xxxvii, 35. And all his sons, and all his daughters, rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

Gen. xlii, 36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not,

and ye will take Benjamin away. All these things are against me.

Gen. xlv, 27-29. And thy servant my father said unto us, Ye know that my wife bare me two sons: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Lev. x, 19, 20. And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me; and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord? And when Moses heard that, he was content.

2 Sam. xii, 18, 19, 21-23. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it was alive*; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

2 Sam. xlii, 37. But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur; and David mourned for his son every day.

2 Sam. xvii, 33. And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

2 Sam. xix, 1-4. And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people; for the people heard say that day, how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being

ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!

2 Kings iv, 27, 28. And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

1 Chron. vii, 20-22. And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabab his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him.

Job xxix, 5. When the Almighty was yet with me, when my children were about me.

Jer. vi, 26. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes; make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

Jer. xxxi, 15. Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

Lam. i, 15, 16. The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine press. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

FILIAL DUTY,

EXEMPLARY AND INCULCATED.

Gen. xxvii, 8, 13. Now, therefore, my son, obey my voice, according to that which I command thee. And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

Gen. xlv, 34. For how shall I go up to my father, and the lad be not with me? lest peradventure I

FAMILY.

see the evil that shall come on my father.

Gen. xlv. 13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

Gen. xlv. 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Gen. xlviii. 2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel strengthened himself, and sat upon the bed.

Lev. xix. 3. Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God.

Deut. v. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Prov. i. 8. My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck.

Prov. xxiii. 22. Harken unto thy father that bogat thee, and despise not thy mother when she is old. My son, give me thine heart, and let thine eyes observe my ways.

Isa. xlv. 10. Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

Mark vii. 10-12. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother.

Eph. vi. 1-3. Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise.) That it may be well with thee, and thou mayest live long on the earth.

Col. iii. 20. Children, obey your parents in all things: for this is well-pleasing unto the Lord.

SIN AND DANGER OF FILIAL DISOBEDIENCE.

Exod. xxi. 17. And he that curseth his father or his mother shall surely be put to death.

Lev. xx. 9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

Deut. xxi. 18-21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother layhold on him, and bring him out unto the elders of his city, and out unto the gate of his place: And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice: *he is a glutton and a drunkard*. And all the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear, and fear.

Deut. xxvii. 16. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

Prov. xx. 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Prov. xxx. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

SPECIAL FORM OF FILIAL DUTY.

Gen. xlv. 10, 11. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy flock, and thy herds, and all that thou hast: And there wilt I nourish thee, (for yet there are five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

Gen. xlvii. 11, 12. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

1 Sam. xxii. 3, 4. And David went thence to Mizpeh of Moab; and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

Matth. xv. 4-6. For God commanded, saying Honour thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father, or his mother, *It is a gift*, by whatsoever thou mightest be profited by me, And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

III. PARENTAL AFFECTION.

Gen. xxi. 15, 16. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

Gen. xxiv. 55. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

Gen. xxvii. 26, 27. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him. . . .

Gen. xxxi. 26, 28. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? And hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing.

Gen. xlii. 4, 38. But Benjamin Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

Gen. xliii. 13, 14. Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

Gen. xliiv. 19-22, 30, 31. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst

FAMILY.

unto thy servants. Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for *if he should leave his father, his father would die.* Now therefore, when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life) It shall come to pass, when he seeth that the lad is not *with us*, that he will die; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

Gen. xiv. 26-28. And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them; and when he saw the waggon, which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

Gen. xlviii. 10, 11. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

2 Sam. xiii. 38, 39. So Absalom fled, and went to Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

2 Sam. xiv. 1, 33. Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. So Joab came to the king, and told him; and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

2 Sam. xviii. 5, 12, 13. And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, *even with Absalom.* And all the people heard when the king gave all the captains charge concerning Absalom. And the man said unto Joab, Though I should receive a thousand *sacks of silver* in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the

king, and thou thyself wouldest have set thine against me.

2 Sam. xix. 6. In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants, for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

Ps. ciii. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

Luke viii. 19, 20. Then came to him his mother and his brethren, and could not come to him for the press. And it was told him by *certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

Luke xi. 11, 12. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

SPECIAL INSTANCE.

1 Kings iii. 22-28. And the other woman said, Nay; but the living is my son, and the dead is thy son; and this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead; and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, (for her bowels yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it; but the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

FAVOURITISM.

Gen. xxi. 10, 11, 14. Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even with Isaac.* And the thing was very grievous in Abraham's sight because of his son. And Abraham rose up early in the morning, and

took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child and sent her away. And she departed, and wandered in the wilderness of Beer-sheba.

Gen. xxv. 28. And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

Gen. xxxvii. 3, 4. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

Gen. xlviii. 22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

PARENTAL AUTHORITY.

Gen. xviii. 17-19. And the Lord said, Shall I hide from Abraham that thing which I do? Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

Gen. i. 16, 17. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

1 Sam. iii. 13. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

1 Sam. xvi. 22. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

2 Sam. xiv. 21-24. And the king sent unto Joab, *Behold now, I have done this thing; go therefore, bring the young man Absalom again.* And Joab kelt to the ground on his face, and bowed himself, and thanked the king; and Joab said To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose, and

FAMILY.

went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

Esther ii. 20. Esther had not yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

DUTY OF PARENTS TO INSTRUCT THEIR CHILDREN.

Gen. xviii. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

Exod. x. 2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

Deut. iv. 9, 10. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; *Especially* the day that thou stoolest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

Deut. vi. 6-8. And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Deut. xi. 18, 19. Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Deut. xxxi. 12, 13. Gather the people to thee, men, and women, and children, and thy stranger that is within thy gates, that they

may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; And that their children, which have not known *any thing*, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

Ps. xxii. 30, 31. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

Ps. xxiv. 11. Come, ye children, hearken unto me; I will teach you the fear of the Lord.

Ps. lxxviii. 3-8. Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; That the generation to come might know them, *even the children which should be born, who should arise and declare them to their children*; That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

Prov. iv. 1-4, 10-13. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and I only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

Prov. xiii. 1. A wise son heareth his father's instruction: but a scorner heareth not rebuke.

Prov. xv. 5. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

Prov. xxvii. 11. My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

Cant. viii. 2. I would lead thee, and bring thee into my mother's house, who would instruct me. . . .

Isa. xxxviii. 19. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

Joel i. 2, 3. Hear this, ye old men and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation.

Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Col. iii. 21. Fathers, provoke not your children to anger, lest they be discouraged.

2 Tim. i. 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

AND TO CHASTISE THEM.

Prov. xiii. 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov. xix. 18, 19. Chasten thy son while there is hope, and let not thy soul spare for his crying. A man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do it again.

Prov. xxii. 15. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Prov. xxiii. 13, 14. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Prov. xxix. 15, 17. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Heb. xii. 9, 10. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

AND ESPECIALLY TO TELL THEM THE MEANING OF RELIGIOUS ORDINANCES.

Exod. xii. 25-27. And it shall come to pass, when ye be come

FAMILY.

to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

Erod. xlii, 14-16. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage. And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt.

Erod. xvi, 32-34. And Moses said, This is the thing which the Lord commanded, I'll an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Josh. iv, 22-24. Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over; as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over. That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever.

Josh. xxii, 24-25. And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel? For the Lord hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; ye have no part in the Lord; so shall your chil-

dren make our children cease from fearing the Lord.

VALUE OF SUCH INSTRUCTION.

Prov. x, 1. The Proverbs of Solomon. A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Prov. xv, 20. A wise son maketh a glad father; but a foolish man despiseth his mother.

Prov. xvii, 21, 25. He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy. A foolish son is a grief to his father, and bitterness to her that bare him.

Prov. xix, 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Prov. xxii, 6. Train up a child in the way he should go; and when he is old, he will not depart from it.

Prov. xxiii, 15, 16, 24, 25. My son, if thine heart be wise, my heart shall rejoice, even mine; Yea, my reins shall rejoice when thy lips speak right things. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

Prov. xxviii, 24. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

Prov. xxx, 11. There is a generation that curseth their father, and doth not bless their mother.

Isa. i, 2. Hear, O heavens; and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

PATERNAL BLESSINGS.

Gen. ix, 24-27. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Gen. xxvii, 10, 29, 32-38. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also. O my father! And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times; he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

THE FAMILY PROPHECY OF JACOB.

Gen. xlix, 1-25. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together and hear, ye sons of Jacob, and hearken unto Israel your father. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it; he went up to my couch. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not

FAMILY.

depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*: Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall* be red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon. Issachar is a strong ass couching down between two burdens: And he saw that rest *was* good, and the land that *it was* pleasant, and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD. Gad, a troop shall overcome him; but he shall overcome at the last. Out of Asher his bread *shall be* fat, and he shall yield royal dainties. Naphtali is a hind let loose; he giveth goodly words. Joseph is a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel) *Even* by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravin as a wolf in the morning he shall devour the prey, and at night he shall divide the spoil. All these *are* the twelve tribes of Israel; and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

ADOPTION.

Gen. xlviii, 5, 6. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall

be thine, and shall be called after the name of their brethren in their inheritance.

Heb. xii, 24. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter.

SPIRITUAL ADOPTION—ITS SOURCE THE GRACE OF GOD.

Iosec i, 10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the sons of the living God.

John i, 12, 13. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Eph i, 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

1 *John* iii, 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

ITS BLESSINGS.

Ps lxxxix, 26, 27. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth.

Jer liii, 4, 19. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

Rom viii, 14-17. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

2 *Cor* vi, 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Gal iii, 26. For ye are all the children of God by faith in Christ Jesus.

Gal iv, 5-7, 19, 28. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son then an heir of God through Christ. My little children, of whom I travail in birth again until Christ be formed in you. Now we, brethren, as Isaac was, are the children of promise.

1 *John* iii, 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

ITS DUTIES.

Matth v, 45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Eph v, 1. Be ye therefore followers of God, as dear children.

Phil ii, 15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Heb xii, 5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

1 *John* iii, 3, 10. And every man that hath this hope in him purifieth himself, even as he is pure. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

IV. FAMILY CIRCLE. INTERCOURSE AMONG RELATIVES.

Gen. xiv, 16. And he [Abraham] brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Gen. xxviii, 5. And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Gen. xxix, 4-6, 12. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is

FAMILY.

well: and, behold, Rachel his daughter cometh with the sheep. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

Gen. xxxvii, 14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again.

Gen. xliii, 6-7. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words. Could we certainly know that he would say, Bring your brother down?

Exod. iv, 18. And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Exod. xviii, 5-8. And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God. And he said unto Moses, I thy father-in-law, Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians, for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

Num. x, 31, 32. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

Ruth ii, 1, 20. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

1 Sam. xvii, 17. And Jesse said unto David his son, Take now for thy brethren an ephah of this

parched corn, and these ten loaves, and run to the camp to thy brethren.

Esther ii, 10, 11. Esther had not shewed her people, nor her kindred: for Mordecai had charged her that she should not show it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Luke i, 39, 40, 56. And Mary arose in those days, and went into the hill-country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And Mary abode with her about three months, and returned to her own house.

Acts vii, 13, 23. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

FAMILY CARES AND ANXIETIES.

Gen. xix, 12-16. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him; and they brought him forth, and set him without the city.

Gen. xxvi, 35. Which [Esau's two marriages] were a grief of mind unto Isaac and to Rebekah.

Gen. xxvii, 46. And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

Gen. xxx, 30. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath

blessed thee since my coming: and now, when shall I provide for mine own house also?

Gen. xxxii, 6-8. And the messengers returned to Jacob saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Gen. xliii, 8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

Num. xii, 1. And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

Num. xxxii, 26. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead.

Deut. iii, 19, 20. But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you, Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

1 Kings iii, 1. And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

1 Kings ix, 24. But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

Neh. v, 1, 2. And there was a great cry of the people, and of their wives, against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live.

BROTHERLY AFFECTION, ETC.

Gen. xxix, 13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought

FAMILY.

him to his house. And he told Laban all these things.

Gen. xxxiii, 4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

Gen. xxxvii, 30. And he [Reuben] returned unto his brethren, and said, The child is not; and I, whither shall I go?

Gen. xliii, 29-31. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this thy younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.

Gen. xiv, 1-4, 13-17. Then Joseph could not refrain himself before all that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come; and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan.

Gen. i, 18, 21. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Exod. iv, 27. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

1 Sam. xvii, 22. And David left his carriage in the hand of the keeper of the carriage, and ran

into the army, and came and saluted his brethren.

Mark iii, 31, 32. There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

Ps. cxxxiii, 1-3. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

WANT OF DOMESTIC AFFECTION.

Gen. xiv, 24. So he [Joseph] sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.

Deut. xxxiii, 9. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant.

Judges ix, 21. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Prov. xviii, 19. A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

Ezek. xvi, 5. . . . Thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

Obad. 10, 12, 13. For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity.

Micah vi, 4, 5. For I brought thee up out of the land of Egypt,

and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

Luke xii, 51, 52. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three.

DIMINUTION OF FAMILIES, A SORE JUDGMENT UPON A LAND.

Lev. xxvi, 32. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

Deut. xxviii, 62, 63. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God. And it shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

Judges v, 7. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

Prov. xiv, 11. The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish.

Isa. vi, 11, 12. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Isa. xxiv, 1-3. Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

Jer. iv, 25, 26. I beheld, and, lo,

FAMILY.

there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

Jer. ix, 10. For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

Jer. i, 13. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

Ezek. xii, 20. And the cities *that are* inhabited shall be laid waste,

and the land shall be desolate; and ye shall know that I *am* the LORD.

Ezek. xv, 8. And I will make the land desolate, because they have committed a trespass, saith the LORD God.

Ezek. xxxii, 15, 16. When I shall make the land of Egypt desolate, and the country shall be desitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD. This *is* the lamentation wherewith they shall lament her; the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the LORD God.

Ezek. xxxiii, 28, 29. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall

pass through. Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

Ezek. xxxv, 9. I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I *am* the LORD.

Zeph. i, 2, 3. I will utterly consume all *things* from off the land, saith the LORD. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

Zeph. iii, 6. I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

GENEALOGY.

I. PATRIARCHAL, FROM ADAM TO NOAH. AS IN GENESIS.

Gen. v. 3-32. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died. And Seth lived an hundred and five years, and begat Enos. And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years; and he died. And Enos lived ninety years, and begat Cainan. And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters. And all the days of Enos were nine hundred and five years; and he died. And Cainan lived seventy years, and begat Mahalaleel. And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years; and he died. And Mahalaleel lived sixty and five years, and begat Jared. And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred ninety and five years; and he died. And Jared lived an hundred sixty and two years, and he begat Enoch. And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years; and he died. And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God; and he was not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived, after he begat Lamech, seven hundred eighty and two years,

and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years; and he died. And Lamech lived an hundred eighty and two years, and begat a son; And he called his name Noah, saying, *This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.* And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years; and he died. And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

Gen. vi. 10. And Noah begat three sons, Shem, Ham, and Japheth.

Gen. ix. 28. And Noah lived after the flood three hundred and fifty years.

AS IN CHRONICLES.

1 Chron. i. 1-4. Adam, Seth, Enosh, Kenan, Mahalaleel, Jared, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.

THE LINE OF SHEM.

AS IN GENESIS.

Gen. x. 21-29. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons; the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab; all these were the sons of Joktan.

Gen. xi. 10, 12, 14, 16, 18, 20, 22, 24, 26, 27. These are the generations of Shem; Shem was an hundred years old, and begat Arphaxad two years after the flood. And Arphaxad lived five and thirty years, and begat Salah. And Salah lived thirty years, and

begat Eber. And Eber lived four and thirty years, and begat Peleg. And Peleg lived thirty years, and begat Reu. And Reu lived two and thirty years, and begat Serug. And Serug lived thirty years, and begat Nahor. And Nahor lived nine and twenty years, and begat Terah. And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Gen. xxiv. 24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

AS IN CHRONICLES.

1 Chron. i. 17-27. The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. And Arphaxad begat Shelah, and Shelah begat Eber. And unto Eber were born two sons; the name of the one was Peleg; (because in his days the earth was divided) and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, and Ebal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these were the sons of Joktan. Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram; the same is Abraham.

THE LINE OF HAM.

AS IN GENESIS.

Gen. x. 6, 7, 13-18, 20. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Ramah, and Sabtachar; and the sons of Ramah; Sheba, and Dedan. And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. These are the sons of Ham, after their families, after their tongues,

GENEALOGY.

in their countries, *and in their nations.*

AS IN CHRONICLES.

1 Chron. i, 8-16. The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Cush, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod; he began to be mighty upon the earth. And Mizraim begat Ludim, and Ananum, and Lehabim, and Naphtum, and Pathrusim, and Casluhim, (of whom came the Philistines), and Caphtorim. And Canaan begat Zidon his first-born, and Heth, The Jebusite also, and the Amorite, and the Girgashite, An the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Elamite.

THE LINE OF JAPHETH.

AS IN GENESIS.

Gen. x 1-4. Now these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodaniam.

AS IN CHRONICLES.

1 Chron. i, 5-7. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodaniam.

ABRAHAM'S POSTERITY IN THE LINE OF ISHMAEL.

AS IN GENESIS.

Gen. xxv, 12-16. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian Sarah's handmaid, bare unto Abraham. And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

AS IN CHRONICLES.

1 Chron. i, 28-31. The sons of Abraham; Isaac, and Ishmael. These are their generations: The first-born of Ishmael, Nebajoth; then Kedar, and Adbeel, and

Mibsam, Mishma, and Dumah, Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

ABRAHAM'S SONS BY KETURAH.

Gen. xxv, 1-4. Then again Abraham took a wife, and her name *was* Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Lemnimim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abihah, and Eldah. All these *were* the children of Keturah.

ISAACS' POSTERITY IN THE LINE OF ESAU.

AS IN GENESIS.

(See under EDOM—EARTH.)

AS IN CHRONICLES.

1 Chron. i, 34-54. And Abraham begat Isaac. The sons of Isaac; Esau, and Israel. The sons of Esau; Eliphaz Reuel, and Jeush, and Jaalam, and Korah. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. And the sons of Esau; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. And the sons of Lotan; Hori, and Homan; and Timna *was* Lotan's sister. The sons of Shobal; Alian, and Manabath, and Ebal, Shepli, and Onam. And the sons of Zibeon; Aiah, and Anah. The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran. Now these are the kings that reigned in the land of Edom before any King reigned over the children of Israel; Bela the son of Beor; and the name of his city *was* Dinhabah. And when Bela was dead, Jobab the son of Zerah of Bozrah, reigned in his stead. And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead; and the name of his city *was* Avith. And when Hadad was dead, Samlah of Mastekah reigned in his stead. And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead. And when Baalhanan was dead, Hadad reigned in his stead; and the name of his city *was* Palti,

and his wife's name *was* Molebah, the daughter of Madred, the daughter of Mezbah. Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth, Duke Ahoban, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Maguel duke Iram. These are the dukes of Edom.

JACOB'S FAMILY AT ITS FIRST SETTLEMENT IN EGYPT.

Gen. xlv, 8-25, 27. And these are the names of the children of Israel which came into Egypt. Jacob and his sons; Reuben, Jacob's first-born. And the son of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachan, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah; all the souls of his sons and his daughters *were* thirty and three. And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Arefi. And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls. The sons of Rachel, Jacob's wife; Joseph, and Benjamin. And unto Joseph, in the land of Egypt, were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest of On, bare unto him. And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ardi. These are the sons of Rachel, which were born to Jacob; all the souls *were* fourteen. And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shilem. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven. And the sons of Joseph, which were born him in Egypt, *were* two souls; all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

GENEALOGY.

II.—GENEALOGIES.

OF THE TRIBES.

I.—JACOB—LEAH.

REUBEN.

Erod. vi. 14. These *be* the heads of their fathers' houses: The sons of Reuben, the first-born of Israel; Hanoch and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

1 Chron. v. 3-8. The sons, *I say*, of Reuben, the first-born of Israel *were* Hanoch, and Pallu, Hezron, and Carmi. The sons of Jochi, Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaia his son, Baal his son, Beerah his son, whom Tilgath-pileser king of Assyria carried away captive: he *was* prince of the Reubenites. And his brethren by their families. (when the genealogy of their generations *was* reckoned) *were* the chief, Jeiel, and Zechariah. And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon.

SIMEON.

Exod. vi. 15. And the sons of Simeon; Jemuel, and Jamin, and Othad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

1 Chron. iv. 24-27, 34-37. The sons of Simeon *were* Nemuel, and Jamin, Jerib, Zerah, and Shaul; Shallum, his son, Milsam his son, Mishna his son. And the sons of Mishna; Hanuel his son, Zaccbur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. And Meshobab, and Jamlech, and Joshah the son of Amaziab, And Joel, and Jehu the son of Josiabiah, the son of Seraiah, the son of Asiel, And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benafiah, And Ziza the son of Shipli, the son of Allon, the son of Jedajah, the son of Shiuiri, the son of Shemaiah.

LEVI.

Erod. vi. 16-20. And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari; and the years of the life of Levi *were* an hundred thirty and seven years. The sons of Gershon; Libni and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years. And the sons of Merari; Mahli and Mushi. And Amram

took him Jochebed his father's sister to wife; and she bare him Aaron and Moses; and the years of the life of Amram *were* an hundred and thirty and seven years.

Nam. iii. 17-20. And these *were* the sons of Levi, by their names; Gershon, and Kohath, and Merari. And these *are* the names of the sons of Gershon, by their families; Libni and Shimei. And the sons of Kohath, by their families; Amram, and Izhar, Hebron, and Uzziel. And the sons of Merari, by their families; Mahli and Mushi: these *are* the families of the Levites, according to the house of their fathers.

Nam. xxvi. 59, 60. And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt; and she bare unto Amram Aaron and Moses, and Miriam their sister. And unto Aaron *was* born Nadab and Abihu, Eleazar and Ithamar.

1 Chron. vi. 16-30. The sons of Levi; Gershon, Kohath, and Merari. And these *be* the names of the sons of Gershon; Libni, and Shimei. And the sons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers. Of Gershon; Libni his son, Jahath his son, Zinnah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son. The sons of Kohath; Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Eliasaph his son, and Assir his son, Tabath his son, Uriel his son, Uzziel his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. *As for* Elkanah; the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroham his son, Elkanah his son. And the sons of Samuel; the first-born Vashni, and Abiah. The sons of Merari; Mahli; Libni his son, Shimei his son, Uzza his son, Shimea his son, Haggiah his son, Asaiah his son.

Nam. xxiii. 7-23. Of the Gershonites *were* Laadan and Shimei. The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three. The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan. And the sons of Shimei *were* Jahath, Zina, and Jeusi, and Beriah. These four *were* the sons of Shimei. And Jahath *was* the chief, and Zizah the second; but Jeusi and Beriah had not many sons; therefore they *were* in one reckoning, according to their father's house. The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram; Aaron and Moses; and

Aaron *was* separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever. Now, concerning Moses, the man of God, his sons *were* named of the tribe of Levi. The sons of Moses *were* Gershon, and Eliezer. Of the sons of Gershon, Shmuel *was* the chief. And the sons of Eliezer *were* Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah *were* very many. Of the sons of Izhar; Shelomith the chief. Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel; Micah the first, and Jesiah the second. The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish. And Eleazar died, and had no sons, but daughters; and their brethren the sons of Kish took them. The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

JUDAH.

1 Chron. ii. 5-11. The sons of Pharez; Hezron, and Hamul. And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed. And the sons of Ethan; Azariah. The sons also of Hezron, that *were* born unto him; Jeralmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; And Nahshon begat Salma, and Salma begat Boaz.

1 Chron. iv. 1-13. The sons of Judah; Pharez, Hezron, and Carmi, and Ilur, and Shobal. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites. And these *were* of the father of Etam; Jezreel, and Ishma, and Idbash; and the name of their sister *was* Hazeleponi. And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah, the father of Bethlehem. And Ashur the father of Tekoa had two wives, Hekah and Naarah. And Naarah bare him Aluzam, and Hepler, and Temeni, and Haahashari. These *were* the sons of Naarah. And the sons of Hekah *were* Zerah, and Jezoar, and Ethnan. And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum. And Jabez *was* more honourable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow. And

GENEALOGY.

Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested. And Chieub the brother of Shuah begat Mehir, which *was* the father of Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These *are* the men of Rechab. And the sons of Kenaz; Othniel, and Seraiah, and the sons of Othniel; Hathath.

ISSACHAR.

1 Chron. vii, 1-5. Now the sons of Issachar *were* Tola, and Puah, Jashub, and Shimron, four. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola; they *were* valiant men of might in their generations; whose number *was* in the days of David two and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah; and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishai, five; all of them chief men. And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand men; for they had many wives and sons. And their brethren, among all the families of Issachar, *were* valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.

ZEBULUN.

Gen. xlii, 14. And the sons of Zebulun; Sered, and Elon, and Jahleel.

JACOB—BILHAI, DAN.

Gen. xlii, 23. And the sons of Dan; Hushim.

NAPHTALI.

1 Chron. vii, 13. The sons of Naphtali; Jahziel, and Guni, and Jazer, and Shalum, the sons of Bilhah.

JACOB—ZILPAH, GAD.

1 Chron. v, 11-16. And the children of Gad dwelt over against them, in the land of Bashan unto Salcah: Joel the chief, and Shapham the next, and Jaanai, and Shapham in Bashan. And their brethren, of the house of their fathers, *were* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These *are* the children of Abihail the son of Huri, the son

of Jarcoah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the sons of Abdiel, the son of Guni, chief of the house of their fathers. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

ASHER.

1 Chron. vii, 30-40. The sons of Asher; Imnah, and Isnah, and Ishuai, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. And the sons of Japhlet; Pasach, and Bimiel, and Ashvath; these *are* the children of Japhlet. And the sons of Shomer; Ahi, and Rohgab, Jehubbah, and Arum. And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. The sons of Zophah; Suth, and Harnepher, and Shual, and Beri, and Imrah, Bezer, and Ilood, and Shamma, and Shlishah, and Ithan, and Beera. And the sons of Jethery Jephunneh, and Pipah, and Ara. And the sons of Udia; Arah, and Hamiel, and Rezia. All these *were* the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that *were* apt to the war *and* to battle *was* twenty and six thousand men.

JACOB—RACHEL, JOSEPH.

I.

MANASSEH.

1 Chron. vii, 15-19. And Machir took to wife the sister of Huppin and Shuppin, whose sister's name *was* Maacah; and the name of the second *was* Zelophehad; and Zelophehad had daughters. And Maacah the wife of Machir bare a son, and she called his name Pereh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem. And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh. And his sister Hammelekeh bare Ishod, and Abiezer, and Mahlah. And the sons of Shemidah *were* Ahiab, and Shechem, and Likhii, and Ahiab.

II.

EPHRAIM.

1 Chron. vii, 25-29. And Rephah *was* his son, also Kesheph, and Telah his son, and Tahan his son, Laadan his son, Ammiel his son, Elishama his son, Non his son,

Jehoshua his son. And their possessions and habitations *were* Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof. And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Migiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

BENJAMIN.

1 Chron. vii, 6-12. The sons of Benjamin; Bela, and Becher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and *were* reckoned by their genealogies twenty and two thousand and thirty and four. And the sons of Becher; Zemira, and Joesh, and Eliezer, and Eliehai, and Omri, and Jerimoth, and Abish, and Anathoth, and Alamelech. All these *are* the sons of Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred. The sons also of Jediael; Bilham; and the sons of Bilham; Jecub, and Benjamin, and Elund, and Chenanah, and Zethan, and Tharshish, and Alishahar. All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers, fit to go out for war and battle. Shuppin al o, and Huppin, the children of Ir, and Hushim, the sons of Aher.

1 Chron. viii, 1-11, 13-28. Now Benjamin begat Bela his first-born, Ashbel the second, and Ahiah the third, Nohah the fourth, and Rapha the fifth. And the sons of Bela *were* Addar, and Gera, and Abihud, and Abishua, and Naaman, and Abiah, and Gera, and these *are* the sons of Elund; these *are* the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath. And Naaman, and Abiah, and Gera, he removed them, and begat Uzza, and Abihud, and Shalaharim begat children in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives. And he begat of Hodesh his wife, Jobah, and Zibia, and Mesha, and Malcham, and Jenz, and Shachia, and Mirna. These *were* his sons, heads of the fathers. And of Hushim he begat Abihub, and Elpal. Periah also, and Shema, who *were* heads of the fathers of the inhabitants of Ajalon, who drove away the

GENEALOGY.

inhabitants of Gath: And Ahio, Shashak, and Jeremoth, and Zebadiah, and Arad, and Ader, And Michael, and Ishaph, and Joha, the sons of Beriah; And Zebadiah, and Meshullum, and Hezeki, and Heber, Ishmerai also, and Jezkiah, and Jobab, the sons of Elipha; And Jakin, and Zichri, and Zabdai, And Eliehai, and Zilkhai, and Eliel, And Adaiab, and Berachah, an I Shmirath, the sons of Shimhi; And Ishpan, and Heber, and Eliel, And Abdon, and Zichri, and Hanan, And Hananiah, and Elom, and Autothijah, And Iphedeiah, and Pennel, the sons of Shashak; And Shamsheerai, and Shehariah, and Athaliah, And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. These *were* heads of the fathers, by their generations, chief men. These dwell in Jerusalem.

III.

SPECIAL GENEALOGIES.

LEVI THE SACRED TRIBE.

AARON.

1 Chron. vi, 1-15. 50-53. The sons of Levi: Gershon, Kohath, and Merari. And the sons of Kohath: Amram, Izhar, and Hebron, and Uzziel. And the children of Amram: Aaron, and Moses, and Miriam. The sons also of Aaron: Nadab, and Abihu, Eleazar, and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua, And Abishua begat Bukki, and Bukki begat Uzzi, And Uzzi, begat Zerabiah, and Zerabiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Ahimaaz, And Ahimaaz begat Azariah, and Azariah begat Johanan, And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem,) And Azariah begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, And Azariah begat Serubab, and Serubab begat Jehozadak, And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar. And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerabiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, Ahimaaz his son.

Neh. xii, 20-21. And Jeshua begat Jachin, Jachin also begat Eliashib, and Eliashib begat Joiada, And Joiada begat Jonathan, and Jonathan begat Jaddua. And in the days of Jachin were priests, the chief of the fathers: of Seraiah, Mariah; of Jeremiaiah,

Hananiah; Of Ezra, Meshullam; of Amariah, Jehohanan; Of Melchijah, Jotham; of Shebaniah, Joseph; Of Tarim, Adna; of Meraioth, Helkai; Of Iddo, Zechariah; of Ginnethion, Meshullam; Of Abiah, Zichri; of Miniamin; of Moaddiah, Piltai; Of Bigah, Shammur; of Sheamaiah, Jehonathan; And of Joarib, Mattenai; of Jedaiab, Uzzi; Of Salai, Kallai; of Amok, Eber; Of Hilkiah, Hashabiah; of Jedaiab, Nethaneel.

JUDAH THE ROYAL TRIBE.

DAVID.

Ruth iv, 18-22. Now these are the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Aminadab, And Aminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David.

2 Sam. v, 14-16. And these be the names of those that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon, Ithar also, and Elishua, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphalet.

1 Chron. ii, 12-17. And Boaz begat Obed, and Obed begat Jesse. And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh: Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah: Abishai, and Joab, and Asahel, three. And Abigail bare Amasa; and the father of Amasa *was* Jether the Ishmaelite.

1 Chron. iii, 1-24. Now these were the sons of David, which were born unto him in Hebron; the first-born Amnon, of Ahinoam the Jezreelitess; the second, Daniel, of Abigail the Carmelitess; The third, Absalom the son of Maachah, the daughter of Talmi king of Geshur; the fourth, Adonijah the son of Haggith; The fifth, Shephatiah of Abital; the sixth, Ithream by Eglah his wife. These six were born unto him in Hebron; and there he reigned seven years and six months; and in Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Amiel; Ithar also, and Elishama, and Eliphalet, And Nogah, and Nepheg, and Japhia, and Elishama, and Eliada, and Eliphalet, nine. These *were* all the sons of David, besides the sons of the concubines, and Tamar their sister. And Solomon's sons *were* Rehoboam, Abia his son, Asa his

son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Azariah his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amos his son, Josiah his son. And the sons of Josiah *were*, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim; Jehoniah his son Zedekiah his son. And the sons of Jehoniah; Assir, Salathiel his son, Malchiram also, and Pedaiab, and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the sons of Pedaiab *were* Zerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomoth their sister; And Hashubiah, and Ohel, and Berechiah, and Hasadiah, Jushab-besed, five. And the sons of Hananiah; Pelatiah, and Jesaiab: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah; and the sons of Shemaiah; Hattush, and Igeal, and Bariah and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. And the sons of Elioenai *were* Hodiah, and Eliashib, and Pelatiah, and Akkub, and Johanan, and Dalaiab, and Anani, seven.

1 Chron. xiv, 4-7. Now these are the names of his children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon, and Ithar, and Elishua, and Elphalet. And Nogah, an I Nepheg, and Japhia, And Elishama, and Beeldiah, and Eliphalet.

BENJAMIN.

SAUL.

1 Sam. ix, 1. Now there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeren, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

1 Sam. xiv, 50, 51. And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle: And Kish *was* the father of Saul; and Ner, the father of Abner, *was* the son of Abiel.

VARIOUS FAMILIES.

1 Chron. ii, 22-55. And Segub begat Jair, who had three and twenty cities in the land of Gilead. And he took Geslur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities: all these *belonged* to the sons of Machir, the father of Gilead. And after that Hezron *was* dead in Caleb-ephraim, then Abiah, Hezron's wife, bare him Ashur the

GENEALOGY.

father of Tekoa. And the sons of Jerahmeel, the first-born of Hebron, were Ram the first-born, and Bimah, and Oren, and Ozem, and Ahijah. Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam. And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker. And the sons of Onam were Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. And the name of the wife of Abishur *was* Abihail, and she bare him Abban and Molad. And the sons of Nadab; Seled, and Appaim; but Seled died without children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. And the sons of Jada the brother of Shammai; Jether, and Jonathan; and Jether died without children. And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. Now Sheshan had no sons, but daughters; and Sheshan had a servant, an Egyptian, whose name *was* Jarha. And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai. And Attai begat Nathan, and Nathan begat Zabab, and Zabab begat Ephial, and Ephial begat Obed, and Obed begat Jehu, and Jehu begat Azariah, and Azariah begat Helez, and Helez begat Eleasah, and Eleasah begat Sisamai, and Sisamai begat Shalum, and Shalum begat Jekamiah, and Jekamiah begat Elishama. Now the son of Caleb the brother of Jerahmeel *was* Meshia his first-born, which *was* the father of Ziph; and sons of Maresiah the father of Hebron. And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And Shema begat Raham, the father of Jorkam; and Rekem begat Shammai. And the son of Shammai *was* Maon; and Maon *was* the father of Beth-zur. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez. And the sons of Juhadi; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. Maachiah, Caleb's concubine, bare Sheber, and Tirhanah. She bare also Shaaph the father of Machmannah, Sheva the father of Machmannah, and the father of Gibeon; and the daughter of Caleb *was* Achsa. These were the sons of Caleb the son of Jhur, the first-born of Ephraim; Shobal the father of Kirjath-jearim; Salma the father of Beth-lehem, Hareph the father of Beth-gader. And Shobal the father of Kirjath-jearim had sons; Harosh, and half of the Manabethites, and the families of Kirjath-jearim; the Ithrites, and the Puhites, and the

Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. The sons of Salma; Beth-lehem, and the Netophathites. Ataroth, the house of Joab, and half of the Manabethites, the Zorites. And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

1 Chron. iv, 15-20. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam; and the sons of Elah, even Kenaz. And the sons of Jehaleleel; Ziph, and Ziphai, Tiria, and Azareel. And the sons of Ezra *were* Jether, and Mered, and Ephor, and Jalon; and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife Jehudijah bare Jored the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zimoth. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of his wife Hodiah the sister of Naham, the father of Kollah the Garmite, and Eshtemoa the Maachathite. And the sons of Shimon *were* Amnon, and Rimnah, Ben-hanan, and Tilon. And the sons of Ishi *were* Zoheth, and Ben-zoheth.

1 Chron. viii, 29-40. And at Gibeon dwelt the father of Gibeon, (whose wife's name *was* Maachah.) And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab, and Gedor, and Ahio, and Zachar. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them. And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal. And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah. And the sons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoadab; and Jehoadab begat Alemeth, and Azmayeth, and Zimri; and Zimri begat Moza, and Moza begat Binea; Rapha *was* his son, Eleasah his son, Azel his son. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel. And the sons of Eshek his brother *were* Ulam his first-born, Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons an hundred and fifty. All these are of the sons of Benjamin.

1 Chron. ix, 39-44. And Ner begat Kish; and Kish begat Saul;

and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal. And the son of Jonathan *was* Merib-baal; and Merib-baal begat Micah. And the sons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmayeth, and Zimri; and Zimri begat Moza; and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan; these *were* the sons of Azel.

THE SACRED ORCHESTRA.

1 Chron. vi, 31-37. And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their office, according to their order. And these are they that waited with their children; Of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shimeuel. The son of Elkannah, the son of Jeroham, the son of Eliel, the son of Toah. The son of Zuph, the son of Elkannah, the son of Mahath, the son of Amasai. The son of Elkannah, the son of Joel, the son of Azariah, the son of Zephaniah. The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah. The son of Izhar, the son of Kohath, the son of Levi the son of Israel. And his brother Asaph, (who stood on his right hand,) even Asaph the son of Berechiah, the son of Shimea. The son of Michael, the son of Baaseiah, the son of Malchiah. The son of Eliam, the son of Zerah, the son of Adaiah. The son of Ethan, the son of Zimmah, the son of Shimei. The son of Jahath, the son of Gershon, the son of Levi. And their brethren, the sons of Merari, stood on the left hand; Ethan the son of Kishi, the son of Abdi, the son of Maluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer. The son of Mahli, the son of Musi, the son of Merari, the son of Levi.

EZRA.

Ezra vii, 1-5. Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, The son of Shalum, the son of Zadok, the son of Ahitub, The son of Amariah, the

GENEALOGY.

son of Azariah, the son of Merari, the son of Zerahiah, the son of Uzzi, the son of Bukki, The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest.

IV. CENSUS. CENSUS OF THE NATION. I.—THE FIRST TAKEN AT THE COMMENCEMENT OF THEIR JOURNEYS.

Num. i. 1-47. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, by the number of *their* names, every male by their polls: From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that shall stand with you: Of the tribe of Reuben; Elizur the son of Shedeur. Of Simeon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Netaneel the son of Zuar. Of Zebulun; Eliab the son of Helon. Of the children of Joseph; of Ephraim; Elishama the son of Ammihud; of Manasse; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideon. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These were the renowned of the tribes of their fathers, heads of thousands in Israel. And Moses and Aaron took these men which are expressed by *their* names: And they assembled all the congregation together on the first day of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of their names, from twenty years old and upward, by their polls. As the Lord commanded Moses, so he numbered them in the wilderness of Sinai. And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them,

even of the tribe of Reuben, were forty and six thousand and five hundred. Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Simeon, were fifty and nine thousand and three hundred. Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Gad, were forty and five thousand and six hundred and fifty. Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Judah, were threescore and fourteen thousand and six hundred. Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Issachar, were fifty and four thousand and four hundred. Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Zebulun, were fifty and seven thousand and four hundred. Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Manasse, were thirty and two thousand and two

hundred. Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Benjamin, were thirty and five thousand and four hundred. Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Dan, were threescore and two thousand and seven hundred. Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Asher, were forty and one thousand and five hundred. Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of them, *even* of the tribe of Naphtali, were fifty and three thousand and four hundred. These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers. So were all those that were numbered of the children of Israel, by the house of their fathers from twenty years old and upward, all that were able to go forth to war in Israel; Even all they that were numbered were six hundred thousand, and three thousand, and five hundred and fifty. But the Levites, after the tribe of their fathers, were not numbered among them.

II.—TAKEN PRIOR TO THEIR ENTRANCE INTO CANAAN.

Num. xxvi. 1-51. And it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar, the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan near Jericho, saying,

GENEALOGY.

Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt. Reuben, the eldest son of Israel: the children of Reuben; Ilanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites: Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. And the sons of Pallu: Eliab. And the sons of Eliab: Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord; And the earth opened her mouth, and swallowed them up together with Korah when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. Notwithstanding, the children of Korah died not. The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: Of Zerach, the family of the Zarhites: of Shual, the family of the Shualites. These are the families of the Simeonites, twenty and two thousand and two hundred. The children of Gad, after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: Of Ozni, the family of the Oznites: Of Eri, the family of the Erites: Of Arod, the family of the Arodites. These are the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred. The sons of Judah were Er and Onan; and Er and Onan died in the land of Canaan. And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharizites: of Zerach, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. These are the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred. Of the sons of Issachar, after their families: of Tola, the family of the Tolaites: of Puni, the family of the Punites: Of Jashub, the family of the Jashubites: of Simron, the family of the Simronites. These are the families of Issachar, according to

those that were numbered of them, threescore and four thousand and three hundred. Of the sons of Zebulun, after their families: of Sered, the family of the Sarlites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These are the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred. The sons of Joseph, after their families, were Manasseh and Ephraim. Of the sons of Manasseh: of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead come the family of the Gileadites. These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites. And Zelophead the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophead were Mahlah, and Noah, Hoglah, Mileah, and Tirzah. These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. These are the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthlahites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. And these are the sons of Shuthelah: of Eran, the family of the Eranites. These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph, after their families. The sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites. These are the sons of Benjamin, after their families: and they that were numbered of them were forty and five thousand and six hundred. These are the sons of Dan, after their families: of Shuham, the family of the Shuhamites. These are the families of Dan, after their families. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred. Of the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui,

the family of the Jesuites: of Beriah, the family of the Berites. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. These are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred. Of the sons of Naphtali, after their families: of Jahzei, the family of the Jahzeelites: of Guni, the family of the Gunites: Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. These are the families of Naphtali, according to their families: and they that were numbered of them were forty and five thousand and four hundred. These were the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

III.—THE MILITARY CENSUS UNDER DAVID, FORBIDDEN BY GOD.

AS IT IS GIVEN IN SAMUEL,
(See under ARMY.)

1 Chron. xxi, 1-8. And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan, and bring the number of them to me, that I may know it. And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand and men that drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing: therefore he smote Israel. And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

IV. CATALOGUES. OF THE SPIES.

Num. xiii, 4-16. And these were

GENEALOGY.

their names: Of the tribe of Reuben, Shammuna the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gadli the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Genui the son of Machi. These are the names of the men which Moses sent to spy out the land. And Moses called Oshea, the son of Nun, Jehoshua.

OF THE DIVIDERS OF THE LAND.

Nun. xxxiv. 17-29. These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. Of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shammuel the son of Ammiud. Of the tribe of Benjamin, Eliahi the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Jogli. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the children of Asher, Ahilud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammiud.

OF DAVID'S HEROES.

1 Chron. xi. 25-47. Behold, be was honourable among the thirty, but attained not to the first three; and David set him over his guard. Also, the valiant men of the armies were Asahel the brother of Joab, Elhanan the son of Doi of Beth-lehem, Shammoth the Hararite, Helez the Pelonite, Ira the son of Ikkeah the Tekoite, Abiezer the Antothite, Sibbechai the Hushathite, Ithai the Alothite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite, Hurai of the brooks of Gash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahah the Shaalbonite, The sons of Hashem

the Gizonite, Jonathan the son of Shage the Hararite, Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, Hepher the Mecherathite, Abijah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Hag-geri, Zelek the Ammonite, Naharai the Berathite, the armour-bearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahid, Adna the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, Hanan the son of Maachab, and Josaphat the Mithnite, Uzziab the Asherathite, Shuma and Jehiel the sons of Hothan the Aroerite, Jedaiel the son of Shimri, and Johi his brother, the Tizite, Eliezer the Mahavite, and Jeribai, and Josaviah, the sons of Elnaam, and Ithnah the Moabite, Eliel, and Obed, and Jasiel the Mesobite.

(See under ARMY, ARMS.)

OF SOLOMON'S OFFICERS.

1 Kings iv. 1-19. So king Solomon was king over all Israel. And these were the princes which he had: Azariah the son of Zadok the priest; Elihoreph and Abiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoida was over the host; and Zadok and Abiathar were the priests; And Azariah the son of Nathan was over the officers; and Zabad the son of Nathan was principal officer, and the king's friend; And Abishar was over the household; and Adoniram the son of Abda was over the tribute. And Solomon had twelve officers over all Israel, which provided victuals for the king and his household; each man his month in a year made provision. And these are their names: The son of Hur, in Mount Ephraim. The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan. The son of Heled, in Aruboth; to him pertained Sochoh, and all the land of Herher. The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife. Baana the son of Ahud; to him pertained Tannach and Meiddo, and all Bethshean, which is by Zartanah, beneath Jezreel, from Bethshean to Abel-meholah, even unto the place that is beyond Joknean. The son of Gelai, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, three-score great cities with walls and brasen bars. Ahinadab the son of Adlo had Maha-

naim, Ahiman was in Naphtali; he also took Basmath the daughter of Solomon to wife. Pannah the son of Hushai was in Asher and in Aloth. Jehoshaphat the son of Paruah in Issachar. Shimei the son of Elah in Benjamin. Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

OF JEWS MARRIED TO GENTILES.

Ezra x. 18-44. And among the sons of the priests there were found that had taken strange wives; *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Manasseh, and Eliezer, and Jarib, and Gedaliah. And they gave their hands that they would put away their wives; and, being guilty, they offered a ram of the flock for their trespass. And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harin; Manasseh, and Elijah, and Sheamiah, and Jehiel, and Uzziab. And of the sons of Paslur; Elioenai, Manasseh, Ishmael, Netaneel, Jozabad, and Elashah. Also of the Levites; Jozabad, and Shimei, and Keliah, (the same is Kelita,) Pothai-hi, Judah, and Eliezer. Of the singers also; Eliashib, and of the porters; Shallum, and Telem, and Uri. Moreover, of Israel; of the sons of Parosh; Raniah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiab, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelai, Benaiah, Manasseh, Mattaniah, Bezaleel, and Biunui, and Manasseh. And of the sons of Harin; Eliezer, Ishijah, Malchiah, Sheumiah, Shimeon, Benjamin, Malluch, and Sheumiah. Of the sons of Hashum; Mattenai, Mattathiah, Zabad, Elipelet, Jeremai, Manasseh, and Shimei. Of the sons of Baui; Maadai, Amram, and Uri, Benaiah, Bedeiah, Chelub, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaanan. And Bani, and Biunui, Shimeon, and Sheumiah, and Nathan, and Adaiab, Machnadebai, Shashai, Sharai, Azareel, and Shelemiah, Sheumiah, Shallum, Amariah, and Joseph. Of the sons of Nebi; Jeiel, Mattithiah, Zabad, Zebina,

GENEALOGY.

Jadan, and Joel, Benafah. All these had taken strange wives: and some of them had wives by whom they had children.

EZRA'S FELLOW-TRAVELLERS FROM BABYLON.

Ezra viii, 1-15. These are now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas: Gershom; of the sons of Ithamar: Daniel; of the sons of David: Hattush; Of the sons of Shechaniah, of the sons of Pharosh; Zechariah; and with him were reckoned by genealogy of the males an hundred and fifty. Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males. Of the sons of Shechaniah the son of Jahaziel, and with him three hundred males. Of the sons also of Adin: Elbed the son of Jonathan, and with him fifty males. And of the sons of Elam; Jeshiah the son of Athaliah, and with him seventy males. And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. Of the sons of Jeab: Obadiah the son of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelonith; the son of Josiphiah, and with him an hundred and threescore males. And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. And of the sons of Azgad; Johanan the son of Hakatan, and with him an hundred and ten males. And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males. And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people and the priests, and found there none of the sons of Levi.

LIST OF THE JEWS WHO RETURNED FROM BABYLON WITH ZERUBABEL.

AS GIVEN IN EZRA.

Ezra ii, 1-58. Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; Which came with Zerubbabel: Jeshua, Nehemiah,

Seraiah, Reelajah, Mordecai, Bilshan, Mispah, Bigvai, Rehum, Bamah. The number of the men of the people of Israel: The children of Parosh, two thousand an hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, seven hundred seventy and five. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, nine hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Bani, six hundred forty and two. The children of Bebai, six hundred twenty and three. The children of Azgad, a thousand two hundred twenty and two. The children of Adonikam, six hundred sixty and six. The children of Bigvai, two thousand fifty and six. The children of Adin, four hundred fifty and four. The children of Ater of Hezekiah, ninety and eight. The children of Bezai, three hundred twenty and three. The children of Jorah, an hundred and twelve. The children of Ithahum, two hundred twenty and three. The children of Gishbar, ninety and five. The children of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and six. The men of Anathoth, an hundred twenty and eight. The children of Azmaveth, forty and two. The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. The children of Ramah and Gaba, six hundred twenty and one. The men of Michmas, an hundred twenty and two. The men of Beth-el and Ai, two hundred twenty and three. The children of Nebo, fifty and two. The children of Magbish, an hundred fifty and six. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Lod, Hadid, and Ono, seven hundred twenty and five. The children of Jericho, three hundred forty and five. The children of Senaah, three thousand and six hundred and thirty. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashur, a thousand two hundred forty and seven. The children of Harim, a thousand and seven. The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four. The singers: the children of Asaph, an hundred twenty and eight. The children

of the porters: the children of Shalum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Sholai, in all an hundred thirty and nine. The Nethinims: the children of Ziba, the children of Masupha, the children of Tabbaoth. The children of Keros, the children of Sala, the children of Padon. The children of Lebanah, the children of Hagabah, the children of Akkub, The children of Hagab, the children of Shalmai, the children of Hanan, The children of Giddel, the children of Gahar, the children of Reaiah, The children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Pasah, the children of Besai, The children of Asnah, the children of Mehunim, the children of Nephtisin, The children of Bakbuk, the children of Hakapha, the children of Harhur, The children of Bazuth, the children of Mehida, the children of Harsha, The children of Barkos, the children of Sisera, the children of Thumai, The children of Neziah, the children of Hatipha. The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perath, The children of Jaahaz, the children of Darkon, the children of Giddel, The children of Shephatiah, the children of Hatit, the children of Pochereth of Zebai, the children of Ami. All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

AS GIVEN IN NEHEMIAH.

Neh. vii, 6-60. These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Ramiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanab: the number, I say, of the men of the people of Israel was *this*; The children of Parosh, two thousand an hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, six hundred fifty and two. The children of Pahath-moab, of the children of Jeshua, and Joab, two thousand and eight hundred and eighteen. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, eight hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Bani, six hundred forty and eight. The children

GENEALOGY.

of Bebai, six hundred twenty and eight. The children of Azgad, two thousand three hundred twenty and two. The children of Ajonikam, six hundred threescore and seven. The children of Bigvai two thousand threescore and seven. The children of Adin, six hundred fifty and five. The children of Ater of Ihezekiah, ninety and eight. The children of Hashum, three hundred twenty and eight. The children of Bezai, three hundred twenty and four. The children of Hariph, an hundred and twelve. The children of Gibeon, ninety and five. The men of Beth-lehem and Netophah, an hundred fourscore and eight. The men of Anathoth, an hundred twenty and eight. The men of Beth-azmaveth, forty and two. The men of Kirjath-jearim, Chephrah, and Beeroth, seven hundred forty and three. The men of Ramaah and Gaba, six hundred twenty and one. The men of Michmas, an hundred and twenty and two. The men of Beth-el and Ai, an hundred twenty and three. The men of the other Nebo, fifty and two. The children of the other Elam, a thousand two hundred fifty and four. The children of Harim, three hundred and twenty. The children of Jericho, three hundred forty and five. The children of Lod, Hadith, and Ono, seven hundred twenty and one. The children of Senaah, three thousand nine hundred and thirty. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashur, a thousand two hundred forty and seven. The children of Ilram, a thousand and seventeen. The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four. The singers: the children of Asaph, an hundred forty and eight. The porters: the children of Shallum, the children of Ater, the children of Tahmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight. The Nethinims: the children of Zitha, the children of Hashupha, the children of Tabbaith, The children of Keros, the children of Sia, the children of Padon, The children of Lebana, the children of Hagaba, the children of Shalmat, The children of Hanan, the children of Giddel, the children of Gahar, The children of Reaiah, the children of Rezin, the children of Nekoda, The children of Gazzam, the children of Uzza, the children of Phaseah, The children of Jezai, the children of Monim, the children of Nephishesin, The children of Bakkub, the children of Haku-

pha, the children of Harhur, The children of Bazlith, the children of Mechia, the children of Harsha, The children of Barkos, the children of Sisera, the children of Tamah, The children of Neziah, the children of Hatipha, The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, The children of Jania, the children of Darkon, the children of Giddel, The children of Shephatiah, the children of Hatfil, the children of Pochereth of Zebaim, the children of Amon. All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

LIST OF PRIESTS WHO RETURNED.

Neh. xii, 1-9. Now these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Gimetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Johariab, Jedaiiah, Salu, Amok, Hilkiah, Jedaiiah. These *were* the chief of the priests, and of their brethren, in the days of Jeshua. Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, *which was* over the thanksgiving, he and his brethren. Also Bakkubkiah and Unni, their brethren, *were* over against them in the watches.

LIST OF THOSE WHO DWELT IN REBUILT JERUSALEM.

1 Chron. ix, 1-38. So all Israel *were* reckoned by genealogies; and, behold, they *were* written in the book of the Kings of Israel and Judah, *who were* carried away to Babylon for their transgression. Now the first inhabitants that *dwelt* in their possessions in their cities *were* the Israelites, the priests, Levites, and the Nethinims. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. And of the Shilonites; Asaiah the first-born, and his sons. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. And of the sons of Benjamin; Salu the son of Meshullam, the son of Hodaviah, the son of Haseniah, And Ibneiah the son of Jeroham, and Elai the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel,

the son of Ibneiah; And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers. And of the priests; Jedaiah, and Jehoiarib, and Jachin, And Azariah the son of Hilkiah, the son of Meshullam, the son of Zalok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God. And of the Levites; Siemajah the son of Hasshub; the son of Azrikam, the son of Hashabiah, of the sons of Merari; And Bakkabkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; And Obadiah the son of Sheumai, the son of Galal, the son of Jedaiiah, and Berechiah the son of Asa, the son of Elkana, that dwelt in the villages of the Nephthathites. And the porters *were* Shallum, and Akkub, and Tahmon, and Ahiman, and their brethren; Shallum *was* the chief. (Who hitherto *waited* in the king's gate eastward) they *were* porters in the companies of the children of Levi. And Shallum the son of Kore, the son of Eliasaph, the son of Korah, and his brethren, (of the house of his father) the Korathites, *were* over the work of the service, keepers of the gates of the tabernacle; and their fathers, *being* over the host of the Lord, *were* keepers of the entry. And Phinehas the son of Eleazar *was* the ruler over them in time past, and the Lord *was* with him. And Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation. All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These *were* reckoned by their genealogy in their villages; whom David and Samuel the seer did ordain in their set office. So they and their children *had* the oversight of the gates *i. e.* the house of the Lord, *namely*, the house of the tabernacle, by wards. In four quarters *were* the porters, toward the east, west, north, and south. And their brethren, *which were* in their villages, *were* to come after seven days from time to time with him. For these Levites, the four chief porters, *were* in their set office, and *were* over the chambers and treasuries of the

GENEALOGY.

house of God. And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them. And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale. *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And *some* of the sons of the priests made the ointment of the spices. And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korabite,) had the set office over the things that were made in the pans. And *other* of their brethren, of the sons of the Kohathites *were* over the shewbread, to prepare it every sabbath. And these *are* the singers, chief of the fathers of the Levites, who *remained* in the chambers *were* free: for they were employed in that work day and night. These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem. And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah: And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeon: and they also dwelt with their brethren at Jerusalem, over against their brethren.

Neh. xl, 1-36. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in *other* cities. And the people blessed all the men that willingly offered themselves to dwell at Jerusalem. Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities; to wit, Israel, the priests, and the Levites, and the Nethinims, and

the children of Solomon's servants. And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahala-leel, of the children of Perez. And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiab, the son of Jotab, the son of Zechariah, the son of Shiloni. All the sons of Perez that dwelt at Jerusalem *were* four hundred three-score and eight valiant men. And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiab, the son of Kolaiah, the son of Maaseiah, the son of Itiel, the son of Jesaiah. And after him Gabhai, Sallai, nine hundred twenty and eight. And Joel the son of Zichri *was* their overseer; and Judah the son of Sennah *was* second over the city. Of the priests; Jedaiab the son of Jotab, Jachin. Seraiah the son of Hil-kiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God. And their brethren that did the work of the house *were* eight hundred twenty and two; and Adnah the son of Jeroham, the son of Pelaiab, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah. And his brethren, chief of the fathers, two hundred forty and two; and Amasai the son of Azarel, the son of Ahasai the son of Meshillemoth, the son of Immer. And their brethren, mighty men of valour, an hundred twenty and eight; and their overseer *was* Zabdiel, the son of *one* of the great men. Also of the Levites; Shemaiah the son of Hashub, the son of Azrikim, the son of Hashabiah, the son of Bunni; And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the

thanksgiving, in prayer and Re-hubkiah the second among his brethren, and Abda the son of Shammua, the son of Galai, the son of Jeduthun. All the Levites in the holy city *were* two hundred four-score and four. Moreover, the porters; Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two. And the residue of Israel, of the priests and the Levites, *were* in all the cities of Judah, every one in his inheritance. But the Nethinims dwelt in Ophel; and Ziha and Gisha *were* over the Nethinims. The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God. For it *was* the king's commandment concerning them, that a certain portion should be for the singers, due for every day. And Pethahiah the son of Mesheza-beel, of the children of Zerab, the son of Judah, *was* at the king's hand in all matters concerning the people. And for the villages, with their fields, *some* of the children of Judah dwelt at Kir-jath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, and at Jeshua, and at Molaiab, and at Beth-pheret. And at Hazar-shual, and at Beer-sheba, and in the villages thereof, and at Ziklag, and at Mkonah, and in the villages thereof, and at En-rimmon, and at Zareah, and at Jarmuth, Zanoah, Ashdod, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. The children also of Benjamin from Geba dwelt at Michmash and Aija, and Beth-el, and in their villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen. And of the Levites *were* divisions in Judah, and in Benjamin.

G O D.

I. HIS EXISTENCE.

Job xii, 7-10. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand *is* the soul of every living thing, and the breath of all mankind.

Ps. xix, 1, 2. The heavens declare the glory of God; and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge.

Ps. c, 3. Know ye that the Lord he is God: *it is he that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture.

Rom. i, 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

Heb. iii, 4. For every house is built by some man; but he that built all things is God.

Ps. xiv, 1. The fool hath said in his heart, *There is no God.* They are corrupt; they have done abominable works; *there is none* that doeth good.

Ps. xxxvi, 1. The transgression of the wicked saith within my heart, *that there is no fear of God* before his eyes.

Ps. lvi, 1. The fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity: *there is none* that doeth good.

HIS MAJESTY.

Deut. x, 17. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible.

Deut. xxxii, 3. Because I will publish the name of the Lord: ascribe ye greatness unto our God.

1 Chron. xxix, 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and

the majesty; for all *that is* in the heaven and in the earth *is thine*; *thine is* the kingdom, O Lord, and thou art exalted as head above all.

Neh. ix, 5, 32. Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. . . . Our God, the great, the mighty, and the terrible God.

Job xiii, 11. Shall not his excellency make you afraid? and his dread fall upon you?

Job xxxiii, 12. Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

Job xxxvii, 22. With God *is* terrible majesty.

Ps. xxix, 4. The voice of the Lord *is* powerful; the voice of the Lord *is* full of majesty.

Ps. lxxvii, 13. Thy way, O God, *is* in the sanctuary: who *is* so great a God as our God.

Ps. xcii, 8. But thou, Lord, art most high for evermore.

Ps. xciii, 1. The Lord reigneth; he is clothed with majesty.

Ps. xcv, 3. For the Lord *is* a great God, and a great King above all gods.

Ps. xcvi, 9. For thou, Lord, art high above all the earth; thou art exalted far above all gods.

Ps. xcix, 2. The Lord *is* great in Zion: and he *is* high above all people.

Ps. civ, 1. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

Isa. xii, 6. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

Isa. xxiv, 14. They shall lift up their voice, they shall sing for the majesty of the Lord.

Isa. xxxiii, 5. The Lord *is* exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

Jer. xxxii, 18. The Great, the Mighty God, the Lord of hosts, *is* his name.

Jude 25. To the only wise God our Saviour, be glory and majesty,

dominion and power, both now and ever. Amen.

HIS IMMORTALITY AND FELICITY.

Exod. iii, 14. And God said unto Moses, I AM THAT I AM. . . .

Deut. xxxii, 40. For I lift up my hand to heaven, and say, I live for ever.

Ps. xviii, 46. The Lord liveth. . . .
Ps. cxix, 12. Blessed art thou, O Lord: teach me thy statutes.

Jer. x, 10. But the Lord . . . is the living God.

Rom. i, 23, 25. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

2 Cor. xi, 31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

1 Tim. i, 11, 17. According to the glorious gospel of the blessed God, which was committed to my trust. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Tim. vi, 15, 16. *Who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality.

HIS UNITY AND INCOM- PARABILITY.

Exod. viii, 10. And he said, To-morrow. And he said, *Be it* according to thy word; that thou mayest know that *there is none* like unto the Lord our God.

Exod. ix, 14. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is none* like me in all the earth.

Exod. xv, 11. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Exod. xx, 3. Thou shalt have no other gods before me.

GOD.

Deut. iv, 12, 35, 36, 39. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. Unto thee it was shewed, that thou mightest know that the Lord he is God; *there is none else beside him.* Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; *there is none else.*

Deut. v, 7. Thou shalt have none other gods before me.

Deut. vi, 4. Hear, O Israel; The Lord our God is one Lord.

Deut. xxxii, 39. See now that I, even I, am he, and *there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand.*

Deut. xxxiii, 26. *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.*

1 Sam. ii, 2. *There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God.*

2 Sam. vii, 22. Wherefore thou art great, O Lord God; *for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.*

2 Sam. xxii, 32. For who is God, save the Lord? and who is a rock, save our God?

1 Kings viii, 23, 30. And he said, Lord God of Israel, *there is no God like thee, in heaven above, or on earth beneath. . . . That all the people of the earth may know that the Lord is God, and that there is none else.*

2 Kings v, 15. And he returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, now I know that *there is no God in all the earth, but in Israel. . . .*

2 Kings xix, 15. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, *even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.*

1 Chron. xvi, 25. For all the gods of the people are idols; but the Lord made the heavens.

1 Chron. xvii, 20. O Lord, *there is none like thee, neither is there any God beside thee, according*

to all that we have heard with our ears.

Neh. ix, 6. Thou, *even thou, art* Lord alone. . . .

Ps. xxxv, 10. All my bones shall say, Lord, who is like unto thee, which deliverest the poor. . . .

Ps. lxxxiii, 18. That men may know that thou, whose name alone is JEHOVAH, *art the most high over all the earth.*

Ps. lxxxvi, 8, 10. Among the gods *there is none like unto thee; O Lord; neither are there any works like unto thy works.* For thou art great, and ¹⁰⁻¹⁸ wondrous things: thou art God alone.

Ps. lxxxix, 6. For who in the heaven can be compared unto the Lord? *who among the sons of the mighty can be likened unto the Lord?*

Ps. cxxxv, 4, 5. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and *that our Lord is above all gods.*

Ps. cxlviii, 13. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

Isa. xxvi, 13. O Lord our God, other lords besides thee have had dominion over us; *but by thee only will we make mention of thy name.*

Isa. xxxvii, 16, 20. O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, *even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.* Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, *even thou only.*

Isa. xl, 18. To whom then will ye liken God? or what likeness will ye compare unto him?

Isa. xlii, 10-13, 15. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. *I, even I, am the Lord; and besides me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.* Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? *I am the Lord, your Holy One, the Creator of Israel, your King.*

Isa. xlv, 6-8. Thus saith the Lord, the king of Israel, and his Redeemer the Lord of hosts; *I am*

the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have I not told thee from that time, and have declared it? ye are even my witnesses. Is there a God besides me? yea, *there is no God; I know not any.*

Isa. xlv, 5, 6, 18-22. *I am the Lord, and there is none else; there is no God beside me. . . . That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.* For thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited: *I am the Lord; and there is none else.* Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? *who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Saviour; there is none besides me.* Look unto me, and be ye saved, all the ends of the earth; for *I am God, and there is none else.*

Isa. xli, 9. Remember the former things of old: for *I am God, and there is none else; I am God, and there is none like me.*

Jer. x, 6-8, 10. Forasmuch as *there is none like unto thee, O Lord; thou art great, and thy name is great in might.* Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, *there is none like unto thee.* But they are altogether brutish and foolish: the stock is a doctrine of vanities. But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Hosea xii, 4. Yet *I am the Lord thy God from the land of Egypt, and thou shalt know no god but me; for there is no saviour beside me.*

Joel ii, 27. And ye shall know that *I am in the midst of Israel, and that I am the Lord your*

GOD.

God, and none else: and my people shall never be ashamed.

Meach vii, 18. Who *is* a God like unto thee, that pardoneth iniquity. . . .

Zeek xiv, 9. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one.

Matth. xxiii, 9. And call no man your Father upon the earth: for one is your Father, which is in heaven.

Mark xii, 29, 32. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he.

John xvii, 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 Cor. vii, 6. But to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Gal. iii, 20. Now a mediator is not a mediator of one; but God is one.

Eph. iv, 6. One God and Father of all, who *is* above all, and through all, and in you all.

1 Tim. ii, 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

James ii, 19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

James iv, 12. There is one law-giver, who is able to save and to destroy: who art thou that judgest another?

HIS GLORY.

Exod. xv, 1. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Exod. xxxiii, 18. And he said, I beseech thee, shew me thy glory.

Deut. v, 24. And ye said, Behold, the Lord our God hath shewed us his glory and his greatness. . . .

Ps. vii, 1. O Lord our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens.

Ps. lxxii, 19. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

Ps. lxxix, 9. Help us, O God of our salvation, for the glory of thy name. . . .

Ps. civ, 31. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

Ps. cxlii, 4. The Lord *is* high above all nations, and his glory above the heavens.

Ps. cxxxviii, 5. Yea, they shall sing in the ways of the Lord: for great *is* the glory of the Lord.

Isa. vi, 3. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Isa. xxxv, 2. . . . They shall see the glory of the Lord, and the excellency of our God.

Isa. xl, 5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Isa. lx, 1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

Iiab. ii, 14. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Iiab. iii, 3. . . . His glory covered the heavens, and the earth was full of his praise.

Zeek ii, 5. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Luke ii, 9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

Acts vii, 55. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

Rev. xv, 8. And the temple was filled with smoke from the glory of God, and from his power. . . .

II. HIS ATTRIBUTES.

NATURAL ATTRIBUTES.

HIS SPIRITUALITY AND INVISIBILITY.

Exod. xxxiii, 20. And he said, Thou canst not see my face: for there shall no man see me, and I live.

Job ix, 11. Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

Job xxlii, 3, 8-10. Oh that I knew where I might find him! that I might come *even* to his seat! Behold, I go forward, but he is not *there*; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. But he

knoweth the way that I take; *when* he hath tried me, I shall come forth as gold.

Job xxvi, 9. He holdeth back the face of his throne, and spreadeth his cloud upon it.

Isa. xl, 18. To whom then will ye liken God? or what likeness will ye compare unto him?

John i, 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John iv, 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

John v, 37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John vi, 46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Rom. i, 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

Col. i, 15. Who is the image of the invisible God, the first-born of every creature.

1 Tim. i, 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Tim. vi, 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. . . .

Heb. xi, 27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

1 John iv, 12. No man hath seen God at any time. . . .

HIS ETERNITY.

Exod. iii, 14, 15. And God said unto Moses, I AM THAT I AM. . . . And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Deut. xxxii, 40. For I lift up my hand to heaven, and say, I live for ever.

Deut. xxxiii, 27. The eternal God is thy refuge, and underneath are the everlasting arms. . . .

Job xxxvi, 26. Behold, God is great, and we know him not,

GOD.

neither can the number of his years be searched out.

Ps. ix. 7. But the Lord shall endure for ever: he hath prepared his throne for judgment.

Ps. xc. 1, 2. Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Ps. xciii. 2. Thy throne is established of old: thou art from everlasting.

Ps. cii. 12, 21-27. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; But thou art the same, and thy years shall have no end.

Ps. civ. 31. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

Ps. cxxxv. 13. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations.

Ps. cxlv. 13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Ps. cxlvi. 10. The Lord shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the Lord.

Isa. xxvi. 4. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.

Isa. xli. 4. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.

Isa. xlviii. 12. Hearken unto me, O Jacob and Israel, my called: I am he; I am the first, I also am the last.

Isa. lvi. 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy. . .

Isa. lxiii. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

Jer. x. 10. But the Lord is the true God: *he is* the living God, and an everlasting King. . . .

Lam. v. 19. Thou, O Lord, re-

mainest for ever; thy throne from generation to generation.

Daniel iv. 3, 34. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

Dan. vi. 26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be *even* unto the end.

Daniel vii. 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hab. i. 12. Art thou not from everlasting, O Lord my God, mine Holy One?

Hab. iii. 6. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead. . . .

2 Peter iii. 8. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Rev. i. 4, 8. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

HIS INFINITUDE AND INCOMPREHENSIBILITY.

Exod. iii. 14. . . . And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

2 Sam. xxii. 12. And he made

darkness pavilions round about him, dark waters, and thick clouds of the skies.

1 Kings viii. 12, 27. Then spake Solomon. The Lord said that he would dwell in the thick darkness. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded.

2 Chron. ii. 6. But who is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? who am I then, that I should build him an house, save only to burn sacrifices before him?

2 Chron. vi. 1. Then said Solomon. The Lord hath said that he would dwell in the thick darkness.

Job v. 9. Which doeth great things and unsearchable; marvelous things without number.

Job xi. 7-9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do deeper than he? what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

Job xxvi. 14. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

Job xxxvi. 26. Behold, God is great, and we know him not. . . .

Job xxxvii. 5, 23. God thundereth marvellously with his voice: great things doeth he, which we cannot comprehend. *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Ps. xviii. 11. He made darkness his secret place; his pavilion round about him *were* dark waters and thick clouds of the skies.

Ps. lxxvii. 19. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Ps. cxvii. 2. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

Ps. civ. 2, 3. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind.

Ps. cxlv. 3. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

GOD.

Eccles. iii. 11. He hath made every thing beautiful in his time; also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end.

Isa. xl. 12-17. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

Isa. xlv. 7, 11, 15, 19. I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things. Thus saith the Lord, the Holy One of Israel, and his Maker. Ask me of things to come concerning my sons, and concerning the work of my hands: command ye me. Verily thou art a God that hidest thyself, O God of Israel, the Saviour. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob. Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

Isa. lxvi. 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest?

Nahum i. 3. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

Hab. iii. 3, 10. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the

Lord? or who hath been his counsellor.

Eph. i. 23. The fulness of him [Christ] that filleth all in all.

HIS OMNIPRESENCE.

(See under Previous Head.)

Gen. xvi. 13. And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?

1 Kings viii. 27. But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens, cannot contain thee; how much less this house that I have builded.

Ps. cxxxix. 1-12. O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shine as the day; the darkness and the light are both alike to thee.

Jer. xxiii. 23, 24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord; do not I fill heaven and earth? saith the Lord.

Acts xvii. 27, 28. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live and move and have our being. . . .

HIS OMNIPOTENCE.

Gen. xvii. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect.

Eccod. vi. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JE-

HOVAH was I not known to them.

Deut. iii. 24. O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works, and according to thy might?

Deut. xxxii. 39. Neither is there any that can deliver out of my hand.

2 Sam. xxii. 33. God is my strength and power; and he maketh my way perfect.

1 Chron. xvi. 27. Glory and honour are in his presence; strength and gladness are in his place.

1 Chron. xxix. 11, 12. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

2 Chron. xx. 6. And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Job ix. 4, 12, 13, 19. *He is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered? Behold, he taketh away, who can hinder him? who will say unto him, What dost thou? If God will not withdraw his anger, the proud helpers do stoop under him. If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?*

Job xi. 10. If he cut off, and stint up, or gather together, then who can hinder him?

Job xii. 14. Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

Job xxv. 2. Dominion and fear are with him; he maketh peace in his high places.

Job xxvii. 22. For God shall cast upon him, and not spare; he would fain flee out of his hand.

Job xxxiii. 13. Why dost thou strive against him? for he giveth not account of any of his matters.

Job xxxiv. 29. When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.

GOD.

Job xxxvi. 5. Behold, God *is* mighty, and despiseth not *any*: he *is* mighty in strength and wisdom.

Job xlii. 2. I know that thou canst do every thing, and that no thought can be withholden from thee.

Ps. xxi. 13. Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Ps. xxvii. 1. The Lord *is* my light, and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

Ps. xxviii. 8. The Lord *is* their strength, and he *is* the saving strength of his anointed.

Ps. xxix. 1, 4, 11. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. The voice of the Lord *is* powerful; the voice of the Lord *is* full of majesty; The Lord will give strength unto his people; the Lord will bless his people with peace.

Ps. xli. 7. The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

Ps. i. 1. The mighty God, *even* the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

Ps. lxxii. 11. God hath spoken once; twice have I heard this, that power belongeth unto God.

Ps. lxxi. 3, 7. Say unto God, How terrible *art thou* in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. He ruleth by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah.

Ps. lxxii. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

Ps. lxxxix. 8, 13, 17, 18. O Lord God of hosts, who *is* a strong Lord like unto thee? or to thy faithfulness round about thee? Thou hast a mighty arm: strong is thy hand, and high is thy right hand. For thou *art* the glory of thy strength; and in thy favour our horn shall be exalted. For the Lord *is* our defence; and the Holy One of Israel *is* our King.

Ps. xc. 11. Who knoweth the power of thine anger? even according to thy fear, so *is* thy wrath.

Ps. xciii. 4. The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

Ps. cxv. 3. But our God *is* in the heavens; he hath done whatsoever he hath pleased.

Ps. cxxvi. 4. To him who alone doeth great wonders: for his mercy *endureth* for ever.

Ps. cxlvii. 5. Great *is* our Lord,

and of great power; his understanding *is* infinite.

Eccles. vi. 10. That which hath been is named already, and it is known that *it is* man; neither may he contend with him that *is* mightier than he.

Isa. xl. 29. He giveth power to the faint; and to *them that have* no might he increaseth strength.

Isa. xliii. 13. Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand; I will work, and who shall let it?

Isa. xlv. 9. Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Isa. i. 2. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

Jer. xxxii. 17-19, 27. Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee; Thou shewest loving-kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them: The Great, the Mighty God, The Lord of hosts, *is* his name; Great in counsel, and mighty in work; (for thine eyes *are* open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings.) Behold, I *am* the Lord, the God of all flesh: *is there any thing too hard for me?*

Jer. i. 44. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her; and who *is* a chosen man, that I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

Ezek. xxii. 14. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.

Dan. ii. 20. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might *are* his.

Dan. iv. 35. And all the inhabitants of the earth *are* repented as nothing; and he doeth according to his will in the army of heaven,

and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

Isa. iii. 4. And his brightness was as the light; he had horns coming out of his hand; and there *was* the hiding of his power.

Matth. xix. 26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things *are* possible.

Luke i. 37. For with God nothing shall be impossible.

1 Cor. i. 25. Because the foolishness of God *is* wiser than men; and the weakness of God *is* stronger than men.

Eph. iii. 20, 21. Now unto him that *is* able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Eph. vi. 10. Finally, my brethren, be strong in the Lord, and in the power of his might.

Rev. i. 8. I *am* Alpha and Omega, the beginning and the ending, saith the Lord, which *is*, and which *was*, and which *is* to come, the Almighty.

Rev. xi. 17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Rev. xix. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia for the Lord God omnipotent reigneth.

HIS OMNISCIENCE.

1 Sam. ii. 3. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions *are* weighed.

Job xii. 13, 16. With him *is* wisdom and strength, he hath counsel and understanding. With him *is* strength and wisdom: the deceived and the deceiver *are* his.

Job xxi. 22. Shall any teach God knowledge? seeing he judgeth those that *are* high.

Job xxvi. 4, 6. To whom hast thou uttered words? and whose spirit came from thee? Hell *is* naked before him, and destruction hath no covering.

Job xxviii. 24. For he looketh to the ends of the earth, and seeth under the whole heaven.

Job xxxiv. 22. There *is* no dark-

GOD.

ness, nor shadow of death, where the workers of iniquity may hide themselves.

Job xxxvi. 4. For truly my words *shall not be false*: he that is perfect in knowledge *is* with thee.

Job xxxvii. 16. Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

Ps. xxxiii. 13, 14. The Lord looketh from heaven: he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth.

Ps. xciv. 9, 10. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

Ps. cxxxix. 11, 12. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Prov. xv. 3. The eyes of the Lord are in every place, beholding the evil and the good.

Prov. xxii. 12. The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor.

Isa. xl. 14, 28. With whom took he counsel, and who instructed him? and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *there is no searching of his understanding.*

Dan. ii. 22. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Acts xv. 18. Known unto God are all his works from the beginning of the world.

Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways pasting finding out!

Ileb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

1 John iii. 20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

SEEN IN HIS FOREKNOWLEDGE AND REVELATIONS.

Gen. xl. 8. And they said unto him, We have dreamed a dream, and *there is no interpreter of it.* And Joseph said unto them, *Do not interpretations belong to God? tell me them, I pray you.*

Exod. iii. 19. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

Job xxiv. 1. Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

Job xxviii. 11. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

Ps. cxxxix. 1, 2. O Lord, thou hast searched me, and known me. Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off.

Eccles. xii. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Isa. xlii. 9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isa. xli. 7. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

Isa. xlvii. 10. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Isa. xlviii. 3, 5, 6. I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this: and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

Ezek. xxxviii. 10. Thus saith the Lord God, it shall also come to pass, that at the same time shall things come into thy mind,

and thou shalt think an evil thought.

Daniel ii. 28, 29, 47. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; (As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Matth. x. 26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Matth. xi. 27. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mark xiii. 32. But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Acts i. 7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

1 Cor. iv. 5. Therefore judge nothing before that time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

ALSO IN HIS KNOWLEDGE OF HUMAN THOUGHTS.

Gen. xx. 6. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her.

Deut. xxxii. 20, 21. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey, and they shall have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them

GOD.

as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

1 Sam. xvi, 7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

1 Kings viii, 39. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men.)

2 Chron. vi, 30. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

Job x, 4. Hast thou eyes of flesh? or seest thou as man seeth?

Ps. vii, 9. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

Ps. xl, 4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyes lids try, the children of men.

Ps. xix, 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Ps. xxxviii, 9. Lord, all my desire is before thee; and my groaning is not hid from thee.

Ps. xlii, 21. Shall not God search this out? for he knoweth the secrets of the heart.

Ps. xciv, 11. The Lord knoweth the thoughts of man, that they are vanity.

Ps. cxxxix, 23, 24. Search me, O God, and know my heart; try me, and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting.

Prov. xv, 11. Hell and destruction are before the Lord; how much more then the hearts of the children of men?

Prov. xvii, 3. The refining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

Prov. xxi, 2. Every way of a man is right in his own eyes; but the Lord pondereth the hearts.

Isa. lxxi, 18. For I know their works and their thoughts: it shall

come, that I will gather all nations and tongues; and they shall come, and see my glory.

Jer. xvii, 10. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jer. xx, 12. But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

Ezek. xl, 5. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord. Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

Amos iv, 13. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name.

Math. vi, 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

OF HUMAN CHARACTER.

Gen. vi, 5. And God saw that the wickedness of man was great in the earth.

Gen. vii, 1. And the Lord said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation.

Gen. xxii, 12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

Exod. xxxii, 9. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people.

Deut. xxxii, 19. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters.

2 Sam. vii, 20. And what can David say more unto thee? for thou, Lord God, knowest thy servant.

2 Sam. xxii, 28. And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

1 Chron. xvii, 18. What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

2 Chron. xii, 7. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves: therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

Job xi, 11. For he knoweth vain men: he seeth wickedness also; will he not then consider it?

Ps. xiv, 2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

Ps. xxxiii, 18. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.

Ps. xxxiv, 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Ps. xxxvii, 18. The Lord knoweth the days of the upright; and their inheritance shall be for ever.

Ps. lxi, 5. O God, thou knowest my foolishness; and my sins are not hid from thee.

Ps. lxxx, 14. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine.

Ps. xc, 8. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Prov. xxiv, 12, 17, 18. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth; Lest the Lord see it, and it displease him, and he turn away his wrath from him.

Isa. lvii, 18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.

Isa. lxiii, 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

Jer. xvii, 16. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woe of day; thou knowest: that which came out of my lips was right before thee.

Jer. xxiv, 6. For I will set mine eyes upon them for good, and I will bring them again to this land.

GOD.

Amos v, 12. For I know your manifold transgressions and your mighty sins. . . .

Amos ix, 4. . . . Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good.

Jonah iii, 10. And God saw their works, that they turned from their evil way. . . .

Nahum i, 7. The Lord *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

Zech. xii, 4. . . . I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Mal. iii, 16. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Math. vi, 4. That thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly.

1 Cor. viii, 3. But if any man love God, the same is known of him.

Gal. iv, 9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?

2 Tim. ii, 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. . . .

AND OF HUMAN ACTIONS AND CIRCUMSTANCES.

Gen. xvi, 13. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me.

Gen. xxxi, 42. . . . God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

Exod. ii, 25. And God looked upon the children of Israel, and God had respect unto them.

Exod. iii, 7. And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, . . . for I know their sorrows.

Deut. ii, 7. For the Lord thy God hath blessed thee in all the works of thy hand; he knoweth thy walking through this great wilderness. . . .

1 Sam. ii, 3. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord *is* a God of

knowledge, and by his actions are weighed.

2 Sam. xii, 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Then hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

2 Sam. xvi, 12. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

Neh. ix, 9. And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea.

Job xlii, 27. . . . And lookest narrowly unto all my paths, thou settest a print upon the heels of my feet.

Job xiv, 16. For now thou numberest my steps: dost thou not watch over my sin?

Job xxxi, 4. Doth not he see my ways, and count all my steps?

Job xxxiii, 27, 28. He looketh upon men; and *if any* say, I have sinned, and perverted that *which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light.

Job xxxiv, 21, 25. For his eyes are upon the ways of man, and he seeth all his goings. Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

Ps. xxxi, 7. . . . Thou hast known my soul in adversities.

Ps. xxxv, 21, 22. Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen *it*. This thou hast seen, O Lord: keep not silence: O Lord, be not far from me.

Ps. liii, 2, 3. God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; *there is* none that doeth good, no, not one.

Ps. lxi, 19. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

Ps. cii, 19, 20. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth: To hear the groaning of the prisoner; to loose those that are appointed to death.

Ps. cxxxix, 3. Thou compassed my path and my lying down, and art acquainted with all my ways.

Prov. v, 21. For the ways of man

are before the eyes of the Lord, and he pondereth all his goings.

Isa. xxvi, 7. The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

Isa. xxxvii, 17. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

Isa. lix, 15. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw *it*, and it displeased him that *there was* no judgment.

Jer. xvi, 17. For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Jer. xxxii, 19. . . . For thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings.

Jer. xlviii, 30. I know his wrath, saith the Lord: but *it shall* not be so; his lies shall not so effect *it*.

Lam. iii, 59, 60. O Lord, thou hast seen my wrong, judge thou my cause. Thou hast seen all their vengeance, and all their imaginations against me.

Hosca v, 3. I know Ephraim, and Israel is not hid from me. . . .

Hosca vii, 2. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

Math. vi, 8, 31, 32. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

Rev. iii, 15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

HIS IMMUTABILITY.

Num. xxiii, 19. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good.

1 Sam. xv, 29. And also the Strength of Israel will not lie nor repent; for he *is* not a man, that he should repent.

Job xlii, 13. But he *is* in one mind, and who can turn him? and *what* his soul desireth, even *that* he doeth.

Ps. xxxiii, 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

Ps. cxix, 89-91. For ever, O Lord, thy word is settled in heaven. Thy faithfulness *is* unto all generations: thou hast established

GOD.

the earth, and it abideth. They continue this day according to thine ordinances: for all *are* thy servants.

Isa. lix, 1. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

Micah ii, 7. O thou that art named The house of Jacob, is the Spirit of the Lord straitened? are these his dolours? . . .

Mal. iii, 6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

James i, 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

MORAL ATTRIBUTES. HOLINESS.

Exod. xv, 11. Who *is* like unto thee, O Lord, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

Lev. xi, 44, 45. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy; . . . For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

Lev. xix, 2. Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy.

Lev. xx, 26. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

Lev. xxi, 8. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

Josh. xxiv, 19. And Joshua said unto the people, Ye cannot serve the Lord: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

1 Sam. ii, 2. There *is* none holy as the Lord; for there *is* none besides thee; neither *is* there any rock like our God.

1 Sam. vi, 20. And the men of Beth-shemesh said, Who *is* able to stand before this holy Lord God? and to whom shall he go up from us?

2 Kings xix, 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes

on high? *even* against the Holy One of Israel.

Job iv, 17. Shall mortal man be more just than God? shall a man be more pure than his Maker?

Job xv, 15. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

Job xxv, 5. Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

Job xxxiv, 10. Therefore hearken unto me, ye men of understanding: Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

Ps. xii, 6. The words of the Lord *are* pure words: as silver tried in a furnace of earth, purified seven times.

Ps. xxii, 3. But thou art holy, O thou that inhabitest the praises of Israel.

Ps. lxxi, 22. I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

Ps. lxxxix, 18. For the Lord *is* our defence; and the Holy One of Israel *is* our King.

Ps. xevii, 12. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

Ps. xcix, 3, 5. Let them praise thy great and terrible name; for *it* is holy. Exalt ye the Lord our God, and worship at his footstool; for he *is* holy.

Ps. cxix, 140. Thy word *is* very pure: therefore thy servant loveth it.

Ps. cxlv, 17. The Lord *is* righteous in all his ways, and holy in all his works.

Prov. xxx, 5. Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

Isa. i, 4. . . . They have forsaken the Lord, they have provoked the Holy One of Israel unto anger. . . .

Isa. v, 16. But the Lord of hosts shall be exalted in judgment, and God, that *is* holy, shall be sanctified in righteousness.

Isa. x, 20. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

Isa. xli, 6. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

Isa. xlii, 7. At that day shall a

man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

Isa. xlix, 19, 23. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. But when he seeth his children, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

Isa. xxxvii, 23. Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

Isa. xlix, 7. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that *is* faithful, and the Holy One of Israel, and he shall choose thee.

Jer. ii, 5. For Israel *hath* not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.

Ezek. xxxix, 7. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel.

Hosea xii, 9. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city.

Hab. i, 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity. . . .

John xvii, 11. . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

James i, 13. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

1 Peter i, 15, 16. But as he which hath called you *is* holy, so be ye holy in all manner of conversation: Because it *is* written, Be ye holy; for I am holy.

1 John i, 5. . . . God *is* light, and in him *is* no darkness at all.

Rev. iv, 8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and *is*, and *is* to come.

GOD.

Rev. xv, 4. Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*. . . .

THINGS PERTAINING TO GOD—HOLY.

1. PERSONS.

THE SPIRIT.

Isa. lxiii, 10. But they rebelled, and vexed his Holy Spirit. . . .

JESUS.

Acts iv, 30. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

ANGELS.

Mark viii, 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

PRIESTS.

Exod. xxii, 31. . . . Ye priests shall be holy men unto me.

PROPHETS.

Luke i, 70. As he spake by the mouth of his holy prophets, which have been since the world began.

PEOPLE.

Deut. vii, 6. For thou art an holy people unto the Lord thy God. . . .

2. PLACES.

THRONE.

Ps. xlvii, 8. God reigneth over the heathen: God sitteth upon the throne of his holiness.

HEAVEN.

Ps. xx, 6. Now know I that the Lord saveth his anointed: he will hear him from his holy heaven with the saving strength of his right hand.

PLACE.

Ps. xxiv, 3. Who shall ascend into the hill of the Lord? and who shall stand in his holy place.

HILL.

Ps. iii, 4. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

HABITATION.

Ps. lxxviii, 5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

MOUNTAIN.

Isa. lxy, 25. . . . They shall

not hurt nor destroy in all my holy mountain, saith the Lord.

HOUSE.

1 Chron. xxix, 3. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.

3. THINGS.

ORACLE.

Ps. xxviii, 2. Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle.

PROMISE.

Ps. cv, 42. For he remembered his holy promise, and Abraham his servant.

COVENANT.

Luke i, 72. God remembered his holy covenant.

LAW

Rom. vii, 12. Wherefore the law is holy, and the commandment holy, and just, and good.

SCRIPTURES.

Rom. i, 2. (Which he had promised afore by his prophets in the holy scriptures.)

CALLING.

2 Tim. i, 9. Who hath saved us, and called us with an holy calling. . . .

SABBATH.

Exod. xxxi, 14. Ye shall keep the sabbath therefore; for it is holy unto you. . . .

HIS NAME.

Ps. cxi, 9. He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name.

HIS JUSTICE.

Deut. x, 17. For the Lord our God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

Deut. xxxii, 4. . . . A God of truth, and without iniquity, just and right is he.

2 Chron. xix, 7. . . . There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Neh. ix, 33. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.

244

Job viii, 3. Doth God pervert judgment? or doth the Almighty pervert justice?

Job xxxvi, 3. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

Ps. ix, 4. For thou hast maintained my right and my cause; thou satest in the throne judging right.

Ps. xi, 7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Ps. xxxvi, 6. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

Ps. xlviii, 10. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Ps. lxxi, 19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

Ps. lxxxix, 14. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.

Ps. xcii, 15. To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Ps. xcix, 4. The king's strength also loveth judgment: thou dost establish equity, thou executest judgment and righteousness in Jacob.

Ps. cxix, 137, 142. Righteous art thou, O Lord, and upright are thy judgments. Thy righteousness is an everlasting righteousness, and thy law is the truth.

Ps. cxxix, 4. The Lord is righteous: he hath cut asunder the cords of the wicked.

Isa. xlv, 21. . . . And there is no God else besides me; a just God, and a Saviour, there is none besides me.

Jer. ix, 24. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Jer. xii, 1. Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments. . . .

Jer. i, 7. All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice. . . .

Ezek. xviii, 29. Yet saith the

GOD.

house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

Zeph. iii, 5. The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

Acts x, 34, 35. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Rom. ii, 2, 3, 11. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? For there is no respect of persons with God.

Rom. iii, 5, 6. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid; for then how shall God judge the world?

Ephes. vi, 9. Neither is there respect of persons with him.

Heb. vi, 10. For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

1 Peter i, 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.

1 John i, 9. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Rev. xv, 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

HIS TRUTH.

ASSERTED AND INSTANCED.

Gen. xxiv, 7. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee.

Gen. xxvi, 3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the

oath which I swear unto Abraham thy father.

Gen. xxii, 10. I am not worhy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

Erod. xxxiv, 6. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth.

Deut. vii, 9. Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations.

Deut. ix, 5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

Deut. xxxii, 4. *He is* the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.

1 Kings vii, 15, 20, 24. And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, And the LORD hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as *it is* this day.

Ps. xix, 9. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Ps. xxxiii, 4. For the word of the LORD *is* right; and all his works are done in truth.

Ps. xxxvi, 5. And thy faithfulness *reacheth* unto the clouds.

Ps. xl, 10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation.

Ps. lvi, 3, 10. . . . God shall send forth his mercy and his truth. For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

Ps. lxxxv, 10. Mercy and truth are met together.

Ps. lxxxvi, 15. But thou, O LORD, art a God full of compassion, and plenteous in mercy and truth.

Ps. lxxxix, 1, 5, 14, 34. I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. And the heavens shall praise thy wonders, O LORD; thy faithfulness also in the congregation of the saints. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. My covenant will I not break, nor alter the thing that *is* gone out of my lips.

Ps. xcii, 15. To show that the LORD is upright: *he is* my rock, and *there is* no unrighteousness in him.

Ps. xcvi, 13. Before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Ps. xcviii, 3. He hath remembered his mercy and his truth toward the house of Israel.

Ps. c. 5. For the LORD *is* good; his mercy is everlasting; and his truth *endureth* to all generations.

Ps. cviii, 4. For thy mercy *is* great above the heavens, and thy truth *reacheth* unto the clouds.

Ps. cxvii, 2. For his merciful kindness is great toward us; and the truth of the LORD *endureth* for ever. Praise ye the LORD.

Isa. xxv, 1. O LORD, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Isa. xlix, 7. Thus saith the LORD the Redeemer of Israel, and his Holy One; to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

Jer. i, 12. Then said the LORD unto me, Thou hast well seen; for I will hasten my word to perform it.

Jer. xl, 5. That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day, Then answered I, and said, So be it, O LORD.

Jer. xxxix, 16. Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good; and

GOD.

they shall be *accomplished* in that day before thee.

Jer. li, 29. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

Lam. ii, 17. The Lord hath done that which he had devised; he hath fulfilled his word that he had commended in the days of old: he hath thrown down, and hath not pitied; and he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of *thine* adversaries.

Lam. iii, 23. They are new every morning: great is thy faithfulness.

Ezek. xii, 25. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Dan. iv, 37. Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Micah vii, 20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Acts iii, 18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Rom. iii, 3, 4. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and might'st overcome when thou art judged.

1 Cor. i, 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Thess. v, 24. Faithful is he that calleth you, who also will do it.

2 Thess. iii, 3. But the Lord is faithful, who shall stablish you, and keep you from evil.

2 Tim. ii, 13. If we believe not, yet he abideth faithful; he cannot deny himself.

Titus i, 2. In hope of eternal life, which God, that cannot lie, promised before the world began.

Heb. x, 23. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)

THE DIVINE ANGER AGAINST SIN—THE RESULT OF HIS JUSTICE AND TRUTH.

Exod. xx, 5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Exod. xxxiv, 14. For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.

Lev. xxvi, 27, 28. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury. . . .

Num. xii, 9. And the anger of the Lord was kindled against them, and he departed.

Num. xxv, 11. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

Deut. vii, 21. Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible.

Deut. xxix, 19, 20. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

Deut. xxxii, 21, 22, 34, 35, 43. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger. Is not this laid up in store with me, and sealed up among my treasures? To me *belongeth* vengeance and recompence; their foot shall slide in *due* time; for the day of their calamity is at hand, and the things that shall come upon them make haste. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

Josh. xxiv, 19. And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God;

he is a jealous God; he will not forgive your transgressions nor your sins.

2 Sam. xxii, 8. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

Ezra viii, 22. . . . The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

Job xx, 23. When he is about to fill his belly God shall cast the fury of his wrath upon him. . . .

Job xxi, 17, 20, 30. . . . God distributeth sorrows in his anger. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Ps. ii, 5, 12. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Ps. v, 5, 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

Ps. vii, 11. God judgeth the righteous, and God is angry with the wicked every day.

Ps. xi, 5. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

Ps. xxi, 9. Thou shalt make them as a fiery oven in the time of thine anger. . . .

Ps. xxxviii, 3. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

Ps. lxxvi, 7. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry?

Ps. lxxviii, 49, 58. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

Ps. lxxix, 5. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

Ps. xc, 7, 11. For we are consumed by thine anger, and by thy wrath are we troubled. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

GOD.

Ps. xciv. 1. O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Prov. xi. 4. Riches profit not in the day of wrath: but righteousness delivereth from death.

Isa. v. 25. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Isa. x. 25. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

Isa. xlii. 9. 13. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

Isa. xxx. 27. Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire.

Isa. xxxiv. 8. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.

Isa. xlii. 13, 24, 25. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Isa. lxvi. 6, 14. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. . . .

Jer. x. 10. . . . At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Jer. xviii. 23. Yet, Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal thus with them in the time of thine anger.

Jer. xxx. 24. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Jer. xlii. 10. For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries. . . .

Jer. li. 45. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

Lam. ii. 3. He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

Lam. iii. 43. Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

Lam. iv. 11. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

Ezek. v. 13, 15. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted; and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee, in anger and in fury, and in furious rebukes. I the Lord have spoken it.

Ezek. vii. 3. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

Ezek. xxxvi. 6. Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy, and in my fury, because ye have borne the shame of the heathen.

Ezek. xxxviii. 19. For in my jealousy, and in the fire of my wrath, have I spoken. Surely in that day there shall be a great shaking in the land of Israel.

Ioseph ix. 15. All their wickedness is in Gilgal; for there I hated them. . . .

Joch. ii. 18. Then will the Lord be jealous for his laud, and pity his people.

Micah v. 15. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Micah vii. 9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me.

Nah. i. 2, 6. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Zeph. iii. 8. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Zech. viii. 2. Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Rom. ii. 8, 9. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

1 Cor. x. 22. Do we provoke the Lord to jealousy? are we stronger than he?

Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

2 Thes. i. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Heb. x. 27, 30. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

GOD.

Rev. vi, 16, 17. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

HIS GOODNESS.

Gen. xxxii, 12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Ezod. xxxiii, 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Ezod. xxxiv, 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

2 Sam. vii, 28. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

1 Chron. xvi, 34. O give thanks unto the Lord; for *he is good*: for his mercy *endureth* for ever.

2 Chron. v, 13. It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up *their* voice with the trumpets, and cymbals, and instruments of musick, and praised the Lord, *saying*, For *he is good*; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the Lord.

Ezra viii, 18. And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and She-rebiah, with his sons and his brethren, eighteen.

Neh. v, 19. Think upon me, my God, for good, *according* to all that I have done for this people.

Ps. xxi, 3. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

Ps. xxv, 7, 8. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. Good and upright *is* the Lord: therefore will he teach sinners in the way.

Ps. xxvii, 13. I *had* fainted, unless I had believed to see thee

goodness of the Lord in the land of the living.

Ps. xxxiii, 5. He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

Ps. xxxiv, 8. O taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him.

Ps. lii, 1. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

Ps. lix, 16. Hear me, O Lord; for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies.

Ps. lxxiii, 1. Truly God *is* good to Israel, *even* to such as are of a clean heart.

Ps. lxxxvi, 5. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Ps. ciii, 5. Who satisfieth thy mouth with good things; so that thy youth *is* renewed like the eagle's.

Ps. cvii, 8, 15, 21, 31. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Ps. cxviii, 1, 29. O give thanks unto the Lord; for *he is good*: because his mercy *endureth* for ever. O give thanks unto the Lord; for *he is good*: for his mercy *endureth* for ever.

Ps. cxxxvi, 1. O give thanks unto the Lord; for *he is good*: for his mercy *endureth* for ever.

Ps. cxlv, 2. My goodness, and my fortress. . . .

Ps. cxlv, 7, 9. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord *is* good to all; and his tender mercies are over all his works.

Isa. lxiii, 7. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

Jer. xxxi, 14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

Jer. xxxiii, 9. They shall

fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

Zech. ix, 17. For how great is his goodness. . . .

Matth. xix, 17. And he said unto him, Why callest thou me good? there *is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

Matth. xx, 15. Is it not lawful for me to do what I will with mine own? *Is* thine eye evil, because I am good?

Mark x, 18. And Jesus said unto him, Why callest thou me good? there *is* none good but one, *that is*, God.

Rom. ii, 4. Or despisest thou the riches of his goodness, and forbearance, and long-suffering: not knowing that the goodness of God leadeth thee to repentance.

Rom. xi, 22. Behold therefore the goodness and severity of God: on them which fell, severely; but toward thee, goodness, if thou continue in *his* goodness. . . .

HIS MERCY.

MERCY OFTEN ASSOCIATED WITH
FAITHFULNESS AND TRUTH,
(See under HIS TRUTH.)

Ezod. xv, 13. Thou in thy mercy hast led forth the people *which* thou hast redeemed. . . .

Ezod. xxxiv, 6, 7. And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious. . . . Keeping mercy for thousands, forgiving iniquity, and transgression, and sin. . . .

** Num. xiv, 18.* The Lord *is* long-suffering, and of great mercy, forgiving iniquity and transgression. . . .

Deut. iv, 31. (For the Lord thy God *is* a merciful God;) he will not forsake thee, neither destroy thee. . . .

2 Sam. xxii, 51. *He is* the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore. . . .

Ezra vii, 28. And hath extended mercy unto me before the king and his counsellors, and before all the king's mighty princes: and I was strengthened as the hand of the Lord my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

Neh. ix, 17, 31. But thou art a God ready to pardon, gracious and merciful. . . . Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them: for thou art a gracious and merciful God.

GOD.

Ps. xxxvi, 5. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Ps. lvii, 10. For thy mercy is great unto the heavens, and thy truth unto the clouds.

Ps. lxi, 12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Ps. xciv, 18. When I said, My foot slippeth; thy mercy, O Lord, held me up.

Ps. c, 5. His mercy is everlasting.

Ps. ciii, 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Ps. cvi, 45. And he remembered for them his covenant, and repented according to the multitude of his mercies.

Ps. cvii, 1. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Ps. cxix, 64. The earth, O Lord, is full of thy mercy: teach me thy statutes.

Ps. cxxx, 7. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

Ps. cxxxviii, 8. The Lord will pervert that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Ps. cxlv, 8. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

Lam. iii, 22, 23, 32. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. . . . But though he cause grief, yet will he have compassion according to the multitude of his mercies.

Daniel ix, 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

Micah vii, 18. He retaineth not his anger for ever, because he delighteth in mercy.

2 Cor. i, 3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

Eph. ii, 4. But God, who is rich in mercy, for his great love wherewith he loved us.

1 Tim. i, 13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

Titus iii, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of

regeneration, and renewing of the Holy Ghost.

James v, 11. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

1 Peter i, 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

MERCY OFTEN THE GROUND OF CONFIDENCE, AND THEME OF PROMISE.

Ps. v, 7. But as for me, I will come into thy house in the multitude of thy mercy.

Ps. lix, 10. The God of my mercy shall prevent me.

Ps. lxxxix, 2, 28. For I have said, Mercy shall be built up for ever; . . . My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

Ps. cii, 13. Thou shalt arise, and have mercy upon Zion.

Isa. xiv, 1. For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land.

Isa. xxx, 18. And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you.

Isa. xlix, 10. He that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Isa. liv, 7, 8. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Isa. lv, 8. . . . I will make an everlasting covenant with you, even the sure mercies of David.

Jer. xlii, 12. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

Hosae ii, 19. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

Zech. i, 16. Thus saith the Lord; I am returned to Jerusalem with mercies.

Zech. x, 6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I

will bring them again to place them; for I have mercy upon them.

OFTEN PRAYED FOR.

Num. xiv, 19. Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy.

Deut. xxi, 8. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed.

Neh. xiii, 22. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

Ps. iv, 1. Hear me when I call, O God of my righteousness; . . . have mercy upon me, and hear my prayer.

Ps. vi, 2, 4. Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. Return, O Lord, deliver my soul: O save me from thy mercies' sake.

Ps. ix, 13. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me.

Ps. xxv, 6. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Ps. xxvi, 11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

Ps. xl, 11. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me.

Ps. xli, 4. I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

Ps. li, 1. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

Ps. lxi, 7. He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

Ps. lxxix, 8. O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low.

Ps. lxxxv, 7. Shew us thy mercy O Lord; and grant us thy salvation.

Ps. lxxxvi, 3. Be merciful unto me, O Lord: for I cry unto thee daily.

Ps. xc, 14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Ps. cix, 21, 26. But do thou for me, O God the Lord, for thy name's sake: because thy mercy is

GOD.

good, deliver thou me. Help me, O Lord my God; O save me according to thy mercy.

Ps. cxix, 41, 77, 124, 132. Let thy mercies come also unto me, O Lord; *even* thy salvation, according to thy word. Let thy tender mercies come unto me, that I may live; for thy law *is* my delight. Deal with thy servant according unto thy mercy, and teach me thy statutes. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

Isab. iii, 2. . . . O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

Mat. i, 9. And now, I pray you, beseech God that he will be gracious unto us. . . .

Luke xviii, 13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but snote upon his breast, saying, God be merciful to me a sinner.

Gal. vi, 16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

1 Tim. i, 2. Unto Timothy, *my* own son in the faith: Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

Heb. iv, 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Jude 2. Mercy unto you, and peace, and love, be multiplied.

AND OFTEN PRAISED.

Gen. xxiv, 27. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. . . .

Ps. lix, 16. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning. . . .

Ps. cxv, 1. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Ps. cxxxvi, 1-26. O give thanks unto the Lord; for *he* is good: for his mercy *endureth* for ever. O give thanks unto the God of gods; for his mercy *endureth* for ever. O give thanks to the Lord of lords; for his mercy *endureth* for ever. To him who alone doeth great wonders: for his mercy *endureth* for ever. To him that smote Egypt in their first-born: for his mercy *endureth* for ever. And brought out Israel from among them: for his mercy *endureth* for ever: With a strong hand, and with a stretched-out arm: for his mercy

endureth for ever. To him which divided the Red sea into parts: for his mercy *endureth* for ever. And made Israel to pass through the midst of it: for his mercy *endureth* for ever: But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever. To him which led his people through the wilderness: for his mercy *endureth* for ever. To him which smote great kings: for his mercy *endureth* for ever. And slew famous kings: for his mercy *endureth* for ever: Sihon king of the Amorites; for his mercy *endureth* for ever: And Og the king of Bashan: for his mercy *endureth* for ever: And gave their land for an heritage: for his mercy *endureth* for ever: *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever. Who remembered us in our low estate: for his mercy *endureth* for ever. And hath redeemed us from our enemies: for his mercy *endureth* for ever. Who giveth food to all flesh: for his mercy *endureth* for ever. O give thanks unto the God of heaven: for his mercy *endureth* for ever.

MERCY—IN THE FORM OF PITY AND COMPASSION.

Deut. xxx, 3. . . . Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.

2 Chron. xxxvi, 15. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place.

Ps. lxxviii, 38. But he, *being* full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.

Isa. lxiii, 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Micah vii, 19. He will turn again, he will have compassion up on us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Rom. ix, 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

James v, 11. . . . The Lord *is* very pitiful and of tender mercy.

IN THE FORM OF KINDNESS.

Neh. ix, 17. . . . Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. . . .

Ps. xxxvii, 7, 10. How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. O continue thy loving-kindness unto them that know thee. . . .

Ps. xlii, 8. Yet the Lord will command his loving-kindness in the day-time. . . .

Ps. li, 1. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

Ps. lxi, 16. Hear me, O Lord: for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies.

Ps. lxxxviii, 11. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

Ps. cvii, 43. Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the Lord.

Ps. cxvii, 2. . . . His merciful kindness is great toward us. . . .

Ps. cxliii, 8. Cause me to hear thy loving-kindness in the morning. . . .

Jer. xxxi, 3. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

Jer. xxxii, 18. Thou showest loving-kindness unto thousands. . . .

Eph. ii, 7. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

Titus iii, 4. But after that the kindness and love of God our Saviour toward man appeared.

AND ALSO IN THE FORM OF LONG-SUFFERING.

Neh. ix, 30. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Ps. lxxviii, 38. . . . Yea, many a time turned he his anger away, and did not stir up all his wrath.

Ps. ciii, 9. He will not always chide; neither will he keep *his* anger for ever.

Hosea xi, 9. I will not execute the fierceness of mine anger, I

GOD.

will not return to destroy Ephraim. . . .

Micah vii, 18. . . . He restraineth not his anger for ever, because he delighteth in mercy.

Nahum i, 3. The Lord is slow to anger. . . .

Rom. ii, 4. Or despiest thou the riches of his goodness and forbearance and long-suffering. . . .

Rom ix, 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.

1 Peter iii, 20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

2 Peter iii, 15. And account that the long-suffering of our Lord is salvation. . . .

IV.

ANTHROPOMORPHISM OF SCRIPTURE, OR WHAT IS PROPER TO MAN ASCRIBED IN FIGURE TO GOD.

1. HUMAN ORGANS.

FACE.

Gen. xxxii, 30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Erod. xxxiii, 11. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. . . .

Deut. v, 4. The Lord talked with you face to face in the mount, out of the midst of the fire.

Deut. xxxiv, 10. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

Rev. xx, 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. . . .

HAND AND ARM.

Erod. viii, 19. Then the magicians said unto Pharaoh, This is the finger of God. . . .

Ps. xxi, 8. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

Ps. lxxiv, 11. Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

Ps. cxviii, 16. The right hand of

the Lord is exalted; the right hand of the Lord doeth valiantly.

Isr. iii, 10. The Lord hath made bare his holy arm in the eyes of all the nations. . . .

Hab. iii, 4. . . . He had horns coming out of his hand; and there was the hiding of his power.

BACK.

Erod. xxxiii, 21-23. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen. . . .

Jer. xviii, 17. I will scatter them as with an east wind before the enemy: I will shew them the back, and not the face, in the day of their calamity.

EYES.

2 Chron. xvi, 9. For the eyes of the Lord run to and fro throughout the whole earth. . . .

Prov. xxii, 12. The eyes of the Lord preserve knowledge. . . .

NOSTRILS.

2 Sam. xxii, 16. And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

(See under BODY, Page 104.)

MOUTH.

Num. xii, 8. With him [Moses] will I speak mouth to mouth, even apparently, and not in dark speeches. . . .

Ps. xviii, 8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

Isa. xxx, 27, 28. Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck. . . .

FEET.

Ps. xviii, 9. He bowed the heavens also, and came down: and darkness was under his feet.

Nahum i, 3. . . . And the clouds are the dust of his feet.

2. HUMAN FEELINGS.

REPENTANCE.

Gen. vi, 7. And the Lord said, I will destroy man, whom I have

created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

Erod. xxxii, 14. And the Lord repented of the evil which he thought to do unto his people.

Deut. xxxii, 36. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

1 Sam. xv, 11, 35. It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. . . . The Lord repented that he had made Saul king over Israel.

Ps. cxxxv, 14. For the Lord will judge his people, and he will repent himself concerning his servants.

Jer. xv, 6. Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

Hosea xi, 8. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zebah? mine heart is turned within me, my repentings are kindled together.

Joel ii, 14. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God.

Jonah iii, 9, 10. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

Sorrow.

Gen. vi, 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

Jud. x, 16. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

Ps. lxxviii, 40. How oft did they provoke him in the wilderness, and grieve him in the desert.

Ps. xcv, 10. Forty years long was I grieved with this generation. . . .

Ezek. xvi, 43. . . . Thou hast not remembered the days of thy youth, but hast fretted me in all these things. . . .

GOD.

Heb. iii, 10. Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

3.—HUMAN APPEARANCE AND MOTION.

Gen. iv, 16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

Gen. xvii, 22. And he left off talking with him, and God went up from Abraham.

Gen. xviii, 33. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Gen. xxxv, 9. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

Gen. xlviii, 3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

Ezod. iii, 6. And Moses hid his face; for he was afraid to look upon God.

Ezod. xix, 9, 17, 20, 21. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

Ezod. xx, 21. And the people stood afar off; and Moses drew near unto the thick darkness where God was.

Ezod. xxiv, 10, 11. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Num. xii, 5. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Num. xxiii, 4, 15. And God met Balaam: and he said unto him I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And he said unto Balaam, Stand here by thy

burnt-offering, while I meet the LORD yonder.

Deut. xxxi, 15. And the LORD appeared in the tabernacle in a pillar of a cloud.

Jud. v, 4. Lord; when thou wentest out of Seir, when thou marchdest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

1 Sam. iv, 7. And the Philistines were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

2 Sam. xxii, 11. And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind.

1 Kings ix, 2. The Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

1 Kings xix, 11. . . . Behold the Lord passed by. . . .

Job xlii, 5. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

Ps. xviii, 10. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

Ps. xlvii, 5. God is gone up with a shout. . . .

Ps. lxxviii, 7. O God when thou wentest forth before thy people, when thou didst march through the wilderness. Selah.

Ps. civ, 3. . . . Who maketh the clouds his chariot; who walketh upon the wings of the wind.

Isa. vi, 1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Ezek. i, 1. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

Ezek. viii, 4. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Ezek. xi, 23. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

Ezek. xliii, 2. And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters, and the earth shined with his glory.

Dan. vii, 9, 10. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and

the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Hab. iii, 8, 15. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation? Thou didst walk through the sea with thine horses, through the heap of great waters.

Zech. ix, 14. . . . The Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

4. HUMAN VOICE.

Ezod. xix, 19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Ezod. xx, 19, 22. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Lev. i, 1. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

Num. vii, 89. And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and He spake unto him.

Num. xii, 4. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

Num. xxii, 9. And God came unto Balaam, and said, What men are these with thee?

Deut. iv, 12, 33. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Deut. v, 25, 26. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath

GOD.

heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

1 *Kings* xix, 12, 13. And after the earthquake a fire; but the LORD was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave; and, behold, there came a voice unto him, and said, What doest thou here, Elijah?

Ps. lxxviii, 33. To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Jer. xxv, 30. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

Ezek. xliii, 6. And I heard him speaking unto me out of the house; and the man stood by me.

Joel ii, 11. And the LORD shall utter his voice before his army.

Joel iii, 16. The LORD also shall roar out of Zion, and utter his voice from Jerusalem.

Amos i, 2. And he said, The LORD will roar from Zion, and utter his voice from Jerusalem.

TOKENS OF THE DIVINE APPEARANCE.

FIRE.

Deut. iv, 36. Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

Deut. v, 24. And ye said, Behold, the LORD our God hath showed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

2 *Sam.* xxii, 13. Through the brightness before him were coals of fire kindled.

Ps. i, 3. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

Ps. xcvi, 3. A fire goeth before him, and burneth up his enemies round about.

Heb. iii, 5. Before him went the pestilence, and burning coals went forth at his feet.

Heb. xii, 29. For our God is a consuming fire.

LION.

2 *Sam.* xxii, 29. For thou art my lamp, O LORD; and the LORD will lighten my darkness.

Ps. i, 2. Out of Zion, the perfection of beauty, God hath shined.

Ps. civ, 2. Who coverest thyself with light as with a garment.

DARKNESS.

2 *Sam.* xxii, 10. He bowed the heavens also, and came down; and darkness was under his feet.

1 *Kings* viii, 12. Then spake Solomon, The LORD said that he would dwell in the thick darkness.

2 *Chron.* vi, 1. Then said Solomon, The LORD hath said that he would dwell in the thick darkness.

Ps. xviii, 11. He made darkness his secret place, his pavilion round about him; were dark waters and thick clouds of the skies.

V.

WORKS OF GOD.

1.—CREATION.

Gen. i, 1. In the beginning God created the heaven and the earth.

Gen. ii, 4. These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

Ps. xxxiii, 6. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Ps. cii, 25. Of old hast thou laid the foundation of the earth.

Prov. iii, 19. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

Isa. xxxvii, 16. O LORD of hosts, God of Israel, thou hast made heaven and earth.

Isa. xl, 23. The LORD, the Creator of the ends of the earth, fainteth not.

Isa. xlv, 18. For thus saith the LORD that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Isa. xlviii, 13. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together.

Jer. x, 12. He hath made the earth by his power, he hath established the world by his wis-

dom, and hath stretched out the heavens by his discretion.

Jer. xxxiii, 2. Thus saith the LORD, the maker thereof, the LORD that formed it, to establish it; The LORD is his name.

Jer. ii, 15. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Amos ix, 6. It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

LESSONS, ETC., FROM CREATION.

2 *Kings* xix, 15. And Hezekiah prayed before the LORD, and said, O LORD God of Israel which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Ps. cxxi, 2. My help cometh from the LORD, which made heaven and earth.

Ps. cxxiv, 8. Our help is in the name of the LORD, who made heaven and earth.

Ps. cxxxvi, 5, 6. To him that by wisdom made the heavens; for his mercy endureth for ever. To him that stretched out the earth above the waters; for his mercy endureth for ever.

Ps. cxlvi, 5, 6. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God; Which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever.

Isa. ii, 13. And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor.

Amos v, 8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; The LORD is his name.

Acts iv, 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is.

Rom. xi, 3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were

GOD.

not made of things which do appear.

Rev. iv, 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

Rev. xiv, 7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

CREATION OF MAN.

Gen. i, 26, 27. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them.

Gen. ii, 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Gen. v, 1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.

Job xxxiii, 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Prov. xx, 12. The hearing ear, and the seeing eye, the Lord hath even made both of them.

Isa. xlii, 5. Thus saith God the Lord, . . . he that giveth breath unto the people upon it, and spirit to them that walk therein.

Isa. xlv, 12. I have made the earth, and created man upon it. . .

Isa. xiv, 8. But now, O Lord, thou art our Father: we are the clay, and thou our potter; and we all are the work of thy hand.

Jer. xxvii, 5. I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Zech. xii, 1. The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

II.

PROVIDENCE.

GOD IS PRESERVER.

Gen. xlviii, 15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which

fed me all my life long unto this day.

Neh. ix, 6. Thou, even thou, art Lord alone, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all. . . .

Job x, 12. Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

Job xii, 10. In whose hand is the soul of every living thing, and the breath of all mankind.

Job xxxiii, 18. He keepeth back his soul from the pit, and his life from perishing by the sword.

Ps. xxiii, 6. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

Ps. lxi, 9. Which holdeth our soul in life, and suffereth not our feet to be moved.

Ps. lxxiii, 23. Nevertheless I am continually with thee; thou hast holden me by my right hand.

Ps. xc, 1. Lord, thou hast been our dwelling-place, in all generations.

Ps. civ, 28-30. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

Ps. cxxi, 3-8. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

Isa. xli, 3. Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb.

Acts xvii, 25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things.

DEFENDER.

Gen. xv, 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2 Sam. xxii, 33. God is my strength, and power, and he maketh my way perfect.

Ps. ix, 9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

Ps. xviii, 35. Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great.

Ps. xvi, 5, 11. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Ps. lxi, 3. For thou hast been a shelter for me, and a strong tower from the enemy.

Ps. xci, 1-4. He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Ps. cxxiv, 1-3. If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us.

Prov. xviii, 10. The name of the Lord is a strong tower; the righteous runneth into it, and is safe.

Isa. xli, 10. Fear thou not, for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Isa. xliii, 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

AND THEREFORE THE OBJECT OF TRUST.

2 Sam. xxii, 2, 3. And he said, The Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

Ps. vii, 10. My defence is of God, which saveth the upright in heart.

Ps. xvi, 5. The Lord is the por-

GOD.

tion of mine inheritance and of my cup; thou maintainest my lot.

Ps. xxvii, 1. The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life: of whom shall I be afraid?

Ps. xxxii, 7. Thou *art* my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

Ps. xli, 1-3. God *is* our refuge and strength, a very present help in trouble; Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

Ps. liv, 4. Behold, God *is* mine helper; the Lord *is* with them that uphold my soul.

Ps. lxi, 4. I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah.

Ps. lxii, 6. He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.

Ps. lxxxix, 18. For the Lord *is* our defence, and the Holy One of Israel *is* our King.

AND GOVERNOR.

Eccod. xv, 18. The Lord shall reign for ever and ever.

2 Chron. xx, 6. And said, O Lord God of our fathers, *art* not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? . . .

Ps. x, 16. The Lord *is* King for ever and ever: the heathen are perished out of his land.

Ps. xxii, 28. For the kingdom *is* the Lord's; and *he is* the governor among the nations.

Ps. xxiv, 8-10. Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who *is* this King of glory? The Lord of hosts, *he is* the King of glory. Selah.

Ps. xxix, 10. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

Ps. xlvii, 2, 7, 8. For the Lord most high *is* terrible: *he is* a great King over all the earth. For God *is* the King of all the earth: sing ye praises with understanding. God reigneth over the heathen. . .

Ps. lxviii, 24. They have seen thy goings, O God, *even* the goings

of my God, my King, in the sanctuary.

Ps. lxxiv, 12. For God *is* my King of old, working salvation in the midst of the earth.

Ps. xcv, 3. For the Lord *is* a great God, and a great King above all gods.

Ps. cii, 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Ps. cxlv, 11, 12. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Isa. xxxiii, 17, 22. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off. For the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our King; *he* will save us.

Isa. lxvi, 1. Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool. . .

Jer. x, 10. But the Lord *is* the true God, *he is* the living God, and an everlasting King. . . .

1 Tim. vi, 15. He *is* the blessed and o. y Potentate, the King of kings, and Lord of lords.

FOR PURPOSE AND PECULIARITIES OF DIVINE GOVERNMENT, See under PROVIDENCE.

THE DIVINE GOVERNMENT BASED ON PROPRIETORSHIP.

Deut. x, 14. Behold, the heaven, and the heaven of heavens, *is* the Lord's thy God, the earth *also*, with all that therein *is*.

1 Chron. xxix, 11, 12, 14, 16. Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty; for all that *is* in the heaven and in the earth *is* thine; thine *is* the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

Ps. cxlv, 1, 2. The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein. For *he* hath founded it

upon the seas, and established it upon the floods.

Ps. xlvii, 9. . . . *Even* the people of the God of Abraham; for the shields of the earth *belong* unto God; *he is* greatly exalted.

Ps. lxxxix, 11. The heavens *are* thine, the earth *also is* thine; *as for* the world, and the fulness thereof, thou hast founded them.

Ps. xcv, 4, 5. In his hand *are* the deep places of the earth; the strength of the hills *is* his also. The sea *is* his, and *he* made it; and his hands formed the dry land.

Ps. cxviii, 7, 8. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead *is* mine; Manassah *is* mine; Ephraim *also is* the strength of mine head; Judah *is* my lawgiver.

Ps. cxv, 16. The heaven, *even* the heavens, *are* the Lord's; but the earth hath *he* given to the children of men.

Haggai ii, 8. The silver *is* mine, and the gold *is* mine, saith the Lord of hosts.

1 Cor. x, 26. For the earth *is* the Lord's, and the fulness thereof.

III. REDEMPTION.

Eccod. xv, 13. Thou in thy mercy hast led forth the people *which* thou hast redeemed. . . .

Deut. ix, 26. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

2 Sam. vii, 23. And when one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

Ps. xxv, 22. Redeem Israel, O God, out of all his troubles.

Ps. xxxi, 5. Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth.

Ps. xxxiv, 22. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

Ps. lxxviii, 35. And they remembered that God *was* their Rock, and the high God their Redeemer.

Isa. xli, 14. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the

GOD

Lord, and thy Redeemer, the Holy One of Israel.

Isa. xliii, 1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

Isa. xlvii, 4. As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Jer. i, 34. Their Redeemer is strong; The Lord of hosts is his name. . . .

(See under REDEMPTION.)

THE TRINITY.

Isa. xlviii, 16. Come ye near unto me, hear ye this; I have not

spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

Matth. iii, 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matth. xxviii, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xlii, 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all Amen.

Eph. ii, 18. For through him we both have access by one Spirit unto the Father.

1 John v, 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

FOR DIVINITY OF CHRIST,

See under JESUS CHRIST:—

And for PERSONALITY AND DIVINITY OF HOLY GHOST,

See under REDEMPTION.

HEAVEN.

1. HEAVENS OR ATMOSPHERE.

WIND.

Gen. viii, 1. And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

1 Kings xviii, 45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

Job 1, 19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Ps. cxxxv, 7. He bringeth the wind out of his treasures.

Eccles. i, 6. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually; and the wind returneth again according to his circuits.

Matth. xiv, 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Job viii, 2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

Ps. lv, 8. I would hasten my escape from the windy storm and tempest.

Isa. xxi, 1. The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

Jer. iv, 11, 12. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse. *Even* a full wind from those places shall come unto me: now also will I give sentence against them.

Jer. xxv, 32. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

Jer. ii, 16. He maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Hosea viii, 7. For they have sown the wind, and they shall reap the whirlwind.

John iii, 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.

EAST WIND THE STRONGEST.

Exod. x, 13. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

Exod. xiv, 21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Jonah iv, 8. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*

Job xv, 2. Should a wise man utter vain knowledge, and fill his belly with the east wind?

Job xxvii, 21. The east wind carrieth him away, and he departeth; and, as a storm, he hurleth him out of his place.

Job xxxviii, 24. By what way is the light parted, which scattereth the east wind upon the earth.

Ps. lxxviii, 26. He caused an east wind to blow in the heaven; and by his power he brought in the south wind.

Isa. xxvii, 8. He stayeth his rough wind in the day of the east wind.

Jer. xviii, 17. I will scatter them as with an east wind before the enemy.

Ezek. xvii, 10. Yea, behold, being planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? it shall wither in the furrows where it grew.

Ezek. xix, 12. But she was

plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit.

Hosea xii, 1. Ephraim feedeth on wind, and followeth after the east wind.

Hosea xiii, 15. Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all pleasant vessels.

Hab. i, 9. They shall come all for violence; their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

FOUR WINDS MEAN FOUR QUARTERS OF HEAVEN.

Ezek. xxxvii, 9. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live.

Jer. xlix, 36. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds.

Dan. vii, 2. Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

Dan. xi, 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

Matth. xxiv, 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

CLOUDS.

Deut. iv, 11. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

HEAVEN.

Judges v. 4. Clouds also dropped water.

Job xvi. 8. He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

Job xxxvi. 29, 30, 32. Also can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea. With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.

Job xxxvii. 11-16. Also by watering he wearie the thick cloud: he scattereth his bright cloud, And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. Hearken unto this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge.

Job xxxviii. 9, 34, 37. When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Who can number the clouds in wisdom? or who can stay the bottles of heaven.

Jer. li. 16. . . . He causeth the vapours to ascend from the ends of the earth.

Matth. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Acts i. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

1 Cor. x. 1, 2. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptiz'd unto Moses in the cloud and in the sea.

Job xxii. 14. Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

Job xxx. 15. Terrors are turned upon me; they pursue my soul as the wind; and my welfare passeth away as a cloud.

Prov. xxv. 14. Whoso boasteth

himself of a false gift *is like* clouds and wind without rain.

Eccles. xi. 4. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

Isa. xlv. 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Isa. lx. 8. Who are these that fly as a cloud, and as the doves to their windows?

Ezek. xxxviii. 9. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Isa. vi. 4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

Hosca xiii. 3. Therefore they shall be as the morning cloud, and as the early dew that passeth away.

Heb. xii. 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

RAIN.

Exra. x. 9, 13. Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it was the nine month, and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. But the people are many, and it is a time of much rain; and we are not able to stand without, neither is *this* a work of one day or two: for we are many that have transgressed in this thing.

Job v. 10. Who giveth rain upon the earth, and sendeth waters upon the fields.

Job xxxvi. 27, 28. For he maketh small the drops of water: they pour down rain according to the vapour thereof, Which the clouds do drop and distil upon man abundantly.

Job xxxviii. 26, 27. To cause it to rain on the earth, *where no man is*; on the wilderness, wherein there is no man. To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

Ps. lxxv. 9, 10. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river

of God, *which is* full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers.

Ps. lxxviii. 9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Ps. lxxxiv. 6. The rain also filleth the pools.

Ps. civ. 13. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

Ps. cxlvii. 8. Who covereth the heaven with clouds, who prepareth rain for the earth.

Eccles. xi. 3. If the clouds be full of rain, they empty themselves upon the earth.

Jer. v. 24. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season.

Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons.

Acts xxviii. 2. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Exod. xvi. 4. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Deut. xxxii. 2. My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.

Job xxix. 23. And they waited for me as for the rain; and they opened their mouth wide, as for the latter rain.

Ps. xi. 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest. . . .

Ps. lxxii. 6. He shall come down like rain upon the mown grass; as showers that water the earth.

Prov. xxvii. 15. A continual dropping in a very rainy day and a contentious woman are alike.

Isa. lv. 10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

Hosca vi. 3. Then shall we know,

HEAVEN.

If we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Hosea x, 12. It is time to seek the Lord, till he come and rain righteousness upon you.

RAIN PROMISED.

Lev. xxvi, 4. Then I will give you rain in due season. . . .

Deut. xi, 14. . . . I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

1 Kings xviii, 1. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

Jer. xlv, 22. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things.

Ezek. xxxiv, 26. I will cause the shower to come down in his season; there shall be showers of blessing.

Joel ii, 23. Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

AND PRAYED FOR.

1 Sam. xii, 17. Is it not wheat-harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

1 Kings viii, 35, 36. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

2 Chron. vi, 26, 27. When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: Then hear thou from heaven, and for-

give the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

Zech. x, 1. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

DROUGHT.

Job xxxviii, 38. The dust groweth into hardness, and the clods cleave fast together?

Isa. xli, 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

Jer. v, 24, 25. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season. . . . Your iniquities have turned away these things, and your sins have withheld good things from you.

Jer. xiv, 4. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

Ezek. xxii, 24. Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

Joel i, 19. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.

Amos iv, 7, 8. And also I have withheld the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

Haggai i, 10. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

DROUGHT THREATENED.

Lev. xxvi, 18-20. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. And your strength shall be spent in vain; for your land

shall not yield her increase, neither shall the trees of the land yield their fruits.

Deut. xxviii, 23, 24. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust. . . .

1 Kings xvii, 1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Isa. v, 6. And I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

Hosea xiii, 15. Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up. . . .

Haggai i, 11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

SEASONS.

Gen. xiii, 22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Ps. xxxii, 4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Ps. lxxv, 10. . . . Thou blishest the springing thereof.

Ps. lxxiv, 17. Thou hast set all the borders of the earth: thou hast made summer and winter.

Cant. ii, 10, 11. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away: For lo, the winter is past, the rain is over and gone.

Ezek. xvii, 9. Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring. . . .

Zech. xiv, 8. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Matth. xxiv, 32, 33. Now learn a

HEAVEN.

DEW.

parable of the fig-tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

Mark xlii, 18. And pray ye that your flight be not in the winter.

2 Tim. iv, 21. Do thy diligence to come before winter, Eubulius greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

PROGNOSTICS OF WEATHER.

1 Kings xviii, 41, 43-45. And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. And [Elijah] said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain.

Job xxxvi, 33. The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Job xxxvii, 22. And now *men* see not the bright light which is in the clouds; but the wind passeth, and cleanseth them. Fair weather cometh out of the north.

Prov. xxv, 23. The north wind driveth away rain; *so doth* an angry countenance a backbiting tongue.

Matth. xvi, 2, 3. He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red; And in the morning, *It will be* foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Luke xii, 54-57. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea and why even of yourselves judge ye not what is right?

Gen. ii, 5, 6. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

Gen. xxvii, 39. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

Num. xi, 9. And when the dew fell upon the camp in the night, the manna fell upon it.

Job xxxviii, 28. Hath the rain a father? or who hath begotten the drops of dew?

Prov. iii, 20. By his knowledge the depths are broken up, and the clouds drop down the dew.

Psal. v, 2. . . . My head is filled with dew, *and* my locks with the drops of the night.

Daniel iv, 15. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion be with the beasts in the grass of the earth.

2 Sam. xvii, 12. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground. . . .

Job xxix, 19. My root *was* spread out by the waters, and the dew lay all night upon my branch.

Psa. cx, 3. . . . Thou hast the dew of thy youth.

Psa. cxxxiii, 3. As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion. . . .

Prov. xix, 12. . . . His [the king's] favour *is* as dew upon the grass.

Hosea xiv, 5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

Micah v, 7. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

THUNDER.

1 Sam. vii, 10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and *de*scended them; and they were smitten before Israel.

1 Sam. xii, 17. *Is it* not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain. . . .

2 Sam. xxii, 14. The Lord thundered from heaven, and the most High uttered his voice.

Job xxxvii, 4, 5. After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth *mar*vellously with his voice. . . .

Psa. lxxvii, 18. The voice of thy thunder was in the heaven: the lightnings lightened the world; the earth trembled and shook.

Psa. civ, 7. At thy rebuke they fled; at the voice of thy thunder they hasted away.

Isa. xxix, 6. Thou shalt be visited of the Lord of hosts with thunder. . . .

John xii, 29. The people therefore that stood by, and heard it, said that it thundered; others said, An angel spake to him.

Rev. iv, 5. And out of the throne proceeded lightnings, and thunders, and voices. . . .

LIGHTNING.

2 Sam. xxii, 15. And he sent out arrows, and scattered them; lightning, and discomfited them.

Job i, 16. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

Job xxxviii, 35. Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

Psa. xviii, 14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Psa. xlix, 7. The voice of the Lord divideth the flames of fire.

Psa. xcvi, 4. His lightnings enlightened the world: the earth saw, and trembled.

Psa. cxliv, 6. Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them.

Jer. x, 13. . . . He maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Matth. xxiv, 27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

THUNDER AND LIGHTNING.

Exod. xix, 16. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so

HEAVEN.

that all the people that *was* in the camp trembled.

Ezod. xx, 18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and, when the people saw *it*, they removed, and stood afar off.

Job xxxvii, 1, 3, 4. At this also my heart trembleth, and is moved out of his place. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency.

Job xxxviii, 25. Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder.

Ps. xviii, 12, 13. At the brightness that *was* before him his thick clouds passed, hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

Rev. vii, 5. And the angel took the censer, and filled it with fire of the altar and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

A DESCRIPTION OF A THUNDERSTORM.

Ps. xxxix, 1-11. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

HAIL.

Ezod. ix, 18. Behold, to-morrow about this time, I will cause *it* to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

Joshua x, 11. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones than *they* whom the children of Israel slew with the sword.

Ps. lxxviii, 47, 48. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail.

Isa. xxviii, 2, 17. Behold, the Lord hath a mighty and strong one, *which*, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand, Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

Isa. xxxii, 19. When it shall hail, coming down on the forest; and the city shall be low in a low place.

Ezek. xiii, 13. Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to consume *it*.

Ezek. xxxviii, 22. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

Haggai ii, 17. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ye *turned* not to me, saith the Lord.

Rev. viii, 7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Rev. xvi, 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

SNOW.

Job ix, 30. If I wash myself with snow-water, and make my hands never so clean.

Job xxxvii, 6. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

Job xxxviii, 22, 23. Hast thou

entered into the treasures of the snow; or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?

Ps. li, 7. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Ps. lxxviii, 14. When the Almighty scattered kings in *it*, *it* was white as snow in Salmon.

Ps. cxlvii, 16. He giveth snow like wool: he scattereth the hoar frost like ashes.

Isa. lv, 10. The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth.

Jer. xlviii, 14. Will a man leave the snow of Lebanon *which* cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

Matth. xxviii, 3. His countenance was like lightning, and his raiment white as snow.

CHANGES OF TEMPERATURE.

Gen. viii, 22. While the earth remaineth, . . . cold and heat, and summer and winter, and day and night shall not cease.

Ezod. xvi, 14. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost, on the ground.

Job vi, 17. What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

Job xxxvii, 9, 10, 17. Out of the south cometh the whirlwind; and cold out of the north. By the breath of God frost is given; and the breadth of the waters is straitened. How thy garments are warm, when he quieteth the earth by the south wind?

Job xxxviii, 29, 30. Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen.

Ps. cxlvii, 17, 18. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow and the waters flow.

Jer. xxvii, 30. Therefore thus saith the Lord of Jeholai king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

Mark xiv, 54. And Peter followed

HEAVEN.

him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

II. THE SECOND OR STARRY HEAVENS.

Gen. i, 6, 7. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was so.

Job xxxvii, 18. Hast thou with him spread out the sky, *which* is strong, and as a molten looking-glass?

THE HEAVENLY BODIES.

Gen. i, 14-18. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven, to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

Ps. xix, 5, 6. Which [the sun] *is* as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it. . . .

Ps. civ, 19. He appointed the moon for seasons; the sun knoweth his going down.

1 Cor. xv, 40-41. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the glory of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

Ps. lxxii, 5, 7. They shall fear thee as long as the sun and moon endure, throughout all generations. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

Ps. cxxi, 6. The sun shall not smite thee by day, nor the moon by night

Isa. xxx, 26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Rev. xii, 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev. xvi, 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

REFLECTIONS.

Ps. viii, 3, 4. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What *is* man, that thou art mindful of him? and the son of man, that thou visitest him?

Ps. xix, 1-4. The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. . . .

Ps. xcvi, 6. The heavens declare his righteousness, and all the people see his glory.

Ps. cxxxvi, 7-9. To him that made great lights: for his mercy *endureth* for ever: The sun to rule by day: for his mercy *endureth* for ever: The moon and stars to rule by night: for his mercy *endureth* for ever.

Ps. cxlviii, 3-5. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created.

Prov. xxv, 3. The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

Jer. xxxi, 37. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

SUNRISE.

Gen. xix, 23. The sun was risen upon the earth when Lot entered into Zour.

Gen. xxxii, 31. And as he [Jacob] passed over Penuel the sun rose upon him. . . .

2 Sam. xxiii, 4. And *he shall be* as the light of the morning when the sun riseth, *even* a morning without clouds. . . .

Job xi, 17. And *thine* age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

Job xxxvii, 12, 13. Hast thou commanded the morning since thy days; and caused the day-spring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

Ps. lxxv, 8. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

James i, 11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

MERIDIAN.

Gen. xviii, 1. And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day.

Exod. xvi, 21. . . . And when the sun waxed hot, it [manna] melted.

1 Sam. xi, 9, 11. And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead: To-morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning-watch, and slew the Ammonites until the heat of the day. . . .

2 Sam. iv, 5. And the sons of Rimmon the Beerothite, IRechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

Ps. xix, 6. . . . And there is nothing hid from the heat thereof

Isa. iv, 6. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a covert from storm and from rain.

Matth. xx, 12. Saying, these last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Rev. i, 16. . . . And his [Christ's] countenance *was* as the sun shineth in his strength.

SUNSET.

Gen. xv, 17. And it came to pass,

HEAVEN.

that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Gen. xxviii. 11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

Josh. i. 4. From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

Judges xiv. 18. And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey.

2 Sam. iii. 35. And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

Jer. xv. 9. She that hath born seven languiſherh: she hath given up the ghost; her sun is gone down while it *was* yet day; she hath been ashamed and confounded.

Amos viii. 9. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

LIGHT.

Gen. i. 4, 5. And God saw the light, that it *was* good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Job xxiv. 13. They are of those that rebel against the light they know not the ways thereof, nor abide in the paths thereof.

Job xxxvii. 15. Dost thou know when God disposed them, and caused the light of his cloud to shine?

Job xxxviii. 19-21. Where *is* the way where light dwelleth and *as* for darkness, where *is* the place thereof. That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof? Knowest thou *it*, because thou wast then born? or because the number of thy days *is* great?

Ps. lxxv. 16. The day *is* thine. the night also *is* thine; thou hast prepared the light and the sun.

Eccles. xi. 7. Truly the light *is* sweet, and a pleasant thing *it is* for the eyes to behold the sun.

Jer. xxxi. 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts *is* his name.

Luke xi. 34-36. The light of the body *is* the eye; therefore, when thine eye *is* single, thy whole body also *is* full of light; but when *thine* eye *is* evil, thy body also *is* full of darkness. Take heed therefore that the light which *is* in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

John v. 35. He *was* a burning and a shining light; and ye were willing for a season to rejoice in his light.

Eph. v. 13. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest *is* light.

1 Thess. v. 5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

DAY AND NIGHT.

Gen. i. 5, 8. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God called the firmament Heaven. And the evening and the morning were the second day.

Job xvii. 12. They change the night into day: the light *is* short because of darkness.

Ps. lxxiv. 16. The day *is* thine, the night also *is* thine.

Eccles. i. 5. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

Jer. xiii. 16. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make *it* gross darkness.

John ix. 4. I must work the works of him that sent me, while it *is* day: the night cometh, when no man can work.

Jo'm xi. 9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

MONTHS.

NISAN OR ADI.

Neh. ii. 1. And it came to pass

in the month Nisan, in the twentieth year of Artaxerxes the king, that wine *was* before him; and I took up the wine, and gave it unto the king.

ZIF.

1 Kings vi. 1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the Lord.

SIVAN.

Esther viii. 9. Then were the king's scribes called at that time in the third month, (that *is*, the month Sivan) on the three and twentieth day thereof.

ELUL.

Neh. vi. 15. So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

ETHANIM.

1 Kings viii. 2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

BUL.

1 Kings vi. 38. And in the eleventh year, in the month Bul, (which *is* the eighth month,) was the house finished throughout all the parts thereof, and according to all the fashion of it.

CHISLEV.

Neh. i. 1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace.

TEBETH.

Esther ii. 16. So Esther was taken unto king Ahasuerus into his house-royal, in the tenth month, (which *is* the month Tebeth,) in the seventh year of his reign.

SEBAT.

Zech. i. 7. Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying.

ADAR.

Esther iii. 7. In the first month, (that *is*, the month Nisan,) in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, be-

HEAVEN.

fore Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar.

STARS.

Gen. xv, 5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be.

Judges v, 20. They fought from heaven; the stars in their courses fought against Sisera.

Neh. iv, 21. So we laboured in the work; and half of them held the spears from the rising of the morning till the stars appeared.

Job iii, 9. Let the stars of the twilight thereof be dark. . . .

Job ix, 7, 9. Which commandeth the sun, and it riseth not, and sealeth up the stars: Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Job xxii, 12. Is not God in the height of heaven? and behold the height of the stars, how high they are!

Job xxvi, 13. By his Spirit he hath garnished the heavens, his hand hath formed the crooked serpent.

Job xxxviii, 31-33. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Psa. cxlvii, 4. He telleth the number of the stars; he calleth them all by their names.

Jer. xxxi, 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. . . .

Matth. ii, 9, 10. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

Dan. viii, 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Jude 13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

Eccl. ii, 28. And I will give him the morning star.

HEAVENLY BODIES AS OBJECTS OF WORSHIP. (See under IDOLS.)

HEAVENLY BODIES DARKENED OR PUT OUT.

Isa. xlii, 10. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isa. xxiv, 23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isa. li, 6. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Isa. lx, 19, 20. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Jer. x, 2. Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Ezek. xxxii, 7, 8. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

Joel ii, 10. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.

Joel iii, 15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Amos viii, 9. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

Mark xiii, 24, 25. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Rev. viii, 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

NIGHT AND DARKNESS.

Job v, 14. They meet with darkness in the day-time, and grope in the noon-day as in the night.

Job vii, 4. When I lie down, I say, When shall I arise, and the night be gone?

Job xv, 30. He shall not depart out of darkness: the flame shall dry up his branches, and by the breath of his mouth shall he go away.

Job xxxvi, 20. Desire not the night, when people are cut off in their place.

Psa. civ, 20. Thou makest darkness, and it is night.

Pron. vii, 9. In the twilight, in the evening, in the black and dark night.

Isa. viii, 22. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

Isa. xvi, 3. Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

Isa. xxi, 12. The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye; return, come.

Jer. iv, 23. I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.

Lam. iii, 2. He hath led me, and brought me into darkness, but not into light.

Amos v, 8, 18, 20. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night. . . . Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

Mtch iii, 6. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

John xi, 10. But if a man walk in the night, he stumbleth, because there is no light in him.

Rom. xiii, 12. The night is far

HEAVEN.

spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

1 *Thess.* v. 5. Ye are all the children of light and the children of the day: we are not of the night, nor of darkness.

Rev. xxi, 25. And the gates of it shall not be shut at all by day; for there shall be no night there.

NIGHT DIVIDED INTO WATCHES.

Exod. xiv, 24. And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians.

Judges vii, 19. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch.

Ps. cxix, 148. Mine eyes prevent the night-watches, that I might meditate in thy word.

Matth. xiv, 25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

Matth. xxiv, 43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Mark xiii, 35. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.

Luke xii, 38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

III.

THE THIRD HEAVENS.

1 *Kings* viii, 27. But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens, cannot contain thee; how much less this house that I have builded!

2 *Chron* ii, 6. But who is able to build him an house, seeing the

heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

Ps. lxxviii, 33. To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Ps. cxlviii, 4. Praise him, ye heavens of heavens, and ye waters that be above the heavens.

THE SCENE OF GOD'S GLORY, AND THE ABODE OF CHRIST, ANGELS, AND SAINTS.

2 *Kings* ii, 1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

Ps. li, 4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Ps. viii, 1. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Ps. lxxiii, 25. Whom have I in heaven but thee?

Ps. cxv, 3. But our God is in the heavens; he hath done whatsoever he hath pleased.

Ps. cxxiii, 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Ps. cxxxix, 8. If I ascend up into heaven, thou art there. . . .

Matth. v, 12. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matth. vi, 10. . . . Thy will be done in earth, as it is in heaven.

Matth. xviii, 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Mark xvi, 19. So then, after the Lord had spoken unto them, he

was received up into heaven, and sat on the right hand of God.

John i, 51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John iii, 31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Acts iii, 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts vii, 56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Gal. i, 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Eph. iii, 15. Of whom the whole family in heaven and earth is named.

Colos. i, 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

Heb. ix, 24. For Christ is not entered into the Holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Heb. x, 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

1 *Peter* i, 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

FOR OTHER PROPERTIES
OF HEAVEN,
(See under MAN.)

IDOLATRY. — IDOLS.

1. OBJECTS OF IDOLATRY.

1.—THE HEAVENLY LUMINARIES.

Deut. iv, 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

2 Kings xvii, 16. And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

2 Kings xxi, 3, 5. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars for all the host of heaven in the two courts of the house of the Lord.

2 Kings xxiii, 5, 11. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun and to the moon, and to the planets, and to all the host of heaven. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathaniael the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

2 Chron. xxxiii, 3, 5. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. And he built altars for all the host of heaven in the two courts of the house of the Lord.

Job xxi, 26, 28. If I beheld the sun when it shined, or the moon walking in brightness: This also *was* an iniquity to be punished by the judge; for I should have denied the God that *is* above.

Jer. vii, 17, 18. Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven. . . .

Jer. xix, 13. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Jer. xlii, 17-19. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine. And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men.

Ezek. viii, 15, 16. Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

Zeph. i, 4, 5. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; And them that worship the host of heaven upon the house-tops; and them that worship

and that swear by the Lord, and that swear by Malcham.

Acts vii, 42. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space* of forty years in the wilderness.

2.—IMAGES OR IDOLS.

Deut. ix, 12. And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

Judges xvii, 3, 4. And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image, and a molten image; now therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image; and they were in the house of Micah.

Isa. xl, 19, 20. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that *is so* impoverished that he hath no oblation chooseth a tree that will not rot: he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

Isa. xli, 6, 7. They helped every one his neighbour; and *every one* said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth *with* the hammer him that smote the anvil, saying, It *is* ready for the soldering; and he fastened it with nails, *that* it should not be moved.

Isa. xlii, 12-14. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he *is* hungry, and his strength faileth:

IDOLATRY.—IDOLS.

he drinketh no water, and is faint. The carpenter stretcheth out *his* rule, he maketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash, and the rain doth nourish it.

Isa. xvi. 6. They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god; they fall down, yea, they worship.

Jer. x. 3, 4. For the customs of the people *are* vain; for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe; they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

Ezek. vii. 20. As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

Dan. iii. 1. Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Bura, in the province of Babylon.

Hosea x. 1. Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars: according to the goodness of his land they have made goodly images.

Acts vii. 40. Saying unto Aaron, Make us gods to go before us; for *as* for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device

Acts xix. 23-27. And the same time there arose no small stir about that way. For a certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods

which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

3. MEN AND SPIRITS.

Lev. xvii. 7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

Job v. 1. Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

Ps. cvi. 37. Yea, they sacrificed their sons and their daughters unto devils.

Acts x. 25, 26. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.

Acts xiv. 11-16, 18. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered nations to walk in their own ways. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Rev. ix. 20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.

Rev. xix. 10. And I fell at his

feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Rev. xxii. 8, 9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

4. BEASTS.

Exod. xxxii. 1-4, 21, 24, 25. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as* for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings which *are* in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which *were* in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And Moses returned unto the Lord, and said, Oh! this people have sinned a great sin, and have made them gods of gold. Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.

Deut. ix. 16. And I looked, and behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you.

1 Kings xii. 29, 30. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, *even* unto Dan.

2 Kings x. 29. Howbeit from the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves

IDOLATRY.—IDOLS.

that *were* in Beth-el, and that *were* in Dan.

2 *Kings* xviii, 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.

2 *Chron.* xiii, 8. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

Neh. ix, 18. Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations.

Ps. cvi, 19, 20. They made a calf in Horeb, and worshipped the golden image. Thus they changed their glory into the similitude of an ox that eateth grass.

Ezek. viii, 7-10. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

Hosea viii, 5. Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

Hosea x, 5, 6. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

Acts vii, 41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

Rom. i, 21-23. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man and to birds, and

four-footed beasts, and creeping things.

II.

SCENES AND MODES OF IDOLATROUS WORSHIP.

I.—GROVES AND HIGH PLACES.

Deut. xvi, 21. Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

1 *Kings* iii, 2, 3. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

1 *Kings* xiv, 22, 23. And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree.

1 *Kings* xvi, 33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

2 *Kings* xii, 3. But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

2 *Kings* xiii, 6. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.)

2 *Kings* xiv, 4. Howbeit the high places were not taken away; as yet the people did sacrifice and burnt incense on the high places.

2 *Kings* xv, 35. Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the Lord.

2 *Kings* xvi, 4. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

2 *Kings* xvii, 9-11. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

2 *Kings* xxi, 7. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

2 *Kings* xxiii, 6-8. And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

2 *Chron.* xiv, 3, 5. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

2 *Chron.* xvii, 6. And his heart was lifted up in the ways of the Lord; moreover, he took away the high places and groves out of Judah.

2 *Chron.* xix, 3. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

2 *Chron.* xx, 33. Howbeit the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

2 *Chron.* xxi, 11. Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

2 *Chron.* xxviii, 18. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

2 *Chron.* xxviii, 4. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

Isa. xvii, 8. And he shall not

IDOLATRY.—IDOLS.

look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the images.

Isa. xxxvi. 7. But if thou say to me, We trust in the Lord our God: *is it* not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

Jer. xvii. 2. Whilst their children remember their altars and their groves by the green trees upon the high hills.

Jer. xix. 5. They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind.

Ezek. vi. 13. Then shall ye know that I am the Lord, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

Ezek. xvi. 23, 24. And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord God,) *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

Hosea x. 8. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us: and to the hills, Fall on us.

Micah v. 14. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

(See under EARTH, Page 182.)

2.—TEMPLES AND ALTARS.

Judges ix. 27. And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

1 Kings xvi. 32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

2 Kings x. 21. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal: and the house of Baal was full from one end to another.

2 Kings xxiii. 15. Moreover, the altar that *was* at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, and stamped *it* small to powder, and burnt the grove.

1 Chron. x. 9, 10. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

Isa. xxvii. 9. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up.

Jer. xi. 13. For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, *even* altars to burn incense unto Baal.

Hosea viii. 11, 14. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Amos iii. 13, 14. Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts, That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altars shall be cut off, and fall to the ground.

DESECRATION OF GOD'S TEMPLE.

2 Kings xvi. 10-14. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon. And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood

of his peace-offerings, upon the altar. And he brought also the brasen altar, which *was* before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

2 Kings xxi. 4. And he built altars in the house of the Lord, of which the Lord said, in Jerusalem will I put my name.

2 Kings xxiii. 12. And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made, in the two courts of the house of the Lord, did the king beat down and brake them down from thence, and cast the dust of them into the brook Kidron.

2 Chron. xxx. 14. And they arose, and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

2 Chron. xxxiii. 4, 7. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

Jer. vii. 30. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

Jer. xxxii. 34. But they set their abominations in the house which is called by my name, to defile it.

Ezek. v. 11. Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

Ezek. viii. 5, 6. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off my sanctuary? But turn thee yet again, and thou shalt see greater abominations.

IDOLATRY.—IDOLS.

3.—IDOLATROUS OFFICE-BEARERS AND THEIR VESTMENTS.

Judges viii, 27. And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

Judges xvii, 5. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

Judges xviii, 18-21. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

1 Kings xii, 31. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

1 Kings xiii, 33, 34. After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. And this thing became sin unto the house of Jeroboam, *even* to cut it off, and to destroy it from off the face of the earth.

1 Kings xviii, 20, 22. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. Then said Elijah unto the people, I, *even* I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

1 Kings xxii, 10. And the king of Israel and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

2 Kings x, 22. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

2 Kings xvi, 15, 16. And king

Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice; and the brasen altar shall be for me to enquire *by*. Thus did Urijah the priest, according to all that king Ahaz commanded.

2 Kings xvii, 32. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

2 Chron. xiii, 9. Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the *same* may be a priest of *them that are* no gods.

Ezek. xvi, 18. And tookest thy brodered garments, and coveredst them; and thou hast set mine oil and mine incense before them.

4.—RELIGIOUS WORSHIP PAID TO IDOLS.

Ezod. xxxii, 7, 8. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee out of the land of Egypt.

Num. xxv, 2, 3. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel.

Judges x, 6. And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

Judges xvi, 23, 24. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our

god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

1 Kings xi, 33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that *which is* right in mine eyes, and to keep my statutes and my judgments, as *did* David his father.

1 Kings xviii, 25, 26. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye *are* many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

1 Kings xx, 10. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

2 Kings xvii, 12. For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

Isa. ii, 8. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.

Jer. v, 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods; when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

Daniel iii, 2-7, 13-15. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations,

IDOLATRY.—IDOLS.

and languages, *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake, and said unto them, *Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?*

Dan. v. 4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Hosea xii. 2. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

Amos viii. 14. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

Hab. i. 11. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

Acts xix. 28, 37. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

6.—SACRIFICES OFFERED TO IDOLS.

Exod. xxxii. 5. And when Aaron

saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

Exod. xxxiv. 15. Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice.

1 Kings xii. 32, 33. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

2 Kings x. 18-20. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

Isa. lvii. 6. Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

Isa. lxxv. 3. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick.

Jer. xlviii. 35. Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

Ezek. vii. 11. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up.

Ezek. xvi. 19. My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before

them for a sweet savour: and *thus* it was, saith the Lord God.

Ezek. xx. 28. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

Hosea ii. 8, 13. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal. And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgot me, saith the Lord.

Hosea iv. 19. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

Hosea xi. 2. As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.

Hosea xii. 11. Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

1 Cor. viii. 7, 10. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols.

7.—HUMAN SACRIFICES OFFERED TO IDOLS.

Lev. xviii. 21. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

Lev. xx. 2-5. Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any wise hide their eyes from the man, when he giveth of his seed unto Molech, and kill

IDOLATRY.—IDOLS.

him not; Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Moloch, from among their people.

2 Kings iii, 26. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom; but they could not.

2 Kings iii, 27. Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

2 Kings xvi, 3. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

2 Kings xvii, 17, 18. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 Kings xxi, 6. And he [Manasseh] made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

2 Chron. xxviii, 3. Moreover he [Ahaz] burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

Ps. cvi, 37, 38. Yea, they sacrificed their sons and their daughters unto devils. And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

Isa. lvii, 5. Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks.

Jer. xxxii, 35. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Moloch. . . .

Ezek. xvi, 20, 21. Moreover, thou

hast taken thy sons and thy daughters whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter. That thou hast slain my children, and delivered them to cause them to pass through the fire for them.

Ezek. xx, 31. For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you.

Ezek. xxiii, 39. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

Micah vi, 7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul.

8.—CONSULTATION OF IDOLS.

2 Kings i, 2-6, 16, 17. And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it* not because *there is* not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died, according to the word of the Lord which

Elijah had spoken; and Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

CONSULTATION IN VARIOUS FORMS.

WITCHCRAFT.

Ezod. xxii, 18. Thou shalt not suffer a witch to live.

Lev. xix, 26, 31. Ye shall not eat *any thing* with the blood; neither shall ye use enchantment, nor observe times. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: *I am* the Lord your God.

Lev. xx, 27. A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.

Deut. xviii, 10-12. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

2 Kings ix, 22. And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

2 Chron. xxxiii, 6. He [Manasseh] observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards. . . .

Isa. viii, 19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead?

Isa. xxix, 4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

Jer. xxvii, 9, 10. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your

IDOLATRY.—IDOLS.

land; and that I should drive you out, and ye should perish.

Micah v. 12. And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

Nahum iii. 4. Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

DIVINATION.

Gen. xlv. 4, 5, 15. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine.

Num. xxiv. 1. And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

Joshua xlii. 22. Balaam also, the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

Ester vi. 13. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

Isa. ii. 6. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Isa. xlvii. 13. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee.

Ezek. xxi. 22. At his right hand was the divination for Jerusalem to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rams against the gates, to cast a mount, and to build a fort.

Dan. i. 20. And in all matters of

wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

Dan. v. 7, 15. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing.

Acts xvi. 16-18. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

NECROMANCY.

1 Sam. xxviii. 3-25. Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city; and Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urin, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath

cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? and the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man coueth up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee and is become thine enemy? And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: Because thou obeydest not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shall thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me: Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way. But he

IDOLATRY.—IDOLS.

refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour and kneaded it, and did bake unleavened bread thereof: And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

MAGIC AND SORCERY.

Exod. vii, 11, 12, 21, 22. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments: For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

Exod. viii, 7, 18, 19. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

Exod. ix, 11. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

Acts viii, 9-11. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

Acts xiii, 6, 8. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Acts xix, 13-20. Then certain of

the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

SUCH CONSULTATION ALL VANITY AND DELUSION.

Num. xxiii, 23. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Isa. xli, 3, 12. And the spirit of Egypt shall fall in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of host hath purposed upon Egypt.

Isa. xlv, 25. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish.

Isa. xlvii, 12, 14. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

Daniel v, 8. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

III.

NAMES OF IDOLS.

ADRAMMELECH, ANAMMELECH, NIBHAZ, AND TARTAK.

2 Kings xvii, 31. And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

ASHIMA, NERGAL, AND SUCCOTH-BENOTH.

2 Kings xvii, 30. And the men of Babylon made Succoth-beneth, and the men of Cuth made Nergal, and men of Hamath made Ashima.

ASHTAROTH.

Judges ii, 13. And they forsook the Lord, and served Baal and Ashtaroth.

BAAL.

Judges vi, 25. And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it.

BAAL-BERITH AND BAALIM.

Judges viii, 33. And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

BAAL-PEOR.

Hosea ix, 10. I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time; but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

BAAL-ZEBUB.

2 Kings i, 16. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zehub the god of Ekron, is it not because there is no God in Israel to enquire of his word? . . .

BEL.

Jer. li, 44. And I will punish Bel in Babylon; and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

BERITH.

Judges ix, 46. And when all the

IDOLATRY.—IDOLS.

men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

CHEMOSIL.

Num. xxi, 29. Woe to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

CHIUN.

Amos v, 26. But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

DAGON.

1 Sam. v, 3. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again.

DIANA.

Acts xix, 34. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great *is* Diana of the Ephesians.

GOD OF FORCES.

Dan. xi, 38. But in his estate shall he honour the God of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

JUPITER AND MERCURIUS.

Acts xiv, 12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

MILCOM.

1 Kings xi, 5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

MOLECH.

1 Kings xi, 7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

MERODACH.

Jer. l. 2. Babylon *is* taken, Bel *is* confounded, Merodach *is* broken in pieces; her idols *are* confounded, her images *are* broken in pieces.

NEBO.

Isa. xlv, 1. Bel boweth down,

Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy laden; *they* *are* a burden to the weary *beast*.

NISROCH.

2 Kings xix, 37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia; and Esarhaddon his son reigned in his stead.

QUEEN OF HEAVEN.

Jer. xlv, 25. Thus saith the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

REMPHAN.

Acts vii, 43. Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon.

RIMMON.

2 Kings v, 18. In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

TAMMUZ.

Ezek. viii, 14. Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

UNKNOWN GOD.

Acts xvii, 23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

IV.

SIN AND GUILT OF IDOLATRY.

1.—DISTINCT AND ORIGINAL CAUTION.

Deut. iv, 15-18, 23. Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the

Lord spake unto you in Horeb out of the midst of the fire,) Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that *is* on the earth, the likeness of any winged towl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth: Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any *thing*, which the Lord thy God hath forbidden thee.

Deut. xi, 16, 17. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; *And then* the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the Lord giveth you.

Deut. xxix, 18. Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood.

2.—IDOLS AND IDOLATROUS CUSTOMS OF THE HEATHEN TO BE AVOIDED.

Ezek. xxxiv, 13, 16. But ye shall destroy their altars, break their images, and cut down their groves: And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

Num. xxxiii, 51, 52. Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

Deut. vii, 3, 4, 5, 25, 26. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves,

IDOLATRY.—IDOLS.

and burn their graven images with fire. The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that *is* on them, nor take it unto thee, lest thou be snared therein: for it *is* an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

Deut. xii, 2-4, 29-31. Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Deut. xiii, 17, 18. And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee: this day, to do that which *is* right in the eyes of the Lord thy God.

Amos v, 5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

3.—IDOLS NOT TO BE MADE NOR WORSHIPPED.

Ezod. xx, 23. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

Ezod. xxiii, 24. Thou shalt not

bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images.

Ezod. xxxiv, 17. Thou shalt make thee no molten gods.

Lev. xix, 4. Turn ye not unto idols, nor make to yourselves molten gods: I *am* the Lord your God.

Lev. xxvi, 1. Ye shall make you no idols nor graven image, neither rear up you a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the Lord your God.

Deut. v, 8, 9. Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Deut. xvi, 22. Neither shalt thou set thee up *any* image, which the Lord thy God hateth.

V.

PENALTY OF IDOLATRY.

1.—DEATH.

Ezod. xxii, 20. He that sacrificeth unto *any* god, save unto the Lord only, he shall be utterly destroyed.

Deut. xiii, 5-15. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt. . . . If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God,

which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, and the thing certain, that such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

Deut. xvii, 2-5. If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, *it be* true, and the thing certain, that such abomination is wrought in Israel; Then shalt thou bring forth that man or that woman, which have committed that wicked thing unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

Deut. xxx, 17, 18. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither you passeth over Jordan to go to possess it.

1 Kings xiv, 9, 10. But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back; Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

1 Kings xix, 1, 2. And Ahab told Jezebel all that Elijah had done, and withal how he had slain

IDOLATRY.—IDOLS.

all the prophets with the sword. Then Jehaziel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy illo as the life of one of them by to-morrow about this time.

Isa. lxxv. 11, 12. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

INSTANCES.

Exod. xxxii. 26-28. Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Num. xxv. 4, 5. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

1 Kings xviii. 40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

2 Kings x. 23-25. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only. And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought unto your hands escape, he that taketh him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains,

Go in and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

2 Kings xi. 18. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars; and the priest appointed officers over the house of the Lord.

2 Chron. xxiii. 17. Then all the people went to the house of Baal, and brake it down, and brake his altars, and his images in pieces, and slew Mattan the priest of Baal before the altars.

2.—OTHER FORMS OF PUNISHMENT.

SPIRITUAL.

Lev. xxvi. 30. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

Deut. xxvii. 14, 15. And the Levites shall speak, and say unto all the men of Israel with a loud voice, Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsmen, and putteth it in a secret place. And all the people shall answer and say, Amen.

Deut. xxxi. 17, 18. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

Deut. xxxii. 16. They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

Judges ii. 11, 12. And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

1 Sam. vii. 3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and

Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines.

2 Kings xxii. 16, 17. Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

2 Chron. vii. 19-22. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight; and will make it to be a proverb and a by-word among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought this evil upon them.

Ps. cvi. 36. And they served their idols; which were a snare unto them.

Isa. xlii. 17. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

Jer. i. 16. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

Jer. viii. 19. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. Is not the Lord in Zion? Is not her King in her? Why have they provoked me to anger with their graven images, and with strange vanities?

Jer. xi. 17. For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal.

IDOLATRY.—IDOLS.

Jer. xiii, 10. This evil people which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

Jer. xvi, 19-21. O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

Ezek. xiv, 4-6. Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the LORD will answer him that cometh according to the multitude of his idols; That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

Ezek. xx, 7. Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

Ezek. xxiii, 30, 49. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God.

Hosea xiii, 1. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

NATIONAL DISASTER.

Deut. iv, 23-25, 26. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the

sight of the Lord thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

Deut. vi, 14, 15. Ye shall not go after other gods, of the gods of the people which are round about you; (For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

Deut. viii, 19, 20. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyed before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

Deut. xxix, 24-28. Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

Josh. xxiii, 16. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Judges ii, 13-15, 21, 22. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil,

as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed. I also will not henceforth drive out any from before them of the nations which Joshua left when he died; That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not.

Judges iii, 7, 8. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves: Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.

1 Kings xi, 9-11. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

1 Kings xviii, 17, 18. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

1 Chron. v, 25, 26. And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-pileser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

2 Chron. xxxiv, 22-25. And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah. . . . And they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will

IDOLATRY.—'DOLS.

bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah; Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

Jer. v. 19. And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.

Jer. ix. 12-14. Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth *and is* burnt up like a wilderness, that none passeth through? And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them.

Jer. xvi. 10, 11. And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law.

Jer. xviii. 16. To make the land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

Jer. xix. 3, 4. Behold, I will bring evil upon this place, the which whosoever heareth his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents.

Jer. xxii. 8, 9. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city. Then they shall answer, Be-

cause they . . . were ripped other gods, and served them.

Jer. xxxii. 29. And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

Jer. xlv. 2, 3, 6-8, 20-23. Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; Because of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted and desolate, as at this day. Therefore now thus saith the Lord, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

IDOLATRY PUNISHED AND EXTIRPATED BY MAN.

Gen. xxxv. 4. And they gave

279

unto Jacob all the strange gods which *were* in their hand, and *all* their ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

Judges vi. 25-32. And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night. And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar that *was* built. And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he be a god, let him plead for himself, because *one* hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

1 Sam. vii. 4. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.

2 Sam. v. 21. And there they left their images, and David and his men burned them.

2 Kings x. 26-28. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day. Thus Jehu destroyed Baal out of Israel.

1 Chron. xiv. 12. And when they had left their gods there, David gave a commandment, and they were burnt with fire.

2 Chron. xv. 8. And when Asa

IDOLATRY.—IDOLS.

heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim.

2 Chron. xv. 16. And also concerning Maachah, the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

2 Chron. xxxi. 1. Now, when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin. In Ephraim also, and Manasseh, until they had utterly destroyed them all.

2 Chron. xxxiii. 15. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

2 Chron. xxxiv. 3, 4, 6, 7, 33. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks, round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel he returned to Jerusalem. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

Isa. xxxvii. 18, 19. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries. And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone;

therefore they have destroyed them.

Jer. viii. 1, 2. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

DIVINE WARNINGS AGAINST FALSE GODS.

Ezek. xii. 12. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

Ezek. xxiii. 13. And in all things that I have said unto you be circumspect; and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Nam. xxxiii. 4. (For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also the Lord executed judgments.)

**Isa. ii. 18.* And the idols he shall utterly abolish. . . .

Isa. xix. 1. The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

Isa. xxvi. 14. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

Isa. xxxi. 7. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

Jer. x. 11. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

Jer. xliii. 12, 13. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives. . . . He shall break also the images of

Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Jer. xli. 25. The Lord of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him.

Jer. xlviii. 13. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

Jer. i. 2. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

Jer. li. 44, 47, 52. And I will punish Bel in Babylon. . . . Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her. Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images; and through all her land the wounded shall groan.

Ezek. vi. 4-6. And your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

Ezek. xxx. 13. Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph. . . .

Hosea ii. 17. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

Hosea x. 2. Their heart is divided; now shall they be found faulty: they shall break down their altars, he shall spoil their images.

Micah i. 7. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

IDOLATRY.—IDOLS.

Micah v. 13. Thy graven images also will I cut off, and thy standing images; out of the midst of thee; and thou shalt no more worship the work of thine hands.

Nah. i. 14. And the Lord hath given a common lament concerning thee, *that* no more of thy name be sown; out of the house of thy gods will I cut off the graven image, and the molten image; I will make thy grave; for thou art vile.

Zeph. ii. 11. The Lord . . . will furnish all the gods of the earth.

Zech. xiii. 2 And it shall come to pass in that day, saith the Lord of hosts that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land.

V.

INCONSISTENCY AND ABSURDITY OF IDOLATRY.

1.—IDOLS MADE BY MAN HIMSELF, AND THEREFORE PASSIVE AND USELESS.

Gen. xxxi. 32. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

Ezek. xxxii. 20. And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink of *it*.

Deut. ix. 20, 21. And the Lord was very angry with Aaron to have destroyed him; and I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt *it* with fire, and stamped *it*, and ground *it* very small, *even* until *it* was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.

Deut. xxxii. 37, 38. And he shall say, Where are their gods, *their* rock in whom they trusted; Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.

Judges x. 14. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

Judges xviii. 17. And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and

the ephod, and the teraphim, and the molten image; and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

1 Kings xviii. 21, 29. And Elijah came unto all the people, *and* said, How long halt ye between two opinions? if the Lord *be* God, follow him; but if Baal, *then* follow him. And the people answered him not a word. And *it* came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, *that there was* neither voice, nor any to answer, nor any that regarded.

2 Kings xviii. 33, 35. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

2 Kings xix. 12, 13, 17, 18. Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar? Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands; and have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

2 Chron. xxv. 14, 15. Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to *be* his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

2 Chron. xxxii. 13. Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand.

Ps. cxv. 4-8. Their idols are silver and gold, the work of men's hands. They have mouths, but

they speak not; eyes have they, but they see not; They have ears, but they hear not; noses have they, but they smell not; They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; *so is* every one that trusteth in them.

Ps. cxxxv. 15-18. The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears but they hear not; neither is there any breath in their mouths; They that make them are like unto them; *so is* every one that trusteth in them.

Isa. x. 10, 11. As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols.

Isa. xxxvi. 19. Where are the gods of Hamath and Arpad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

Isa. xli. 23, 24, 29. Shew the things that are to come hereafter, that we may know that ye *are* gods; yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought; an abomination *is* he that chooseth you. Behold, they are all vanity; their works *are* nothing; their molten images are wind and confusion.

Isa. xlii. 9-11, 15-20. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image, that *is* profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they *are* of men; let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. Then shall *it* be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh *it* a graven image, and falleth down thereon. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, *even* his graven image; he falleth down unto *it*, and worshippeth *it*, and prayeth unto *it*, and saith, Deliver me; for thou *art*

IDOLATRY.—IDOLS.

my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand.

Isa. xlv, 16. They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

Isa. xlvi, 1, 2, 7, 8. Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; *they are* a burden to the weary beast. They stoop; they bow down together; they could not deliver the burden, but themselves are gone into captivity. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men; bring it again to mind, O ye transgressors.

Jer. x, 14. Every man is brutish in his knowledge; every founder is confounded by the graven image: for his molten image *is* false, and *there is* no breath in them.

Jer. xi, 12. Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

Jer. li, 17, 18. Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish.

David xi, 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

Hosea viii, 6. For from Israel was it also; the workman made it; therefore it *is* not God; but the calf of Samaria shall be broken in pieces.

Hab. ii, 18, 19. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

Zech. x, 2. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain. . . .

2 Cor. vi, 15, 16. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2.—EARLY PREVALENCE AND GENERAL SPREAD OF IDOLATRY.

Deut. iv, 27, 28. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

Deut. xxviii, 36, 64. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

Deut. xxxi, 16, 20. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with them. For when I shall have brought them into the land which I swear unto their fathers, that it floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

Josh. xxiv, 2. And Joshua said unto all the people, Thus said the Lord God of Israel, Your

fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods.

Judges xi, 24. Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess.

Judges xviii, 30, 31. And the children of Dan set up the graven image; and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Jer. xvi, 13. Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

Ezek. xi, 32, 39. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols.

Hosea iv, 17. Ephraim *is* joined to idols: let him alone.

Acts xvii, 16-18. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Acts xix, 35, 36. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

1 Cor. xii, 2. Ye know that ye

IDOLATRY.—IDOLS.

were Gentiles, carried away unto these dumb idols, even as ye were led.

Gal. iv, 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

1 Thess. i, 9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.

1 John v, 21. Little children, keep yourselves from idols. Amen.

3.—OBSTINATE AND ALMOST UNACCOUNTABLE ATTACHMENT TO IDOLATRY.

Gen. xxxi, 19. . . . And Rachel had stolen the images that were her father's.

Exod. xxxii, 21-24. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Judges ii, 16-19. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings, by reason of them that oppressed them, and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.

Judges xviii, 14, 23, 24. Then answered the five men that went to spy out the country of Laish,

and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. And they cited unto the children of Dan; and they turned their faces, and said unto Micah, What allest thou, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What allest thou?

1 Sam. v, 7. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

1 Kings xii, 26-28. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

1 Kings xx, 23. And the servants of the king of Syria said unto him, Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

2 Kings v, 18. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

2 Kings xvii, 29, 40, 41. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. Howbeit they did not hearken, but they did after their former manner. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so did they unto this day.

2 Chron. xxviii, 23. For he sacrificed unto the gods of Damascus which smote him; and he said,

Because the gods of the kings of Syria help them therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.

Jer. ii, 10, 11. For pass over the isles of Chittim and see; and send unto Kedar, and consider diligently, and see if there be such a thing: hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

Jer. xi, 10. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

Jer. xxxv, 15. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, . . . but ye have not inclined your ear, nor hearkened unto me.

Jer. xlv, 4, 5. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

Jer. li, 33. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

Ezek. xx, 8. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

Micah iv, 5. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

4.—REMARKABLE EXCEPTIONS.

2 Kings v, 17. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord.

Ps. xvi, 4. Their sorrows shall be multiplied that hasten after

IDOLATRY.—IDOLS.

another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

Is. xlv, 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god, Shall not God search this out? for he knoweth the secrets of the heart.

Isaiah ii, 20, 21. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Dan. iii, 8-12, 16-18. Wherefore

at that time certain Chaldeans came near, and accused the Jews. They spake, and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews, whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which

234

thou hast set up. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be *so*, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Hosea xiv, 3, 8. Asshur shall not save us . . . neither will we say any more to the work of our hands, Ye are our gods. Ephraim *shall* say, What have I to do any more with idols. . . .

JESUS CHRIST.

1. HIS DIVINITY.

1.—NAMES OF GOD GIVEN TO HIM.

Ps. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Isa. vi. 1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

John xii. 41. These things said Esaias, when he saw his glory, and spake of him.

Isa. ix. 6. . . . His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Mal. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

John i. 1, 2. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

John xx. 28. And Thomas answered and said unto him, My Lord and my God.

Acts xx. 28. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1 Tim. iii. 16. And, without controversy, great is the mystery of godliness: God was manifest in the flesh. . . .

Titus i. 3. But hath in due times manifested his word through

preaching, which is committed unto me according to the commandment of God our Saviour.

Titus ii. 13. Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ.

Heb. i. 8. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

1 John v. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Rev. xix. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

2.—HIS RELATION TO THE FATHER IMPLIES DIVINITY.

Ps. ii. 7, 12. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Kiss the Son, lest he be angry, and ye perish from the way. . . .

Ps. lxxxix. 27. Also I will make him my first-born, higher than the kings of the earth.

Zech. xiii. 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts. . . .

Matth. xxii. 41-45. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

Mark i. 1. The beginning of the gospel of Jesus Christ, the Son of God.

Mark ix. 7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son, hear him.

Luke xx. 41-44. And he said

unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool, David therefore calleth him Lord, how is he then his son?

John i. 14. . . . And we beheld his glory, the glory as of the only begotten of the Father. . .

John v. 17-21. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John viii. 19, 28. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

John x. 30-36. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God, Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken, Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

John xii. 44, 45. Jesus cried, and

JESUS CHRIST.

said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me.

John xiv, 7-11. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

John xv, 23, 24. Ife that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

John xvii, 10, 21-23. And all mine are thine, and thine are mine; and I am glorified in them. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Phil. ii, 6. Who, being in the form of God, thought it not robbery to be equal with God.

Col. i, 15. Who is the image of the invisible God, the first-born of every creature.

Col. ii, 9. For in him dwelleth all the fulness of the Godhead bodily.

Heb. i, 5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Heb. iii, 5, 6. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb. v, 5, 8. So also Christ glorified not himself to be made

an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. Though he were a Son, yet learned he obedience by the things which he suffered.

1 John ii, 23. Whosoever denieth the Son, the same hath not the Father: *[but he that acknowledgeth the Son, hath the Father also.]*

1 John iv, 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 John v, 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

3.—ATTRIBUTES OF GOD POSSESSED BY HIM.

ETERNITY OR PRE-EXISTENCE IMPLYING ETERNITY.

John vi, 61, 62. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What and if ye shall see the Son of man ascend up where he was before?*

John viii, 56-58. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John xiii, 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.

John xvi, 28. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

John xvii, 5, 24. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.

Heb. i, 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth.

Rev. i, 17, 18. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Rev. xxii, 13. I am Alpha and Omega, the beginning and the end, the first and the last.

OMNIPRESENCE.

Matth. xviii, 20. For where two or three are gathered together in my name, there am I in the midst of them.

Matth. xxviii, 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.

John iii, 13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

OMNISCIENCE.

Matth. ix, 4. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

Matth. xii, 25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

Mark ii, 8. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Luke vi, 8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

Luke ix, 47. And Jesus, perceiving the thought of their heart, took a child, and set him by him.

Luke xx, 23. But he perceived their craftiness, and said unto them, Why tempt ye me?

John i, 48-50. Nathanael said unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

John ii, 24, 25. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

John v, 42. But I know you, that ye have not the love of God in you.

John vi, 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

JESUS CHRIST.

John xlii, 1. Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John xvi, 30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou earnest forth from God.

John xxi, 17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

OMNIPOTENCE.

(See under next Head.)

UNCHANGABLENESS.

Heb. i, 12. Thou art the same, and thy years shall not fail.

Heb. xliii, 8. Jesus Christ the same yesterday, and to-day, and for ever.

4.—WORKS OF GOD ASCRIBED TO HIM.

CREATION.

John 1, 3, 10. All things were made by him; and without him was not any thing made that was made. He was in the world, and the world was made by him, and the world knew him not.

Eph. iii, 9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Col. i, 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

Heb. i, 2, 10. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

Rev. iii, 14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

PROVINCENCE.

Col. iii, 17. . . . And by him all things consist.

Heb. 1, 3. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

RESURRECTION.

John v, 21, 25, 28, 29. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John vi, 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

JUDGMENT.

Matth. xxiv, 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

John v, 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son; And hath given him authority to execute judgment also, because he is the Son of man.

Rom. xiv, 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

5. DIVINE PREROGATIVES WIELDED BY HIM.

FORGIVENESS OF SIN.

Mark ii, 5-7. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?

Luke v, 21, 22. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your heart?

Luke vii, 47-49. Wherefore, I

say unto thee, Her sins, which are many are forgiven; for she loved much: but, to whom little is forgiven the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

Col. iii, 13. Even as Christ forgave you, so also do ye.

GIFT OF HOLY SPIRIT AND HEAVEN.

Luke xxiii, 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Luke xxiv, 49. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

John xiv, 2, 3. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John xvi, 7, 14. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Heb. v, 9. And being made perfect, he became the author of eternal salvation unto all them that obey him.

Rev. ii, 26, 27. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Rev. iii, 7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

6.—WORSHIP DUE TO GOD OFFERED TO CHRIST AND NEVER REFUSED BY HIM.

Ps. lxxix, 15, 17. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

JESUS CHRIST.

Matth. ii, 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.

Matth. ix, 18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

Matth. xiv, 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Matth. xv, 25. Then came she and worshipped him, saying, Lord help me.

Matth. xx, 20, 21. Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Luke xxii, 42. And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

Luke xxiv, 52. And they worshipped him, and returned to Jerusalem with great joy.

John v, 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

John xiv, 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Gal. i, 3. Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ. . . .

Gal. vi, 18. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Phil. ii, 10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

1 Tim. i, 12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

Heb. i, 6. And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him.

2 Peter iii, 18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus

Christ. To him be glory both now and for ever. Amen

Rev. v, 8-13. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

Rev. vii, 9, 10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

II.

CHRIST'S HUMANITY.

Gen. iii, 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Ps. xxii, 22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Isa. viii, 18. Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

Isa. ix, 6. For unto us a child is born, unto us a son is given. . . .

Luke iii, 23-38. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which

was the son of Heli, Which was the son of Matthat, which was the son of Levi which was the son of Melchi, which was the son of Janna, which was the son of Joseph, Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Nori, Which was the son of Melch, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Luke xxiv, 39. Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Acts i, 14. These all continued with one accord in prayer and supplication, with the women, and

JESUS CHRIST.

Mary the mother of Jesus, and with his brethren.

Acts xvii, 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. . . .

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

Phil. ii, 7, 8. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1 Tim. ii, 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

Heb. ii, 14-16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

1 John i, 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.

1 John iv, 2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

PROOFS OF IT IN HIS LIFE.

Matth. iv, 2. And when he had fasted forty days and forty nights, he was afterward an hungered.

Matth. viii, 10, 24. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

Matth. xxi, 18. Now in the morning, as he returned into the city, he hungered.

Matth. xxvi, 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mark vi, 6. And he marvelled because of their unbelief. And he went round about the villages, teaching.

Mark xi, 12, 13. And on the morrow, when they were come from Bethany, he was hungry:

And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

Luke ii, 52. And Jesus increased in wisdom and stature, and in favour with God and man.

John iv, 6, 7. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John xi, 35. Jesus wept.

III. HIS MESSIAHSHIP PROVED BY THE FULFIL- MENT OF PROPHECY.

1.—PROPHECY AND FULFIL- MENT ABOUT HIS BIRTH.

ITS PLACE.

Mich. v, 2. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Matth. ii, 1, 2, 4-6. Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Luke ii, 4-7, 15, 16. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son. . . . And it came to pass, as the angels were gone away from them into heaven the shepherds said one to another, Let us now go even unto Bethlehem, and see

this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

ITS TIME.

Dan. ix, 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Luke ii, 1. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed,

Luke iii, 1. Now, in the fifteenth year of the reign of Tiberius Cesar Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.

Gal. iv, 4 When the fulness of the time was come, God sent forth his Son. . . .

BORN OF A VIRGIN.

Isa. vii, 14-16. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Mich. v, 3. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.

Matth. i, 22, 23, 25. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us.) And knew her not till she had brought forth her first-born son: and he called his name JESUS.

Luke i, 26, 27, 34. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. Then said Mary unto the angel, How shall this be, seeing I know not a man?

JESUS CHRIST.

APPEARANCE OF THE BABE IN THE TEMPLE.

Mag. ii. 7, 9. And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

Mat. iii. 1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . .

Luke ii. 27, 28, 38. And he [Simeon] came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law. Then took he him up in his arms, and blessed God. . . . And she [Anna] coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

DESCENT OF JESUS FROM ABRAHAM THROUGH ISAAC, JACOB, JUDAH, AND DAVID.

Gen. xxii. 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. . . .

Isa. xi. 1, 10. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people. . . .

Matth. 1, 1-17. The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. And Judas begat Phares and Zera of Thamar, and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Eze-

kias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zerobabel, and Zerobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Luke i. 54, 55, 72, 73. He hath helped his servant Israel, in remembrance of his mercy: As he spake to our fathers, to Abraham, and to his seed for ever. To perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham.

Rom. ix. 7. Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called.

Gal. iii. 16. And to thy seed which is Christ.

THE SON OF DAVID.

Jer. xxiii. 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Matth. xii. 23. And all the people were amazed, and said, Is not this the son of David?

Matth. xv. 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David. . . .

Matth. xxi. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Mark xii. 35-37. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine

enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Acts xiii. 23. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.

Rom. i. 3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

MASSACRE OF THE CHILDREN IN BETHLEHEM.

Jer. xxxi. 15-17. Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

Matth. ii. 7, 8, 16-18. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

REFUGE IN EGYPT.

Hosca xi. 1. When Israel was a child, then I loved him, and called my son out of Egypt.

Matth. ii. 14, 15. When he arose, he took the young child and his mother by night, and departed into Egypt; And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

JESUS CHRIST.

2.—PROPHECY, AND ITS FULFILMENT ABOUT HIS CHARACTER.

HIS MEEKNESS.

Isa. xlii. 2, 3. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruise of reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

Matth. xi. 29, 30. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matth. xii. 17, 19, 20. That it might be fulfilled, which was spoken by Esaias the prophet, saying, He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

1 Peter ii. 23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

HIS ZEAL.

Ps. lxxix. 9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

John ii. 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

3.—PROPHECY AND ITS FULFILMENT ABOUT HIS WORK.

AS A PROPHET.

Deut. xviii. 15-19. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken: According to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

Acts iii. 22, 23. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

Acts vii. 37. This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

AS A HEALER.

Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

Matth. viii. 16, 17. When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

AS A SPEAKER OF PARABLES.

Ps. lxxviii. 2. I will open my mouth in a parable; I will utter dark sayings of old.

Matth. xiii. 34, 35. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

AS A PREACHER.

Ps. xl. 9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

Isa. xi. 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

Isa. lix. 20. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

Isa. lxi. 1-3. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day

of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness. The planting of the Lord, that he might be glorified.

Luke iv. 18-21. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

HIS WISDOM AND ELOQUENCE.

Isa. xi. 2, 3. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

Matth. xxii. 34, 46. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.

Luke xiv. 6. And they could not answer him again to these things.

Luke xx. 26, 39, 40. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. Then certain of the scribes, answering, said, Master, thou hast well said. And after that they durst not ask him any question at all.

COMMENCEMENT OF HIS MINISTRY IN GALILEE.

Isa. ix. 1, 2. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphthali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked

JESUS CHRIST.

in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Matth. iv, 12-16. Now, when Jesus had heard that John was cast in prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthaliim. That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light. . . .

4.—PROPHECY, AND ITS FULFILLMENT ABOUT HIS APPREHENSION, TRIAL AND DEATH.

TRIUMPHAL ENTRY INTO JERUSALEM.

Ps. cxviii, 26. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Zech. ix, 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Matth. xxi, 4, 5, 15, 16. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

John xii, 12-16. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first; but when

Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

REJECTED BY MEN.

Isa. liii, 1-3. Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Matth. xlii, 13-15. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and I should understand with their heart, and should be converted, and I should heal them.

Matth. xv, 7-9. Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

John xii, 37-40. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the LORD been revealed? Therefore they could not believe, because that Esaias said again. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

OPPOSED BY THE RULERS.

ii, 1-3. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us.

Acts iv, 25-28. Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.

BETRAYED.

Ps. xli, 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Ps. lxxix, 25. Let their habitation be desolate, and let none dwell in their tents.

Ps. cix, 8. Let his days be few; and let another take his office,

Zech. xi, 12, 13. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

Matth. xxvi, 14-16. Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Matth. xxvii, 6-10. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, And gave them for the potter's field, as the Lord appointed me.)

Mark xiv, 21. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Acts i, 20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell

JESUS CHRIST.

therein: and, His bishoprick let another take.

SILENT DURING HIS TRIAL.

Isa. liii, 7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Matth. xxvii, 12-14. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Heardest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.

John xix, 8-10. When Pilate therefore heard that saying, he was the more afraid: And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Acts viii, 32-35. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

INNOCENT.

John xv, 25. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

Matth. xxvii, 18. For he [Pilate] knew that for envy they had delivered him.

Luke xxiii, 4. Then said Pilate to the chief priests and to the people, I find no fault in this man.

John xviii, 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

John xix, 4, 6. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate

saith unto them, Take ye him, and crucify him: for I find no fault in him.

SCOURGED.

Isa. i, 5, 6. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isa. lii, 14. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men.)

Micah v, 1. Now gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the Judge of Israel with a rod upon the cheek.

Matth. xxvii, 26. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.

John xviii, 22, 23. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

John xix, 1. Then Pilate therefore took Jesus, and scourged him.

CRUCIFIED.

Ps. xxii, 14-16. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet.

Matth. xxvii, 35, 36. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And, sitting down, they watched him there.

Mark xv, 25. And it was the third hour; and they crucified him.

Luke xxiii, 33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

John iii, 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

Acts x, 39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree.

DRINK GIVEN HIM ON THE CROSS.

Ps. lxi, 21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Matth. xxvii, 33, 34, 48. And when they were come unto a place called Golgotha that is to say, A place of a skull. They gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

John xix, 28, 29. After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

HIS RAIMENT DIVIDED.

Ps. xxii, 18. They part my garments among them, and cast lots upon my vesture.

Mark xv, 24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

John xix, 23, 24. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

INSULTS OFFERED TO HIM.

Ps. xxii, 7, 8. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

Ps. cix, 25. I became also a reproach unto them: when they looked upon me they shook their heads.

JESUS CHRIST.

Matth. xxvii. 39-43, 47, 49. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. Some of them that stood there, when they heard that, said, This man calleth for Elias. The rest said, Let be, let us see whether Elias will come to save him.

CRUCIFIED WITH TWO THIEVES.

Isa. liii. 12. And he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

Luke xxii. 37. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Mark xv. 27, 28. And with him they crucify two thieves; the one on his right hand and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke xxiii. 32, 39, 40, 41. And there were also two others, malefactors, led with him to be put to death. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

PIERCED WITH A SPEAR.

Zech. xii. 10, 11. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Megiddon, in the valley of Megiddon.

John xix. 34, 35, 37. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. And again another scripture saith, They shall look on him whom they pierced.

NOT A BONE OF HIM BROKEN.

Num. ix. 12. They shall leave none of it [the paschal lamb] unto the morning, nor break any bone of it; according to all the ordinances of the passover they shall keep it.

John xix. 31-33, 36. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

BURIED.

Isa. liii. 8, 9. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Matth. xxvii. 57-60. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

RAISED AGAIN.

Ps. xvi. 8-10. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: For thou wilt not leave my soul in

hell; neither wilt thou suffer thine Holy One to see corruption.

John xx. 9. For as yet they knew not the scripture, that he must rise again from the dead.

Acts ii. 25-31. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Acts xiii. 32, 33. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Acts xvii. 3. Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

1 Cor. xv. 2, 4. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. . . . That he was buried, and that he rose again the third day according to the Scriptures.

ASCENDED.

Ps. lxxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Luke xxiv. 25, 26. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?

Eph. iv. 8-10. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that

JESUS CHRIST.

he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things?

IV. SOME POINTS IN HIS HISTORY.

1.—BIRTH AND CHILDHOOD.

AS IN MATTHEW.

Matth. i. 18-21, 24. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Then Joseph, being raised from sleep, did as the angel of the Lord bidden him, and took unto him his wife.

Matth. ii. 19-23. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

AS IN LUKE.

Luke i. 28-31, 35-38, 42-53. And the angel came in unto her, [Mary] and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call

his name JESUS. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And she [Elizabeth] spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.

Luke ii. 10-11, 13, 14, 17-26, 33, 34-39-41, 42-51. And the angel said unto them, [the shepherds] Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And when they had seen it, [the child] they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification,

according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy unto the Lord.) And to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

2.—HIS RELATIONS AND TRADE.

Matth. xii. 46-50. While he yet

JESUS CHRIST.

talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matth. xiii, 54-57. And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?

Mark iii, 21, 31. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. There came then his brethren and his mother, and, standing without, sent unto him, calling him.

Mark vi, 3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

John ii, 12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

John vii, 1-3. After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

John vii, 4-10. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his

brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Gal. i, 19. But other of the apostles saw I none, save James the Lord's brother.

3.—HIS FORERUNNER, JOHN THE BAPTIST.

JOHN PREDICTED UNDER THE NAME OF ELIAS.

Isa. xl, 3, 4. The voice of him, that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.

Mat. iv, 5, 6. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Luke i, 17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Matth. iii, 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Matth. xvii, 10-13. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

John i, 20-24. And he [John] confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees.

BIRTH OF THE BAPTIST.

Luke i, 5, 6, 8-14, 16, 57, 59, 60, 65, 66, 80. There was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And it came to pass, that, while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. And many of the children of Israel shall be turned to the Lord their God. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And, all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHRIST'S ACCOUNT OF JOHN'S MISSION.

Matth. xi, 7-9, 11-13, 18. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; not-

JESUS CHRIST.

withstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. For John came neither eating nor drinking, and they say, He hath a devil.

Matth. xxi, 23-27. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Matth. xxi, 32. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.

John v, 31-35. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

John x, 41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

JOHN'S TESTIMONY TO CHRIST.

Matth. xi, 2-6. Now, when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come or do we look for another? Jesus answered and said unto them, Go and shew John again these things which ye have heard and seen: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor

have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

Luke iii, 3, 4, 15-18. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things, in his exhortation, preached he unto the people.

John i, 6-9, 15, 19, 25, 26, 28, 30. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but *was sent* to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not: These things were done in Bethabara beyond Jordan, where John was baptizing. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.

John iii, 26-30, 32, 33. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness,

that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true.

Acts xiii, 24, 25. When John had first preached before his coming the baptism of repentance to all the people of Israel, And as John fulfilled his course, he said, Whom think ye that I am? I am not he; but, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

JOHN'S FAITHFULNESS AND MARTYRDOM.

Matth. xiv, 12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Mark vi, 14-16, 24, 25, 27, 28. And King Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. And she went forth, and said unto her mother, What shall I ask? And she said, The Head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

4.—CHRIST'S BAPTISM.

Matth. iii, 13-15. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

Luke iii, 22. And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said,

JESUS CHRIST.

Thou art my beloved son; in thee I am well pleased.

John i, 32-34. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

John v, 37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

5—FAME OF HIS PREACHING AND MIRACLES.

Matth. iv, 25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Matth. vii, 28, 29. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.

Matth. viii, 1, 27. When he was come down from the mountain, great multitudes followed him. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Matth. ix, 8, 26, 31. But when the multitudes saw *it*, they marvelled, and glorified God which had given such power unto men. And the fame hereof went abroad into all that land. But they, when they were departed, spread abroad his fame in all that country.

Matth. xiii, 1, 2. The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore.

Matth. xiv, 13. When Jesus heard *it*, he departed thence by ship into a desert place apart; and when the people had heard *thereof*, they followed him on foot out of the cities.

Matth. xx, 29. And as they departed from Jericho, a great multitude followed him.

Matth. xxii, 22, 23. When they had heard *these words*, they marvelled, and left him, and went their way. The same day came to him the Sadducees, which say that there is no resurrection, and asked him.

Mark i, 27. And they were all amazed, inasmuch that they questioned among themselves, saying,

What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

Mark i, 28, 37, 45. And immediately his fame spread abroad throughout all the region round about Galilee. And when they had found him, they said unto him, All men seek for thee. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

Mark ii, 1, 2. And again he entered into Capernaum after some days and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.

Mark iii, 10, 20. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And the multitude cometh together again, so that they could not so much as eat bread.

Mark vi, 54, 55. And when they were come out of the ship, straightway they knew him. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

Mark vi, 36, 37. But he could not be hid. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published *it*; And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

Mark ix, 14, 15. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and, running to him, saluted him.

Luke iv, 14, 22, 32, 37. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And they were astonished at his doctrine: for his word was with power. And the fame of him went out into every place of the country round about.

Luke v, 15, 18, 19. But so much the more went there a fame abroad of him; and great multi-

tudes came together to hear, and to be healed by him of their infirmities. And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And . . . they could not find by what way they might bring him in because of the multitude. . . .

Luke vi, 17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases.

Luke vii, 17. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

Luke viii, 40, 45. And it came to pass, that, when Jesus was returned, the people *gladly* received him; for they were all waiting for him. And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

Luke ix, 9, 37. And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him. And it came to pass, that on the next day, when they were come down from the hill, much people met him.

Luke xii, 1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Luke xiv, 25. And there went great multitudes with him; and he turned, and said unto them.

Luke xviii, 36, 37. And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passed by.

Luke xxiii, 8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

John vi, 2, 5. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. . . . Jesus then lifted up his eyes, and saw a great company come unto him. . . .

John xii, 17-19. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead,

JESUS CHRIST.

bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among the Jews, Perceive ye how ye prevail nothing? behold, the world is gone after him.

6.—HIS UNWEARIED ACTIVITY IN PREACHING.

Matth. v, 1, 2. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying.

Matth. ix, 35. And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

Matth. xii, 9. And when he was departed thence, he went into their synagogue.

Mark i, 14, 21, 38, 39. Now, after that J. hu was put in prison Jesus came into Galilee, preaching the gospel of the kingdom of God. And they went into Capernaum; and straight way on the sabbath-day he entered into the synagogue, and taught. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

Mark ii, 13. And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

Mark iii, 1, 2. And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

Mark iv, 1. And he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

Mark vi, 2, 34. And when the sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things.

Mark x, 1. And he arose from

thence, and cometh into the coasts of Judea, by the farther side of Jordan; and the people resort unto him again; and, as he was wont, he taught them again.

Luke iv, 15, 31. And he taught in their synagogues, being glorified of all. And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

Luke xiii, 10. And he was teaching in one of the synagogues on the sabbath.

Luke xx, 1. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders.

Luke xxi, 37, 38. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

John vi, 59. These things said he in the synagogue, as he taught in Capernaum.

John vii, 14. Now, about the midst of the feast, Jesus went up into the temple, and taught.

John viii, 1, 2. Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

For Christ's Miracles and Parables, see under respective heads, MIRACLES.—PARABLES.

7.—HIS PERSON AND WORK OFTEN MISUNDERSTOOD.

Matth. xiv, 1, 2. At that time Herod the tetrarch heard of the fame of Jesus. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Matth. xvi, 13, 14. When Jesus came into the coasts of Cesarea Philippi he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

Mark viii, 29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

Mark ix, 32. But they understood not that saying, and were afraid to ask him.

Mark xi, 28, 29. And say unto

him, By what authority doest thou these things, and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

Luke ix, 45. But they understood not this saying, and it was hid from them, that they perceived it not; and they leared to ask him of that saying.

Luke xlii, 17. And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

Luke xviii, 34. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

Luke xxiii, 6. When Pilate heard of Galilee, he asked whether the man were a Galilaean.

John vi, 41-43, 67, 68. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John vii, 12, 13, 36, 43-46. And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews. What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man.

John viii, 25, 27, 43. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. They understood not that he spake to them of the Father. Why do ye not understand my speech? even because ye cannot hear my word.

John ix, 24-30. Then again called they the man that was blind, and said unto him, Give God

JESUS CHRIST.

the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

John x, 6, 24. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

John xi, 47, 48, 54. Then gathered the chief priests and the Pharisees a counsel, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

John xiii, 7, 12. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

John xiv, 4, 5. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

John xvii, 5, 6. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

John xvii, 17-19. Then said some of his disciples among themselves, What is this that he saith unto us, a little while, and ye shall not see me; and again a little while, and ye shall see me; and because I go to the Father? They said therefore, What is this that he saith. A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do

ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again a little while, and ye shall see me?

John xxi, 23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

8.—CHRIST OFTEN OPPOSED AND REVILED.

Matth. ix, 11, 34. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But the Pharisees said, He casteth out devils through the prince of the devils.

Matth. x, 25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household.

Matth. xi, 19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners; but Wisdom is justified of her children.

Matth. xii, 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.

Matth. xv, 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Matth. xxii, 15, 16. Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

Mark v, 14, 15, 17. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. And they began to pray him to depart out of their coasts.

Luke iv, 23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luke v, 30. But their scribes

and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

Luke viii, 37. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

Luke xi, 19, 53, 54. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Luke xv, 1, 2. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Luke xix, 7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

John i, 46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

John vi, 60. Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it?

John vii, 26, 27, 40-42. 47, 48, 52. But he, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees, believed on him? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

John viii, 49, 52, 53. Jesus answered I have not a devil: but I honour my Father, and ye do dishonour me. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou

JESUS CHRIST.

greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?

John x. 19-21, 33. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil; can a devil open the eyes of the blind? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

9.—AND ALSO PERSECUTED AND CONSPIRED AGAINST.

Matth. xii, 14, 15. Then the Pharisees went out and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all.

Mark iii, 6. And the Pharisees were troubled, and straightway took counsel with the Herodians against him, how they might destroy him.

Mark xi, 18. And the scribes and chief priests heard it, and sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine.

Mark xii, 12. And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went their way.

Luke iv, 28, 29. And all they in the synagogue, when they heard these things, were filled with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Luke vi, 11. And they were filled with madness; and communed one with another what they might do to Jesus.

Luke xiii, 31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

Luke xix, 47, 48. And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him; And could not find what they might do: for all the people were very attentive to hear him.

Luke xx, 19. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people; for

they perceived that he had spoken this parable against them.

John v, 15, 16. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him because he had done these things on the sabbath-day.

John vii, 19, 20, 32. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

John viii, 37, 40, 59. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John x, 31, 39, 40. Then the Jews took up stones again to stone him. Therefore they sought again to take him, but he escaped out of their hand, And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

John xi, 7, 8, 57. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

V.

VARIOUS SCENES OF CHRIST'S MINISTRY.

1.—TEMPTATION IN THE DESERT OF JUDEA.

Luke iv, 1-13. And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness. Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain,

shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee; And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

2.—LABOURS AND TRAVELS IN VARIOUS PARTS OF THE COUNTRY.

Matth. iv, 12, 13, 23. Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Naphthaliim: And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

Luke iv, 14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

John i, 35-45, 47. Again, the next day after, John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ. And he brought

JESUS CHRIST.

him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom there is no guile.

John ii, 12, 13, 23. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. And the Jews' passover was at hand; and Jesus went up to Jerusalem. Now, when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

John iii, 22, 24. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison.

John iv, 3-5, 43, 45, 46. He [Jesus] left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now, after two days he departed thence, [from Sychar] and went into Galilee. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

John v, 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Mark iii, 7, 9, 13-19. But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. And he goeth up into a mountain, and calleth unto him

whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him; and they went into an house.

Luke viii, 1-3, 23, 40. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance. And they arrived at the country of the Gadarenes, which is over against Galilee. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

Mark viii, 27. And Jesus went out, and his disciples, into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Luke ix, 1-6, 10, 11, 51, 52. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he

received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

Luke xiii, 22. And he went through the cities and villages, teaching, and journeying toward Jerusalem.

John x, 22, 23. And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

John xi, 54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

John xi, 55-57. And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

2.—SOLEMN ENTRY INTO JERUSALEM.

Mark xi, 1-11. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded; and they let him go. And they brought the colt to Jesus; and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strawed

JESUS CHRIST.

them in the way. And they that were before, and they that follow, cried, saying: Hosanna; Blessed is he that cometh in the name of the Lord; Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

John xii, 1-8. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him. Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

4.—LAST PASSOVER.

Luke xxii, 7-18. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the Goodman of the house, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks,

and said, Take this and divide it among yourselves; For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

5.—TREACHERY OF JUDAS.

Luke xxii, 3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

John vi, 70, 71. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.

John xiii, 2 27-31. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

Acts i, 16-19. Men and brethren, This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

6.—CONSPIRACY AGAINST JESUS.

Matth. xxvi, 3-5. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast-day, lest there be an uproar among the people.

Matth. xxvii, 1. When the morning was come, all the chief priests and elders of the people took

counsel against Jesus to put him to death.

John xviii, 14. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

GETSEMANE.

Matth. xxvii, 37, 38. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Luke xxii, 43, 44. And there appeared an angel unto him from heaven, strengthening him. And, being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

APPREHENSION OF CHRIST IN THE GARDEN.

Mark xiv, 43-48. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

Luke xxii, 49, 52, 53. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.

John xviii, 2-10. And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth, Jesus saith unto him, I

JESUS CHRIST.

am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

John xviii, 7-10. Then asked he th in again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way: That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

7.—HIS TRIAL.

BEFORE THE SANHEDRIM.

Matth. xxvi, 56-58. Then all the disciples forsook him, and fled. And they that had hid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

John xviii, 12, 13. Then the band and the captain and officers of the Jews took Jesus, and bound him. And led him away to Annas first: (for he was father-in-law to Caiaphas which was the high priest that same year.)

Matth. xxvi, 59-61, 65, 66. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

Mark xiv, 59, 61, 62. But neither so did their witness agree together. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Luke xxii, 71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

BEFORE PONTIUS PILATE.

John xviii, 24, 28. (Now Annas had sent him bound unto Caiaphas the high priest.) Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.

Luke xxiii, 1, 2, 5, 7. And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Matth. xxvii, 11, 15, 17, 20-25. And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Mark xv, 7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

Luke xxiii, 10, 25. And the chief priests and scribes stood and vehemently accused him. And he replied unto them him that for sedition and murder was cast into prison, whom they had desired;

but he delivered Jesus to their will.

John xviii, 29, 30, 33-35. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

John xix, 7, 12, 13, 15, 16. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Acts iii, 13, 14. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

Acts xiii, 27, 28. For they that dwell at Jerusalem, and their rulers: because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

1 Tim. vi, 13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession.

8.—HIS DEATH.

PRELIMINARY MOCKERIES.

Matth. xxvi, 67, 68. Then did they spit in his face, and buffeted

JESUS CHRIST.

him; and others smote him with the palms of their hands. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Matth. xxvii, 27-31. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him; and mocked him, saying, Hail, King of the Jews!

Matth. xxvii, 30-31. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Mark. xv, 18, 19. And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

Luke. xxii, 63-65. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and a-ked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

Luke. xxiii, 26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

John. xix, 2-5, 14, 17. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King? And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha.

THE CRUCIFIXION. AND THE SEVEN SAYINGS OF JESUS UPON THE CROSS.

Matth. xxvii, 45, 46, 51, 54-56. Now, from the sixth hour, there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with

a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Luke. xxiii, 33-34, 43-46. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And Jesus said unto him, [the thief] Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

John. xix, 19-22, 25-28, 30. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. When Jesus therefore had received the vinegar, he said,

It is finished; and he bowed his head, and gave up the ghost.

John. xv, 13. Greater love hath no man than this, that a man lay down his life for his friends.

Acts. ii, 22, 23. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Acts. vii, 52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.

1 Cor. i, 18-23. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

1 Cor. ii, 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Gal. vi, 14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Phil. iii, 18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.)

Col. ii, 14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

2 Tim. ii, 11. It is a faithful saying: For if we be dead with him, we shall also live with him.

Heb. xiii, 12, 13. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.

1 John. iv, 11. Beloved, if God so loved us, we ought also to love one another.

9. HIS BURIAL.

Matth. xxvii 61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Mark. xv, 42-45. Joseph of Ari-

JESUS CHRIST.

APPEARANCE TO MARY MAGDALENE.

mathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.

Luke xxiii 53-55. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre and how his body was laid.

Acts xiii, 29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

10—HIS RESURRECTION.

Matth. xxiv, 62-66. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

APPEARANCE TO THE WOMEN.

Matth. xxviii, 1, 5, 6, 8-10. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

Mark xvi, 9-11. Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

John xx, 1, 2, 11-18. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbouni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

VISIT OF PETER AND JOHN TO THE SEPULCHRE.

John xx, 3-10. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the

napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

APPEARANCE TO THE DISCIPLES GOING TO EMMAUS.

Luke xxiv, 13-16, 28-35. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

APPEARANCE TO THE DISCIPLES.

John xx, 19-21, 24, 25. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him,

JESUS CHRIST.

We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

APPEARANCE TO THE ELEVEN.

John xx, 26-29. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

FALSEHOOD OF THE SANHEDRIM.

Matth. xxviii, 11-15. Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

APPEARANCE AT THE SEA OF TIBERIAS.

John xx, 1, 2. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

John xxi, 4, 12-14. . . . When the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead.

ON A MOUNTAIN IN GALILEE.

Matth. xxviii, 16-18. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

FURTHER PROOFS.

Acts i, 3, 4. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

Acts x, 40, 41. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

1 Cor. xv, 5-7. And that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles.

INFERENCES AND LESSONS.

Acts ii, 24, 32. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. This Jesus hath God raised up, whereof we all are witnesses.

Acts iii, 15, 26. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts iv, 33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Acts v, 30. The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree.

Acts xiii, 30, 37. But God raised him from the dead: But he, whom God raised again, saw no corruption.

Acts xxv, 19. But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

Acts xxvi, 23. That Christ should

suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Rom. i, 4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

Rom. viii, 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

1 Cor. vi, 14. And God hath both raised up the Lord, and will also raise up us by his own power.

2 Cor. iv, 14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

2 Cor. xiii, 4. For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

Gal. i, 1. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)

Phil. iii, 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

2 Tim. ii, 8. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel.

11. THE ASCENSION.

Luke xxiv, 50, 51. And he led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts i, 1, 2, 10, 11. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. And, while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts ii, 33-36. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he

JESUS CHRIST.

VI. CHRIST'S CHARACTER. HIS HUMILITY.

hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts vii, 55, 56. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Acts xiii, 34, 35. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

Rom. vi, 8-10. Now, if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Eph. i, 20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

Col. iii, 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Heb. x, 12, 13. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool.

1 *Peter i, 21.* Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1 *Peter iii, 22.* Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

Rev. ii, 8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive.

Rev. xii, 5. And she brought forth a man-child, which was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

Luke ix, 58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

John iv, 7, 8. There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)

HIS PRESENCE IN SOCIAL LIFE.

Matth. xxi, 17. And he left them, and went out of the city unto Bethany; and he lodged there.

Mark ii, 15, 16. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Luke v, 29. And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that sat down with them.

Luke vii, 36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

Luke x, 38. Now it came to pass, as they went, that he entered into a certain village; and a certain woman, named Martha, received him into her house.

Luke xi, 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

Luke xix, 5, 6. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacharias, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully.

John iv, 40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

John xi, 5, 6. Now Jesus loved Martha and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

John xii, 1, 2. Then Jesus, six days before the passover, came to Bethany, There they made him a supper; and Martha served; but Lazarus was one of

them that sat at the table with him.

John iv, 31-34. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

HIS FRIENDSHIPS.

Mark xv, 40, 41. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Sion; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Luke vii, 37, 38. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Luke viii, 2, 3. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

John vii, 50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)

John xi, 20, 28, 30. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him.

HIS WANT OF OSTENTATION.

Matth. viii, 18. Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Matth. xii, 15, 16. . . . And great multitudes followed him, and he healed them all. And charged them that they should not make him known.

Matth. xiv, 22. And straightway Jesus constrained his disciples to

JESUS CHRIST.

get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Matth. xv. 29. And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

Matth. xvi. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Matth. xvii. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Mark vi. 31, 32. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately.

Mark ix. 30. And they departed thence, and passed through Galilee; and he would not that any man should know it.

Luke ix. 10. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

John v. 13. And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in that place.

John vi. 3. And Jesus went up into a mountain, and there he sat with his disciples.

His MESSIAHSHIP.

Matth. ix. 9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Matth. xvi. 16, 17. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Luke ix. 20, 57. He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

John i. 45. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the Law, and the Prophets, did write Jesus of Nazareth the son of Joseph.

John ii. 23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

John iii. 1, 2. There was a man of the Pharisees, named Nicodemus a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

John iv. 28-30, 39, 41, 42. The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, he told me all that ever I did. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

John vi. 69. And we believe, and are sure, that thou art that Christ, the Son of the living God.

John vii. 31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

John viii. 30. As he spake these words, many believed on him.

John x. 42. And many believed on him there.

John xi. 21, 22, 27, 32, 45. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

John xii. 11. Because that by reason of him many of the Jews went away, and believed on Jesus.

OUR EXAMPLE.

Rom. viii. 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren.

Rom. xv. 3. For even Christ

pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Phil. ii. 5. Let this mind be in you, which was also in Christ Jesus.

Heb. xii. 2, 3, 21. Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

1 Peter ii. 21. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.

1 John ii. 6. He that saith he abideth in him, ought himself also so to walk, even as he walked.

1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

VII. CHRIST'S OFFICES. A PROPHET.

Matth. xxi. 10, 11. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Luke i. 76. And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

Luke vii. 16, 39. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him; for she is a sinner.

Luke xxiv. 19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.

John iv. 19. The woman saith unto him, Sir, I perceive that thou art a prophet.

John vi. 14. Then those men, when they had seen the miracle that Jesus did, said, This is of a

JESUS CHRIST.

truth that Prophet that should come into the world.

John ix, 17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

VARIOUS PREDICTIONS MADE BY CHRIST.

PROPHECY OF FALSE CHRISTS.

Math. xxiv, 4, 5, 23-26. And Jesus answered and said unto them, Take heed that no man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Acts v, 33, 37. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.

OF THE DOWNFALL OF JERUSALEM.

Math. xxiv, 14-16, 18, 34, 35. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand). Then let them which be in Judea flee into the mountains: Neither let him which is in the field return back to take his clothes. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

OF THE TREACHERY OF JUDAS.

Mark xiv, 18-20. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

And he answered and said unto them, *It is one of the twelve that dippech with me in the dish.*

Math. xxvi, 45, 46. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

John xiii, 10, 11, 18-26. Jesus saith to him, He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. I speak not of you all; I know whom I have chosen; but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

ABOUT THE LAST PASSOVER.

Mark xiv, 13-16. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the Goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

OF PETER'S DENIAL.

Math. xxvi, 31, 34. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the

Shepherd, and the sheep of the flock shall be scattered abroad. Jesus said unto him, Verily, I say unto thee, That this night before the cock crow, thou shalt deny me thrice.

Mark xiv, 72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

OF HIS OWN CAPTURE AND DEATH.

Math. xvi, 21-23. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Math. xvii, 22, 23. And, while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Math. xx, 17-19. And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Math. xxvi, 1, 2. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Luke ix, 43, 44. And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples, The Son of man shall be delivered into the hands of men.

Luke xiii, 33. Nevertheless I walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Luke xvii, 22, 25. And he said unto the disciples, The days will

JESUS CHRIST.

come, when ye shall desire to see one of the days of Son of man, and ye shall not see it. But first must he suffer many things, and be rejected of this generation.

John xii, 23, 32-34. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying what death he should die.) The people answered him, We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? who is this Son of man?

HIS BURIAL AND RESURRECTION.

Matth. xii, 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

John ii, 19-22. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John xii, 7. Then said Jesus, Let her alone; against the day of my burying hath she kept this.

OF PETER'S MARTYRDOM.

John xxi, 18-22. Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

CHRIST'S OFFICE AS A PRIEST.

(See REDEMPTION.)

CHRIST'S OFFICE AS A KING.

PREDICTED.

Ps. li, 6. Yet have I set my King upon my holy hill of Zion.

Ps. xlv, 1, 2, 4. My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. . . . In thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.

Ps. cx, 2, 5, 6. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Isa. ix, 7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. . . .

Isa. xvi, 5. And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Isa. xxii, 20, 22. And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

Isa. xxxiii, 1. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Jer. xxx, 9. But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

Ezek. xxxiv, 24. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

Ezek. xxxvii, 24, 25. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and

my servant David shall be their prince for ever.

Daniel vii, 13, 14. I saw in the night-vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Hos. iii, 5. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Luke i, 32, 33. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

1 Cor. xv, 25. For he must reign, till he hath put all enemies under his feet.

Phil. ii, 9, 10. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Rev. xix, 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

THE MEDIATORIAL KINGDOM RECEIVED FROM THE FATHER AS THE REWARD OF HIS SUFFERINGS AND DEATH.

Matth. xx, 23. To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

John iii, 34, 35. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.

John xvi, 15. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

Rom. xiv, 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

JESUS CHRIST.

1 Cor. iii. 23. And ye are Christ's; and Christ is God's.

1 Cor. xv. 24, 27, 28. *Then cometh the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he hath put all things under his feet. But when he saith, All things are put under him, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Eph. i. 20. He [God] raised him [Christ] from the dead, and set him at his own right hand in the heavenly places.

Phil. ii. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

Heb. i. 9. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb. ii. 8, 9. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

CHRIST AS MEDIATOR.

SUBORDINATE TO THE FATHER.

John v. 20, 26, 30. For the Father loveth the Son and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father hath life in himself, so hath he given to the Son. . . . I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John. viii. 26, 28, 29. I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself but as my Father hath taught me, I speak these things. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.

John x. 18. No man taketh it

from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John xii. 49, 50. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

John xiv. 24, 28. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.

John xv. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you.

John xvi. 15. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

John xvii. 4, 7. I have glorified thee on the earth: I have finished the work which thou gavest me to do. Now they have known that all things, whatsoever thou hast given me, are of thee.

Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.

1 Cor. xi. 3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Col. i. 19. For it pleased the Father that in him should all fulness dwell.

CHRIST AS JUDGE.

Matth. xvi. 27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

Matth. xxiv. 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mark xiii. 26. And then shall they see the Son of man coming in the clouds with great power and glory.

John v. 22. For the Father judgeth no man, but hath committed all judgment unto the Son.

Acts x. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Rom. xiv. 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Tim. iv. 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

Heb. x. 37. For yet a little while, and he that shall come will come, and will not tarry.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wall because of him.

Rev. xxii. 7, 12, 20. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

Luke xii. 40. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

1 Cor. i. 7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Col. iii. 3, 4. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Titus ii. 3. Looking for that blessed hope, and the glorious

JESUS CHRIST.

appearing of the great God, and our Saviour Jesus Christ.

Heb. ix, 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

Rev. iii, 11. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

APPEARANCE OF THE GLORIFIED SAVIOUR IN THE REVELATION.

Rev. i, 13-15. And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head *and* his hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Rev. xiv, 14. And I looked, and behold a white cloud; and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Rev. xix, 11-14. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war. His eyes *were* as

a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself. And he *was* clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

THE WICKED ONE, AND ANTI-CHRIST.

2 Thess. ii, 1-12. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work;

only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth but had pleasure in unrighteousness.

1 John ii, 22. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1 John iv, 3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2 John 7. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

J E W S.

I. THE JEWISH NATION ITS ORIGIN AND PURPOSE.

Gen. xii, 1-3. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Ezod. vi, 7. And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

Ezod. xix, 6. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Deut. vii, 6, 7. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye were the fewest of all people.)

Deut. x, 15. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

Deut. xiv, 2. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Deut. xxvi, 17-19. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; And to make thee high above all nations which he hath made, in praise, and in

name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

Deut. xxviii, 9, 10. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

Deut. xxxii, 9. For the Lord's portion is his people; Jacob is the lot of his inheritance.

Ps. cv, 6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

Ps. cxxxv, 4. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

Isa. xlix, 22. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

Isa. xli, 8, 9. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Isa. lxii, 12. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

Jer. xxxi, 1. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

Ezek. xxxvii, 27. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

Joel iii, 21. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

AND ITS HIGH PRIVILEGE AND DESTINY.

Lev. xx, 28. And ye shall be holy unto me: for I the Lord am holy, and have severed you from

other people, that ye should be mine.

Deut. iv, 7. For what nation is there so great, who hath God so high unto them, as the Lord our God is in all things that we call upon him for?

Deut. xviii, 5. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

Deut. xxvii, 9. And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; This day thou art become the people of the Lord thy God.

2 Sam. vii, 24. For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever; and thou, Lord, art become their God.

1 Chron. xvii, 12, 13. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

1 Chron. xvii, 9, 10, 22. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning. And since the time that I commanded judges to be over my people Israel: moreover, I will subdue all thine enemies. Furthermore I tell thee, that the Lord will build thee an house. For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

Ps. xlviii, 8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

Ps. xcvi, 8. Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

Ps. cxlix, 2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Isa. xlii, 1, 2. Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: Thus saith

JEWS.

the Lord that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

Isa. ix. 15, 21. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Isa. lxvi. 22. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Jer. xxxi. 36, 37. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath: I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Jer. xxxiii. 17, 18, 25, 26. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel: Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth. Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Joel iii. 20. But Judah shall dwell for ever, and Jerusalem from generation to generation.

Amos iii. 2. You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Mal. i. 5. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

John viii. 39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

Rom. ii. 17-19. Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God, And knowest his will, and approve the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the

blind, a light of them which are in darkness.

Rom. iii. 1, 2. What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

2 Cor. xi. 22. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

Phil. iii. 4, 5. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.

II.—ISRAEL IN EGYPT.

Gen. xli. 2-7. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

Exod. i. 1-5. Now these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

Joshua xxiv. 4. And I gave unto Isaac Jacob and Esau; and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

Acts vii. 6, 14, 15. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. Then said Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So

Jacob went down into Egypt, and died, he, and our fathers.

SUFFERINGS IN EGYPT.

Exod. i. 8-11, 13, 14. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigour.

Exod. ii. 23. And it came to pass in process of time, that the King of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

Exod. iii. 16, 17. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Exod. vi. 1, 5, 6, 9. Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched-out arm, and with great judgments. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

Exod. xi. 1. And the Lord said unto Moses, Yet will I bring one

JEWS.

plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence, when he shall let you go, he shall surely thrust you out hence altogether.

Deut. iv, 20. But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

Deut. v, 6. I *am* the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

Deut. xxvi, 6, 7. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

1 *Kings viii, 51.* For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron.

Isa liii, 4. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Acts vii, 7, 18, 19, 24. And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place. Till another king arose, which knew not Joseph: The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

COMMISSION OF MOSES.

Exod. iii, 10-12, 18. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this *shall* be a token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the

wilderness, that we may sacrifice to the Lord our God.

Exod. vi, 11-13, 26-30. Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips? And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. These *are* that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt, according to their armies. These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron. And it came to pass, on the day *when* the Lord spake unto Moses in the land of Egypt, That the Lord spake unto Moses, saying, I *am* the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the Lord, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

Exod. vii, 2, 7, 14, 15. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And the Lord said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

HIS EXECUTION OF IT.

Exod. iv, 22, 23. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my first-born: And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

Exod. v, 1-5, 20, 22, 23. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the

Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil-entreated this people? why *is* it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Exod. vii, 16. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear.

Exod. viii, 1, 20, 25, 29. And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And Pharaoh called for Moses and for Aaron and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abominations of the Egyptians to the Lord our God: lo, shall we sacrifice the abominations of the Egyptian before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me. And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord.

Exod. ix, 1, 13, 15, 17. Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. And the Lord said unto Moses, Rise up early in the

JEWS.

morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?

Exod. x, 7-11, 21-26, 28, 29. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God; knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh; and he said unto them, Go, serve the Lord your God; but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones; look to it; for evil is before you. Not so; go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence. And Pharaoh called unto Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.

Exod. xi, 8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.

Exod. xii, 31-33. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon

the people, that they might send them out of the land in haste; for they said, We be all dead men.

1 Sam. xii, 6. And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

Ps. cv, 25. He sent Moses his servant, and Aaron whom he had chosen.

Micah vi, 4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

III.—THE EXODUS. (FOR PASSOVER see under ORDINANCES.)

Exod. xii, 37, 38, 51. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

Deut. iv, 34. Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Deut. vi, 20, 21, 23. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand. And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

Deut. xxvi, 8. And the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders.

Josh. xlii, 17. For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

1 Sam. xii, 8. When Jacob was

come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

1 Chron. xvii, 21. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt.

Ps. lxxvii, 15. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph, Selah.

Ps. cv, 37. He brought them forth also with silver and gold; and there was not one feeble person among their tribes.

Micah vii, 15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

Acts vii, 35, 36. This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

Acts xiii, 17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

ACHIEVED BY GOD.

Exod. xviii, 9. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

Exod. xxix, 46. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

Lev. xxii, 32, 33. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you, That brought you out of the land of Egypt, to be your God: I am the Lord.

Lev. xxv, 38. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Lev. xxvi, 13. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands

JEWS.

of your yoke, and made you go upright.

Num. xv, 41. *I am the Lord your God, which brought you out of the land of Egypt, to be your God; I am the Lord your God.*

Judges vi, 7-9. And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land.

Ps. cv, 38, 43. Egypt was glad when they departed; for the fear of them fell upon them. And he brought forth his people with joy, and his chosen with gladness.

Isa. xliii, 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life.

Jer. xxiii, 7, 8. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Ezek. xx, 9, 10. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

PURSUED BY THE EGYPTIANS.

Exod. xiv, 5-7, 10, 22, 23, 26-31. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people; and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And the children of Israel went into the midst of the sea upon the

dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.

SUBSEQUENT RELATION OF THE JEWS TO EGYPT.

Exod. xiv, 11, 12. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

Num. xiv, 4. And they said one to another, Let us make a captain, and let us return into Egypt.

Deut. xvii, 16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

2 Kings xxv, 26. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees.

Isa. xxxvi, 5, 6. I say, sayest thou. (but they are but vain words.) I have counsel and strength for war; now, on whom dost thou trust, that thou rebellest against me? Lo,

then trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so shall Pharaoh king of Egypt be to all that trust in him.

Jer. ii, 36. Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

Jer. xlii, 8-11, 13-19. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people, from the least even to the greatest. And said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: And now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there; Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the Lord of hosts, the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The Lord hath said concerning you, O ye remnant of Judah, Go ye not into Egypt; know certainly that I have admonished you this day.

Jer. xliii, 5-7. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah; that were returned from all nations whither they had been

JEWS.

driven, to dwell in the land of Judah, *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt; for they obeyed not the voice of the Lord. Thus came they *even* to Tappanhes.

Jer. xlv, 11-14. Therefore thus saith the Lord of hosts, the God of Israel. Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall *even* be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence. So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape.

Ezek. xxix, 6. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel.

Hosea xi, 5, 6. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

IV.—ISRAEL IN THE WILDERNESS.

(See under Desert, EARTH.)

Exod. xlii, 18. But God led the people about, through the way of the wilderness of the Red sea. And the children of Israel went up harrassed out of the land of Egypt.

Deut. ii, 8. And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab.

Deut. viii, 15. Who led thee

through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint.

Exod. xlii, 20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

Exod. xv, 27. And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the water.

Num. x, 11, 13, 28. And it came to pass, on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And they first took their journey, according to the commandment of the Lord by the hand of Moses. Thus were the journeyings of the children of Israel, according to their armies when they set forward.

Num. xi, 35. And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Num. xii, 16. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Num. xxi, 4, 10-13, 18, 19. And they journeyed from mount Ilor, by the way of the Red sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the children of Israel set forward and pitched in Oboth. And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sun-rising. From thence they removed and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites; for Arnon is the border of Moab, between Moab and the Amorites. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth.

Deut. i, 6, 7, 8. The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great

river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

Deut. ii, 2-4, 13. And the Lord spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore. Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

Deut. iii, 29. So we abode in the valley over against Beth-peor.

Deut. x, 7. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

Joshua iii, 1, 2. And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host.

Joshua iv, 19. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

THE DIFFERENT STAGES.

Num. xxxiii, 1-3, 5-15, 30-37, 41-46, 49. These are the journeyings of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeyings by the commandment of the Lord: and these are their journeyings according to their goings out. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. And the children of Israel removed from Rameses, and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol. And they departed from before Pi-hahiroth, and passed through the midst of the sea, into the wilderness, and went three days' journey in

JEWS.

the wilderness of Etham, and pitched in Marah. And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there. And they removed from Elim, and encamped by the Red sea. And they removed from the Red sea, and encamped in the wilderness of Sin. And they took their journey out of the wilderness of Sin, and encamped in Dophkah. And they departed from Dophkah, and encamped in Alush. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. And they departed from Rephidim, and pitched in the wilderness of Sinai. And they departed from Hashmonah, and encamped at Moseroth. And they departed from Moseroth, and pitched in Benejakin. And they removed from Benejakin, and encamped at Hor-hagidgad. And they went from Hor-hagidgad, and pitched in Jotbathah. And they removed from Jotbathah, and encamped at Ebronah. And they departed from Ebronah, and encamped at Ezion-gaber. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And they departed from mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab. And they departed from Ijeabarim, and pitched in Dibon-gad. And they removed from Dibon-gad, and encamped in Almondibalthaim. And they pitched by Jordan, from Beth-jesimoth, *even* unto Abel-shittim, in the plains of Moab.

ORDER AND POSITION OF THE CAMP.

(See under Banners, ARMY, Page 64.)

SINS OF ISRAEL IN THE WILDERNESS.

Nam. xiv. 23-25, 31, 32. Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it. (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow

turn you, and get you into the wilderness, by the way of the Red sea. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for you*, your carcasses, they shall fall in this wilderness.

Nam. xxxii. 13, 15. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

Deut. i. 34-40. And the Lord heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers. Save Caleb the son of Jephunneh, he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it. Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But *as for you*, turn you, and take your journey into the wilderness, by the way of the Red sea.

Deut. ii. 14, 15. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

REFERENCES.

Josh. v. 6. For the children of Israel walked forty years in the wilderness, till all the people that *were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord; unto whom the Lord swore that he would not shew them the land which the Lord swore unto their fathers that he would give us, a land that floweth with milk and honey.

Ps. cvi. 24-27. Yea, they despised

ed the pleasant land; they believed not his word; But murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their seed also among the nations, and to scatter them in the lands.

Ezek. xx. 13. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

1 Cor. x. 5. But with many of them God was not well pleased; for they were overthrown in the wilderness.

Heb. iii. 16. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

Deut. viii. 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

Deut. xi. 5. And what he did unto you in the wilderness, until ye came into this place.

Jer. xxxi. 2. Thus saith the Lord, The people which *were* left of the sword found grace in the wilderness *even* Israel, when I went to cause him to rest.

Ezek. xx. 23, 34-36. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

Rosa. ii. 14-16. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that

JEWS.

day, saith the LORD, *that thou shalt call me Ishi.* . . .

Amos ii, 10. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

Acts xiii, 18. And about the time of forty years suffered he their manners in the wilderness.

Heb. iii, 17. But with whom was he grieved forty years? *was it not with them that had sinned, whose carcases fell in the wilderness?*

Jude 5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

V.—ISRAEL IN CANAAN.

FOR ACCOUNT OF
THE BOUNDARIES AND CON-
QUEST OF CANAAN.
See CANAAN.

LIST OF KINGS DESTROYED BY THE INVADERS.

Josh. xii, 1-3, 9-24. Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east: Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Arer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon: And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdod-pisgah: The king of Jericho, one; the king of Ai, which is beside Beth-el, one; The king of Jerusalem, one; the king of Hebron, one; The king of Jarmuth, one; the king of Lachish, one; The king of Eglon, one; the king of Gezer, one; The king of Debir, one; the king of Geder, one; The king of Hormah, one; the king of Arad, one; The king of Libnah, one; the king of Adullam, one; The king of Makkedah, one; the king of Beth-el, one; The king of Tappuah, one; the king of Iherapher, one; The king of Aphek, one; the king of Lasharon, one; The king of Madon, one; the king of Hazor, one; The king of Shimron-meron, one; the king of Achishaph, one; The king of Taanach, one; the king of Megiddo, one; The king of Kedesh, one; the king of Jokneam of Carmel, one; The king of Dor, in the coast of Dor,

one; the king of the nations of Gilgal, one; The king of Tirzah, one; all the kings thirty and one.

RELATION OF THE JEWS TO THE HEATHEN.

Exod. xxiii, 33. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee.

Exod. xxxiii, 16. For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.*

Exod. xxxiv, 12. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

Num. xv, 14-16, 29. And if a stranger sojourn with you, or who-soever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord. One law, and one manner, shall be for you, and for the stranger that sojourneth with you. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

Num. xxiii, 9. For from the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations.

Joshua xxiii, 7. That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them.

1 Kings viii, 53. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

Neh. xiii, 1-3. On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; Because they met not the children of Israel with bread and with water, but hired

Balaam against them, that he should curse them; howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

Ezek. xlvii, 22, 23. And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

Joel iii, 7. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head.

Ps. ix, 5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

Ps. xxxiii, 10. The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect.

Ps. cvi, 47. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

Isa. lxiii, 19. We are *thine*: thou never barest rule over them; they were not called by thy name.

Ezek. xx, 14. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

Ezek. xxx, 3. For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.

Ezek. xxxvi, 7, 20. Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them. These are the people of the Lord, and are gone forth out of his land.

Ezek. xxxvii, 28. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Hab. iii, 13, 14. Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the

JEWS.

wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me; their rejoicing *was* as to devour the poor secretly.

THE SAMARITANS.

2 *Kings* xvii, 24, 33, 34. And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment, which the Lord commanded the children of Jacob, whom he named Israel.

Luke ix, 52, 53. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.

Luke xvii, 15-18. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger.

John iv, 9, 20-22, 27.—For the Jews have no dealings with the Samaritans. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship: for salvation is of the Jews. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

VI.—WICKEDNESS OF THE JEWS, AND ITS PUNISHMENT.

Deut. ix, 6. Understand therefore, that the Lord thy God giveth thee not this good land to possess

it for thy righteousness; for thou art a stiff-necked people.

2 *Kings* xvii, 13, 14, 19, 21. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drove Israel from following the Lord, and made them sin a great sin.

2 *Kings* xxiii, 26. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

2 *Chron.* xxxvi, 14. Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem.

Ps. lxxviii, 59, 60. When God heard *this*, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men.

Isa. iii, 8. For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory.

Jer. ii, 7. And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

Jer. v, 11. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.

Jer. xxxii, 23, 30. And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them. For the children of Israel and the children of Judah have only done evil before me from their youth; for the children of Israel have only provoked me to anger with

the work of their hands, saith the Lord.

Ezek. v, 6-8. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her; for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God, Because ye multiplied more than the nations that *are* round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you; Therefore thus saith the Lord God, Behold, I, *even I*, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

Ezek. xi, 12. And ye shall know that I *am* the Lord; for ye have not walked in my statutes neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

Ezek. xxxvi, 19. And I scattered them among the heathen, and they were dispersed through the countries; according to their way, and according to their doings, I judged them.

Amos ii, 4. Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

Micah i, 5, 6. For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what are the high places of Judah? *are they* not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

Judges iii, 12-14. And the children of Israel did evil again in the sight of the Lord; and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel and possessed the city of palm-trees. So the children of Israel served Eglon the king of Moab eighteen years.

Judges vi, 1. And the children of Israel did evil in the sight of the Lord; and the Lord delivered

JEWS.

them into the hand of Midian seven years.

Judges x, 8. And that year they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites which is in Gilead.

Judges xiii, 1. And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

1 *Sam.* xii, 9. And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

2 *Kings* x, 32. In those days the Lord began to cut Israel short; and Hazael smote them in all the coasts of Israel.

2 *Kings* xv, 37. (In those days the Lord began to send against Judah Hezin the king of Syria, and Pekah the son of Remaliah.)

2 *Kings* xvii, 20. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

Is. cvi, 40-42. Therefore was the wrath of the Lord kindled against his people, inasmuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them and they were brought into subjection under their hand.

Isa. xlii, 22, 23. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken, and hear for the time to come.

Jer. ii, 14-16. Is Israel a servant? is he a home-born slave? why is he spoiled? The young lions roared upon him and yelled, and they made his land waste: his cities are burnt without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head.

Jer. xix, 7. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

Amos vi, 14. But, behold, I will

raise up against you a nation, O house of Israel, saith the Lord, the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

THE CAPTIVITY.

2 *Kings* xx, 17. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

2 *Kings* xxi, 12, 13. Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

2 *Kings* xxiv, 1. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

Isa. xxxix, 6. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

Jer. xiii, 19. The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried away captive.

Jer. xv, 2, 4, 5, 14. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you.

Jer. xvii, 4. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have

kindled a fire in mine anger, which shall burn for ever.

Jer. xxiv, 8-10. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt; And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I give unto them and to their fathers.

Jer. xxv, 8, 9, 11. Therefore thus saith the Lord of hosts, Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof; and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jer. xxix, 10, 11. For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Jer. xxxii, 4. And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes.

Jer. xxxiv, 1-3. The word which came unto Jeremiah from the Lord, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof), saying, Thus saith the Lord, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall

JEWS.

behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

Jer. xxxviii, 1-3. Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

Jer. xlii, 27. Behold, I will watch over them for evil, and not for good; and all themen of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them.

Ezek. v, 14. Moreover, I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

Ezek. vi, 7. And the slain shall fall in the midst of you; and ye shall know that I am the Lord.

Ezek. xii, 15. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

Ezek. xxii, 15, 16. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.

Hosea v, 9. Ephraim shall be desolate in the day of rebuke; among the tribes of Israel have I made known that which shall surely be.

VII.

ISRAEL IN CAPTIVITY.

FATE OF THE TEN TRIBES.

2 Kings xvii, 5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

2 Kings xviii, 8-12. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Sennacherib king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah,

(that is the ninth year of Hoshea king of Israel.) Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

CAPTIVITY OF JUDAH.

2 Kings xlii, 14-16. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorer sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

2 Kings xxv, 6, 7, 11, 19-21. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan, the captain of the guard, carry away. And out of the city he took an officer, that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city: And Nebuzaradan, captain of the guard, took these, and brought them to the king of Babylon to Riblah: And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

Jer. xxix, 2, 3. (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem.) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to

Nebuchadnezzar king of Babylon,) saying.

Jer. xxxix, 9. Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

Jer. lii, 15, 24, 25, 28-30. Then Nebuzaradan, the captain of the guard, carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. This is the people whom Nebuchadnezzar carried away captive: In the seventh year three thousand Jews, and three and twenty: In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons: In the three and twentieth year of Nebuchadnezzar, Nebuzaradan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

CONDITION DURING THE CAPTIVITY.

Lev. xxvi, 38. And ye shall perish among the heathen, and the land of your enemies shall eat you up.

Esther ii, 5, 6. Now, in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Ps. lxxviii, 61, 62. And delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance.

Ps. cxxxvii, 1-4. By the rivers of Babylon there we sat down, we wept when we remembered

JEWS.

Zion. We hanged our harps upon the willow in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?

Isa. lxiii, 18. The people of thy holiness have possessed it *but* a little while; our adversaries have trodden down thy sanctuary.

Isa. lxiv, 10. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Lam. i, 1, 3-5. How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper, for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy.

Lam. ii, 1. How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

Lam. iv, 12. The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

Ezek. xi, 15, 16. Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Ezek. xxxix, 23, 24. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the

sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

Hosea viii, 8. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

Zech. vii, 14. But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.

THE PRESERVED REMNANT.

Ezra ix, 8. And now, for a little space, grace hath been shewed from the Lord: our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Isa. xxxvii, 31, 32. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

Jer. iv, 27. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

Jer. v, 18. Nevertheless, in those days, saith the Lord, I will not make a full end with you.

Jer. xxx, 11. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

Jer. xl, 7-12. Now, when all the captains of the forces which were in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; Then they came to Gedaliah to Mizpah, *even* Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam, the son of Shaphan, sware unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it

shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans which will come unto us: but ye, gather ye wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken. Likewise, when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.

Jer. xlv, 28. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

Jer. xlv, 28. Fear thou not, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Ezek. vi, 8. Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

Ezek. xii, 16. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

Ezek. xiv, 22, 23. Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

Amos ix, 8, 9. Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will com-

JEWS.

mand, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Zech. xiii, 8, 9. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, *it is my people*; and they shall say, The Lord *is* my God.

VIII. RETURN FROM CAPTIVITY. PREDICTED.

Isa. xiv, 2. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Isa. xiv, 26, 27. That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof: That saith to the deep, Be dry; and I will dry up thy rivers.

Jer. xii, 14, 15. Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

Jer. xvi, 14, 15. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

Jer. xxiv, 5. Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

Jer. xxix, 14. And I will be found of you, saith the Lord; and

I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again unto the place whence I caused you to be carried away captive.

Jer. xxx, 3, 10. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

Jer. xxxii, 36, 37. And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon. . . . Behold, I will gather them out of all countries.

Jer. xxxiii, 7. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them, as at the first.

Jer. xli, 27. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

Jer. l, 23, 24. Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast: they refused to let them go. Their Redeemer is strong; The Lord of hosts is his name. . . .

Ezek. xx, 38. . . . I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord.

Zeph. iii, 19. Behold, at that time I will undo all that afflict thee; and I will save her that hath been, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

ACCOMPLISHED UNDER CYRUS.

Ezra i, 1-6. Now, in the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus

king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah: Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Ezra ii, 70. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

Ezra iii, 1. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

Ezra vii, 6, 7, 13. This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

Ezra ix, 9. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

REBUILDING OF JERUSALEM, See under CANAAN.

JEWS.

OPPOSITION TO THE RETURNED TRIBES.

Ezra iv, 21-24. Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings? Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Neh. ii, 10, 11. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

Neh. iv, 1. But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

Neh. vi, 1-3. Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates.) That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one* of the villages in the plain of Ono; but they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?

FINAL DISPERSION.

Deut. xxviii, 66, 67. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

Luke xxi, 22, 23. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Luke xxiii, 28-30. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

IX.—PROPHECIES AND STATEMENTS HAVING OFTEN A SPIRITUAL

IMPORT,
IN REFERENCE

TO THE JEWS, OR ILLUSTRATED IN
THEIR HISTORY.

2 Chron. xxxiii, 8. Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

Ps. lxxxv, 1. LORD, thou hast been favourable unto thy land; thou hast brought back the captivity of Jacob.

Ps. cxxvi, 1. When the Lord turned again the captivity of Zion, we were like them that dream.

Isa. xiv, 3, 4. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

Isa. xviii, 7. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.

Isa. xxvii, 12, 13. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Isa. xlii, 11-13. Behold, all they that were incensed against thee shall be ashamed and confounded;

they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them *even* them that contended with thee: they that war against shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

Isa. xliii, 5, 7. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isa. xlviii, 20. Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this utter it *even* to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.

Isa. xlix, 12, 18, 21. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Lift up thine eyes round about, and behold! all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears. The place is too strait for me; give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

Isa. lii, 1, 12. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your re-ward.

Isa. liv, 3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Isa. lx, 3-5, 11, 12, 16. And the

JEWS.

Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

Isa. lxi, 7, 9. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

Isa. lxxv, 9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there.

Isa. lxxvi, 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.

Jer. iii, 7, 18. And I said, after she had done all these things, Turn thou unto me; but she returned not. And her treacherous sister Judah saw it. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jer. xxlii, 3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their fold; and they shall be fruitful and increase.

Jer. xxx, 16, 20. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that

prey upon thee will I give for a prey. Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them.

Jer. xxxi, 8, 9. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.

Ezek. xi, 17, 18. Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence.

Ezek. xx, 41, 42. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, unto the country for the which I lifted up mine hand to give it to your fathers.

Ezek. xxviii, 24-26. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

Ezek. xxxvi, 33, 34. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

Ezek. xxxvii, 18-22. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezek. xxxviii, 8. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Amos ix, 14, 15. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Obadiah 17, 18, 20. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

Micah iv, 6-8. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have

JEWS.

afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Micah vii, 12. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

Zeph. iii, 9, 10, 15-17, 20. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offerings. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not, and to Zion. Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Zech. ii, 4, 6, 7, 11. And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee.

Zech. viii, 7, 8, 22, 23. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in

righteousness. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

Zech. xli, 7. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.

Zech. xiv, 10, 11, 13, 14. All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

Mal. iii, 12. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.

PROPHECIES HAVING SPECIAL REFERENCE TO THE GENTILES AS SUCCESSORS TO THE JEWS IN SPIRITUAL PRIVILEGE.

Ps. ii, 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Ps. cxli, 27. All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.

Isa. ii, 2, 3. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it: And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house

of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Isa. xlii, 1, 4. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isa. xlix, 5, 6, 8. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

Isa. li, 5. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

Isa. lii, 15. So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.

Isa. liv, 5. Behold, thou shalt call a nation that thou knowest not; and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Isa. lxii, 2, 3. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Isa. lxi, 1, 15. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. And ye shall leave your name for a curse unto my chosen: for the Lord God shall

JEWS.

slay thee, and call his servants by another name.

Amos ix, 11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

Micah iv, 1, 2. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Mal. i, 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure-offering: for my name shall be great among the heathen, saith the Lord of hosts.

Matth. viii, 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matth. xxi, 21. And in his name shall the Gentiles trust.

Matth. xxi, 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Luke xiii, 29, 30. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

Acts vi, 14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

Ler. xl, 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

APPLICATION AND FULFILLMENT OF THOSE PROPHECIES.

Matth. iii, 9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these

stones to raise up children unto Abraham.

Matth. xii, 17, 18. That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

John xi, 49-52. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Acts xiii, 46, 47. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

Acts xv, 11-17. But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things

Rom. ii, 10. But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.

Rom. iii, 29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

Rom. ix, 25, 26 30-32. As he saith also in Osee, I will call them my

people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone.

Rom. x, 19, 20. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Rom. xv, 9-12, 21. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. But as it is written. To whom he was not spoken of, they shall see; and they that have not heard shall understand.

1 Cor. i, 24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

2 Cor. iii, 8-11. How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Gal. iii, 14, 28, 29. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's

JEWS.

seed, and heirs according to the promise.

Gal. iv, 30, 31. Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free.

Eph. iii, 5, 6. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.

Heb. vii, 12, 18. For the priesthood being changed, there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

Heb. xi, 33, 40. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

JEWISH FAITH AND JEWISH PREJUDICES.

John vii, 35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

Acts ii, 41, 42. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts iv, 4. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

Acts v, 13, 14. And of the rest durst no man join himself to them: but the people magnified them, And believers were the more added to the Lord, multitudes both of men and women.)

Acts vi, 7. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

Acts x, 27, 28. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep

company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Acts xi, 1-3, 9-14, 17, 18. And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But the voice answered me again from heaven. What God hath cleansed, that call not thou common. And this was done three times; and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter. Who shall tell these words, whereby thou and all thy house shall be saved. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Acts xiv, 1. And it came to pass in Iconium, that they went both together into the synagogue of the Jews; and so spake, that a great multitude both of the Jews and also of the Greeks believed.

Acts xv, 8, 9. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.

Acts xxi, 20-22. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come.

Col. iv, 11. And Jesus, which is called Justus, who are of the circumcision. These only are my

fellow-workers unto the kingdom to God, which have been a comfort unto me.

JEWISH UNBELIEF.

Acts xiii, 19, 40, 41, 50. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Acts xiv, 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Acts xvii, 5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Acts xviii, 12, 13. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat, Saying, This fellow persuadeth men to worship God contrary to the law.

Acts xxvi, 19-21. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me.

Acts xxviii, 25-29. And when they [the Jews] agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles

JEWS.

end that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.

1 *Thess. ii, 16.* Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost.

THE CHURCH AMONG THE GENTILES.

Acts xiii, 48, 49. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

Acts xiv, 27, 28. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

Acts xv, 3, 4. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared: all things that God had done with them.

Acts xvii, 4, 12, 33, 34. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. Therefore many of them believed; also of honourable women which were Greeks, and of men not a few. So Paul departed from among them. Howbeit certain men clave unto him, and believed among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Acts xxi, 19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

Acts xxii, 21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Acts xxvi, 16-18. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of these things in the which I will appear unto thee: Delivering thee from the people, and from the Gentiles unto whom now I send thee, To open their eyes and to turn them from darkness to light,

and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Rom. i, 5, 13-15. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name; Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles, I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

Rom. x, 18. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Rom. xv, 16-19. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

2 *Cor. iii, 6.* Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Gal. ii, 7-9. But contrariwise, when they saw that the gospel of the circumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

Eph. ii, 13-15, 17. But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the

enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And came and preached peace to you which were afar off, and to them that were nigh.

Eph. iii, 1-4, 7, 8. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, (if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.) Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Col. i, 6, 25-27. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

2 *Tim. i, 11.* Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Rev. xiv, 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

REFLECTIONS.

Acts xv, 19, 20. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Rom. xi, 17-21. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were

JEWS.

broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.

Gal. ii, 14, 15. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We *who are* Jews by nature, and not sinners of the Gentiles.

Eph. ii, 11, 12. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called *Uncircumcision* by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Titus i, 13, 14. This witness is true; wherefore rebuke them sharply, that they may be sound in the faith: Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

1 Peter ii, 10. Which in time past *were* not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

FINAL INBRINGING OF THE JEWS AND ITS RESULTS.

Rom. ix, 1-6, 8, 9. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none

effect. For they *are* not all Israel which are of Israel. That is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed. For this *is* the word of promise. At this time will I come, and Sara shall have a son.

Rom. x, 1-4. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth.

Rom. xi, 1, 9, 11-15, 23-32. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the reconciling of the world, what shall the receiving of *them be*, but life from the dead? And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which *be* the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel,

until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God yet have now obtained mercy through their unbelief; Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

2 Cor. iii, 12-16. Seeing then that we have such hope, we use great plainness of speech; And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; *which vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

Rev. vii, 4-8. And I heard the number of them which were sealed; and *there were* sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthaliim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

L A W.

I. LAWS PROTECTING LIFE.

1. MURDER.

MURDER FORBIDDEN.

Num. xxxv, 33, 34. So ye shall not pollute the land wherein ye are; for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

Deut. v, 17. Thou shalt not kill.
Deut. xxvii, 24, 25. Cursed be he that smiteth his neighbour secretly: and all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person: and all the people shall say, Amen.

Math. v, 21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

1 *Peter iv, 15.* But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.

1 *John iii, 12.* Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

INSTANCES OF MURDER IN PURPOSE OR FACT.

Gen. iv, 8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Ezod. i, 15, 16, 22. And the king of Egypt spake to the Hebrew midwives: (of which the name of the one was Shiphrah, and the name of the other Puah.) And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Judges, ix, 5. And he went into his father's house at Ophrah, and

slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

1 *Sam. xix, 1.* And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

1 *Sam. xxii, 18, 19.* And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

2 *Sam. iii, 26, 30.* And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah; but David knew it not. So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

2 *Sam. iv, 7.* For when he came into the house, he [Ish-bosheth] lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

2 *Sam. xi, 15, 17.* And he [David] wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also.

2 *Sam. xiii, 28.* Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

1 *Kings xxi, 13, 14.* And there came into women, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth

did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

2 *Kings xxv, 25.* But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

2 *Chron. xxxii, 21.* And when he [Sennacherib] came into the house of his God, they that came forth of his own bowels slew him there with the sword.

Ezther iii, 13, 14. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, (which is the month Adar) and to take the spoil of them for a prey. The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

Hosea vi, 8. Gilead is a city of them that work iniquity, and is polluted with blood.

HUMAN PENALTY AGAINST IT.

Gen. ix, 5, 6. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Ezod. xxi, 12-15. He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father or his mother shall be surely put to death.

LAW.

Lev. xxiv, 17. And he that killeth any man shall surely be put to death.

Num. xxxv, 16-21, 31. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death.

Deut. xix, 11-13. But if a man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities; Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him; but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

Prov. xxviii, 17. A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

INFLECTION OF PENALTY.

1 Kings ii, 31-33. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood which Joab shed from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword. My father David not knowing thereof, to wit Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, shall there be peace for ever from the Lord.

DIVINE PENALTY.

Gen. iv, 9, 11-14, 23, 24. And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not. *Am* I my brother's keeper? And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment *is* greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt: If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

1 Kings xxi, 18, 19. Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, he *is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

2 Kings xxiv, 3, 4. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; And also for the innocent blood that he shed (for he filled Jerusalem with innocent blood,) which the Lord would not pardon.

Prov. i, 18, 19. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Ezek. vii, 23, 24. Make a chain; for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

Ezek. xxiv, 7, 8. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust: That it might cause fury to come up to take vengeance; I have set her blood upon

the top of a rock, that it should not be covered.

Joel iii, 19. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

Isa. ii, 12, 17. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity? For the violence of Lebanon shall cover thee, and the spilt of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

1 John iii, 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

MALICE THE CAUSE OF MURDER.

Gen. xxvii, 41, 42. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her youngerson, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Gen. xxxvii, 18-20. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit; and we will see what will become of his dreams.

1 Sam. xx, 31-33. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain what hath he done? And Saul cast a javelin at him, to smite him; whereby Jonathan knew that it was determined of his father to slay David.

1 Kings xviii, 9, 14. And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

2 Kings vi, 31. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

Ether iii, 9. If it please the king, let it be written that they may be

LAW.

destroyed; and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasures,

Job xxiv, 14. The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

Ps. x, 8, 10. He sitteth in the lurking-places of the villages; in the secret places doth he murder the innocent: his eyes are privily set against the poor. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

Ps. xxxi, 13. For I have heard the slander of many; fear *was* on every side: while they took counsel together against me they devised to take away my life.

Jer. xxii, 17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

Jer. xl, 13-16. Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah. And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

Izosa v, 2. And the revolvers are profound to make slaughter, though I *have been* a rebuker of them all.

John xii, 10. But the chief priests consulted that they might put Lazarus also to death.

MURDERS PREVENTED AND DEPRECATED.

Gen. xxvii, 43-45. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence: why should I be deprived also of you both in one day?

Exod. i, 17-21. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives; and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses.

1 Sam. xix, 2, 11, 12. But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hid thyself. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped.

1 Sam. xxii, 20. And one of the sons of Abimelech the son of Abitub, named Abiathar, escaped, and fled after David.

2 Kings vi, 32, 33. But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but, ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door: *is* not the sound of his master's feet behind him? And, while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the Lord; what should I wait for the Lord any longer.

INQUEST.

Deut. xxi, 1-9. If *one* be found slain in the land which the Lord thy God giveth thee to possess *it*, lying in the field, *and it* be not known who hath slain him; Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain; And it shall be, that the city which *is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and which* hath

not drawn in the yoke; And the elders of that city shall bring down the heifer unto a rough valley, which is neither cared nor sown, and shall strike off the heifer's neck there in the valley; And the priests the sons of Levi shall come near; (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord;) and by their word shall every controversy and every stroke be *tried*. And all the elders of that city, *that are* next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley; And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do that which *is* right in the sight of the Lord.

2.—MANSLAUGHTER.

Num. xxxv, 10, 11, 22-25. Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan, Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait; Or with any stone, wherewith a man may die, seeing him not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

Deut. xix, 4-6. And this *is* the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slipeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: Lest the avenger of the blood pursue the slayer, while his heart is hot, and over-

LAW.

take him because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

CITIES OF REFUGE APPOINTED.

Num. xxxv. 12-15. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

Deut. iv. 41, 42. Then Moses severed three cities on this side Jordan, toward the sun-rising; that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live.

Josh. xx. 2, 3, 7-9. Speak to the children of Israel, saying, Appear out for you cities of refuge, whereof I spake unto you by the hand of Moses; That the slayer that killeth any person unawares, and unwittingly, may flee thither; and they shall be your refuge from the avenger of blood. And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. And on the other side Jordan, by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

REGULATIONS IN THEM.

Num. xxxv. 26-28, 32. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the

death of the high priest; but after the death of the high priest, the slayer shall return into the land of his possession. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

Josh. xx. 4-6. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days; then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

LAW WITH REGARD TO ASSAULT.

Erod. xxi. 15, 18-27. And he that smiteth his father or his mother shall surely be put to death. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed; If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

(See under ANIMALS, Page 35.)

CASE OF MOSES.

Erod. ii. 11-14. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there *was* no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killest the Egyptian? And Moses feared, and said, Surely this thing is known.

Acts vii. 25, 29. For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. Then Red Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

II.

LAWS GUARDING PROPERTY.

1.—THEFT FORBIDDEN

Deut. v. 19. Neither shalt thou steal.

Prov. xxi. 7. The robbery of the wicked shall destroy them; because they refuse to do judgment.

Isa. lii. 8. For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

1 Thess. iv. 6. That no man go beyond and demand his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

INSTANCES.

Judges ix. 25. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.

Ps. cxix. 61. The bands of the wicked have robbed me: but I have not forgotten thy law.

Daniel xi. 14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Hosea vii. 1. When I would have healed Israel, then the in-

LAW.

guilty of Ephraim was discovered, and the wickedness of Samaria for they commit trespass; and the thief cometh in, and the troop of robbers spoileth without.

Luke xii. 52. And this know, that if the goodman of the house would come, he would have watched, and not have suffered his house to be broken through.

1 Cor. vi. 8. Nay, ye do wrong, and I demand, and that your brethren.

PENALTIES.

Exod. xxii. 1, 2, 4, 7-9. If a man shall steal an ox, or a sheep, and I kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and he smitten that he die, there shall no blood be shed for him. If the thief be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of bad thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

Lev. vi. 2-5. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour; in that which was delivered him to keep, or in fellow-ship, or in a thing taken away by violence, or hath deceived his neighbour: Or have found that which was lost, and hath concerning it, and sworn falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

Nam. v. 7. Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

Prov. vi. 30, 31. Men do not despise a thief, if he steal to satisfy his soul when he is hungry: But if he be found, he shall restore seven-fold; he shall give all the substance of his house.

Judges, xvii. 2, 3. And he [Micah] said unto his mother. The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son. And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image, and a molten image; now therefore I will restore it unto thee.

Job xx. 10, 18. His children shall seek to please the poor, and his hands shall restore their goods. That which he laboured for shall he restore, and shall not swallow it down, according to his substance shall the restitution be, and he shall not rejoice therein.

Luke xix. 8. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.

CARELESSNESS IN KEEPING ANIMALS,

(See under ANIMALS, p. 35.)

2.—COVETOUSNESS DESCRIBED AND FORBIDDEN.

Deut. v. 21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

Prov. xv. 27. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

Isa. lvii. 17. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

Jer. li. 13. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

Luke xii. 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

1 Cor. x. 21. Let no man seek his own, but every man another's wealth.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

1 Tim. vi. 9, 10. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Jude. 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

COVETOUSNESS OFTEN SEEN AND CONDEMNED.

1 Kings xxi. 1, 2, 15, 16. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And it came to pass, when Jezebel heard that Naboth was stoned, and I was dealt, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

2 Chron. xvi. 10. Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

Prov. xxi. 22. Rob not the poor, because he is poor; neither oppress the afflicted in the gate.

Isa. xxxii. 7. The instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

Lam. iii. 34-36. To crush under his feet all the prisoners of the earth. To turn aside the right of a man before the face of the most High. To subvert a man in his cause, the Lord approveth not.

Amos viii. 4. Hear this, O ye that swallow up the needy, even to make the poor of the land to fall.

Micah, iii. 9. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of

LAW.

Israel, that abhor judgment, and pervert all equity.

Hab. ii. 5. Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

Lu. xvi. 14. And the Pharisees also, who were covetous, heard all these things; and they derided him.

Lph. v. 5. Nor covetous man, who is an idolater.

2 Peter ii. 15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

PUNISHMENT FROM GOD.

Job xx. 19-22. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; Surely he shall not feel quietness in his belly, he shall not save of that which he desireth. There shall none of his meat be left; therefore shall no man look for his goods. In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

Job xxvii. 13-15. *This is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty. If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death; and his widows shall not weep.

Is. ciii. 6. The Lord executeth righteousness and judgment for all that are oppressed.

Prov. xxii. 16, 23. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. For the Lord will plead their cause, and spoil the soul of those that spoiled them.

Isa. xxx. 12, 13. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall swelling out in a high wall, whose breaking cometh suddenly at an instant.

Zeph. iii. 1. Woe to her that is filthy and polluted, to the oppressing city!

3.—INSTANCES OF DISHONESTY.

FALSE WEIGHTS AND MEASURES.

Lev. xix. 35, 36. Ye shall do no

unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God which brought you out of the land of Egypt.

Lev. xxvii. 25. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel

Deut. xxv. 13-16. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

Prov. xi. 1. A false balance is abomination to the Lord: but a just weight is his delight.

Prov. xvi. 11. A just weight and balance are the Lord's; all the weights of the bag are his work.

Prov. xx. 10, 23. Divers weights, and divers measures, both of them are alike abomination to the Lord. Divers weights are an abomination unto the Lord; and a false balance is not good.

Ecc. xlv. 10-12. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

Hosea xii. 7. He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

Micah vi. 10, 11. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

BRIBERY.

Ecc. xliii. 8. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Deut. xvi. 19. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift.

1 Sam. viii. 3. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Prov. xvii. 23. A wicked man

taketh a gift out of the bosom to pervert the ways of judgment.

Acts xxiv. 26, 27. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

1 Sam. xii. 3-5. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

Job xv. 34. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

Prov. xxix. 4. The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

Isa. xxxiii. 15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.

LAW OF USURY.

Ecc. xlii. 25. If thou lend money to any of my people that is poor by the usurer, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Lev. xxv. 36, 37. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Deut. xxiii. 19, 20. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

LAW.

Neh. v, 10, 12. I likewise, and my brethren, and my servants might exact of them money and corn: I pray you, let us leave off this usury. Then said they, We will restore them; and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

Neh. v, 7. Then I consulted with myself and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

Ps. xv, 5. He that putteth not out his money to usury, nor taketh reward against the innocent, He that doeth these things shall never be moved.

Prov. xxviii, 8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

Jer. xv, 10. Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

Ezek. xviii, 13. Hath given forth upon usury; and hath taken increase; shall he then live? he shall not live.

Ezek. xxii, 12. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

LAW CONCERNING LOST PROPERTY.

Deut. xxii, 1-3. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not hide thyself.

Gen. xlii, 28, 35. And he said unto his brethren, My money is restored; and, lo, it is even in my sack; and their heart failed them, and they were afraid, saying one

to another, What is this that God hath done unto us? And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid.

Gen. xliii, 12, 19-24. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And he said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought them into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

Gen. xlii, 6-8. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold.

III. LAW OF FIXED PROPERTY. PRIMOGENITURE.

Gen. xxv, 5 31-34. And Abraham gave all that he had unto Isaac. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Gen. xliii, 33. And they sat before him, the first-born accord-

ing to his birthright, and the youngest according to his youth; and the men marvelled one at another.

Gen. xlviii, 17-20. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasse's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasse. And he set Ephraim before Manasse.

Deut. xxi, 17. But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his.

1 Chron. v, 1, 2. Now the sons of Reuben, the first-born of Israel, (for he was the first-born; but, inasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)

1 Chron. xxvi, 10. Also Hosah, of the children of Merari, had sons; Siniri the chief (for though he was not the first-born, yet his father made him the chief.)

ENTAIL.

Num. xxvii, 1-11. Then came the daughters of Zelophehad, the son of Heber, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no

LAW.

son? Give unto us *therefore* a possession among the brethren of our father. And Moses brought their cause before the Lord. And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it; and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

Num. xxxvi. 1-9. And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe wherunto they be received: so shall it be taken from the lot of our inheritance. And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe wherunto they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well. This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best, only to the family of the tribe of their father shall they marry: So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every

daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

ALLUSIONS.

Jer. xlix. 1. Concerning the Ammonites, thus saith the Lord, I hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

Mic. i. 15. Yet will I bring an heir unto thee, O inhabitant of Moreshah: he shall come unto Adullam the glory of Israel.

Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?

IV.

LAW OF DEBT.

RECOVERY OF DEBT.

Exod. xxii. 10-15. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make it good. *But* if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

REMISSION OF DEBT.

Deut. xv. 1-5. At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again; but that which is thine with thy brother thine hand shall release; Save when there shall be no poor

among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: Only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

Luke vi. 30. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

Luke vii. 40-43. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

LAW OF PLEDGES.

Exod. xxii. 26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.

Deut. xxiv. 6. 10-13. No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

INSTANCES.

Gen. xxxviii. 18, 20. And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets: and thy staff that is in thine hand; and he gave it her, and came in unto her; and she conceived by him. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

1 Sam. xvii. 18. And carry these ten cheeses unto the captain of thy thousand, and look how thy brethren fare, and take their pledge.

Neh. v. 3. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

LAW.

Job xxiv. 3, 9. They drive away the ass of the fatherless; they take the widow's ox for a pledge; They pluck the fatherless from the breast, and take a pledge of the poor.

Prov. xi. 15. He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure.

Amos ii. 8. And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

CAUTIONRY.

Gen. xlii. 37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

Gen. xliii. 9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

Gen. xlii. 32, 33. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bond-man to my lord; and let the lad go up with his brethren.

Job xvii. 3. Lay down now, put me in a surety with thee; who is he that will strike hands with me?

Prov. xi. 15. He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure.

Prov. xvii. 18. A man void of understanding striketh hands, and become'sh surety in the presence of his friend.

Prov. xx. 16. Take his garment that is surety for a stranger; and take a pledge of him for a strange woman.

Prov. xxii. 26. Be not thou one of them that strike hands, or of them that are sureties for debts.

Prov. xxvii. 13. Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

RELATION OF BORROWER AND LENDER.

Deut. xv. 6, 8. For the Lord thy God blesseth thee, as he promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Deut. xxviii. 12, 43, 44. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. The stranger that is within thee shall get up above thee very high, and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

2 Kings iv. 7. Then she came and told the man of God; and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

Ps. xxxvii. 21, 26. The wicked borroweth, and payeth not again, but the righteous sheweth mercy, and giveth. He is ever merciful, and lendeth; and his seed is blessed.

Ps. cxli. 5. A good man sheweth favour, and lendeth; he will guide his affairs with discretion.

Prov. xxii. 7. The rich ruleth over the poor, and the borrower is servant to the lender.

Matth. v. 42. Give to him that asketh thee; and from him that would borrow of thee turn not thou away.

V.

LAW OF MASTER AND SERVANT.

SUPERIORITY OF MASTER.

Prov. xii. 9. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

Luke xxi. 27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

John xiii. 16. Verily, verily, I say unto you The servant is not greater than his lord; neither he that is sent greater than he that sent him.

PRECEPTS.

Lev. xxv. 43. Thou shalt not rule over him with rigour, but shalt fear thy God.

Prov. xxix. 21. He that delicately bringeth up his servant from a child, shall have him become his son at the length.

Eph. vi. 9. And, ye masters, do the same things unto them, forbearing their anger; knowing that your Master also is in heaven; neither is there respect of persons with him.

CONTRACT.

Gen. xxx. 27-29, 31-34. And Laban said unto him, I pray thee if I have

found favour in thine eyes, *tarry: for I have learned by experience that the Lord hath blessed me for thy sake.* And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word.

Job xiv. 6. Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

Ps. ci. 6, 7. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

WAGES.

Gen. xxxi. 7, 41. And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

Lev. xix. 13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hire I shall not abide with thee all night until the morning.

Deut. xxiv. 14, 15. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

Jer. xxii. 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work.

Mat. iiij. 5. And I will come near to you to judgment; and I will be a

LAW.

swift witness against the sorcerers, and against the adulterers, and against false swearers, and I against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts.

Col. iv. 1. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

RELATION OF MASTER AND SERVANT.

Gen. xlv. 10, 24. And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia, unto the city of Nahor. And he said, *I am Abraham's servant.*

2 Sam. ix. 2, 9-12. And there *was* of the house of Saul a servant, whose name *was* Ziba; and when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, Thy servant is *he*. Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits that thy master's son may have food to eat; but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son, whose name *was* Micia; and all that dwell in the house of Ziba *were* servants unto Mephibosheth.

1 Kings iv. 27, 28. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month; they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

1 Kings ix. 23. These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

Prov. xlii. 17. A wicked messenger telleth into mischief; but a faithful ambassador is health.

Eccles. ii. 7. 1 got me servants

and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me.

Mark xiv. 63. And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

Luke xii. 42-44. And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give them *their* portion of meat in due season? Blessed is that servant, whom his lord when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

1 Cor. iv. 1, 2. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.

EXEMPLARY SERVANTS.

Gen. xxxi. 6. And ye know, that with all my power I [Jacob] have served your father.

Gen. xxxix. 1-5. And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

Prov. xvii. 2. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

Prov. xxvii. 18. Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

Math. xxiv. 45-47. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you,

That he shall make him ruler over all his goods.

BAD SERVANTS AND RUN-A-WAYS.

Deut. xxiii. 15, 16. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him.

1 Sam. xxv. 10. And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? There be many servants now a days that break away every man from his master.

1 Kings ii. 39, 40. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath; and they told Shimei, saying, Behold, thy servants be in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants; and Shimei went, and brought his servants from Gath.

Prov. xxix. 19. A servant will not be corrected by words; for though he understand he will not answer.

Zeph. i. 9. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

Math. xxiv. 48-51. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

V I.

ANCIENT SLAVERY.

Gen. xliii. 18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us and take us for bond-men, and our asses.

Gen. xli. 9-12, 16, 17. With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bond-men. And he said, Now also let it be according unto your words; he with whom it is found shall be my servant; and ye shall be blameless.

LAW.

Then they speedily took down every man his sick to the ground, and opened every man his sack. And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Exod. xxi, 1, 2, 16. Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Lev. xxv, 42, 44-45. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession: And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

Deut. xxiv, 7. If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

Deut. xxviii, 63. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.

1 Kings ix, 22. But of the children of Israel did Solomon make no bond-men: but they were men of war, and his servants, and his princes, and his captains, and his rulers of his chariots, and his horsemen.

Neh. v, 8. And I said unto them,

We, after our ability, have redeemed our brethren the Jews which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

Ezek. xxvii, 13. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

Amos. viii, 6. That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

VOLUNTARY SERVITUDE.

Exod. xxi, 5. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free.

Deut. xv, 16, 17. And it shall be, if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;) Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

PROTECTIVE LAW.

Exod. xxi, 20, 21, 26, 27, 32. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake. If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

REDEMPTION.

Lev. xxv, 47-53. And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to

the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly hired servant shall he be with him; and the other shall not rule with rigour over him in thy sight.

Isa. lii, 3. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

Jer. xxxiv, 9-12, 14-17. That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let them go. But afterward they turned, and caused the servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. Therefore the word of the Lord came to Jeremiah from the Lord, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-maids. Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour; behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

COMPENSATION.

Exod. iii, 21, 22. And I will give

LAW.

this people favour in the sight of the Egyptians; and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Erod. xi, 2, 3. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Erod. xii, 35, 36. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians, jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians.

REMARKABLE INSTANCE.

Philem. 1-25. Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, an fellow-labourer, And to our beloved Apphia, and Archippus our fellow-servant, and to the church in thy house; Grace to you, and peace, from God our Father, and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet, for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have bought with my hands: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again; thou therefore receive him that is mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel. But without thy mind would I do nothing: that thy benefit should not be as it were of necessity, but

willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-labourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

MANUMISSION.

Erod. xxi, 3, 4. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Deut. xv, 12-18. And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bond-man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day. It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years; and the Lord thy God shall bless thee in all that thou doest.

NEW TESTAMENT PRECEPTS.

1 Cor. vii, 20-24. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free,

use *it* rather. For he that is called in the Lord, being a servant is the Lord's free man; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; hence ye the servants of men, brethren, let every man, wherein he is called, therein abide with God.

Eph. vi, 5-7. Servants be obedient to them that are your masters according to the Lord, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men.

Col. iii, 22-25. Servants, obey in all things your masters according to the Lord: not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Tim. vi, 1, 2. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Titus ii, 9, 10. Exhort servants to be obedient unto their own masters, and to please *them* well in all things; not answering again. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

1 Peter ii, 18-20. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is *it*, if when ye be buffeted for your faults, ye shall take it patiently? but it, when ye do well, and suffer for *it*, ye take it patiently, this is acceptable with God.

ALLUSIONS.

Lev. xxv, 55. For unto me the children of Israel are servants; they are my servants, whom I brought forth out of the land of Egypt: I am the Lord your God.

Deut. xii, 8, 9. Ye shall not do

LAW.

after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest, and to the inheritance, which the Lord your God giveth you.

John viii. 32-34. And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Rom. vi. 16-22. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obediences unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Gal. v. 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

1 Peter ii. 16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

2 Peter ii. 19. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

VII.

POOR LAW.

POVERTY AN INEVITABLE STATE OF SOCIETY.

Deut. xv. 11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Prov. xvii. 5. Whoso mocketh

the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

Jer. lii. 16. But Nebuzar-adan, the captain of the guard, left certain of the poor of the land for vine-dressers, and for husbandmen.

Mirk xiv. 7. For ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always.

Deut. xxviii. 17. Cursed shall be thy basket and thy store.

Job xv. 29. He shall not be rich; neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

BEGGARY.

Ps. xxxvii. 25. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

Luke xviii. 35. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging.

Acts iii. 2-6. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

BOUNTY LEVIED.

1 Sam. xxv. 5-9. And David sent out ten young men; and David said unto the young men, Get you up to Carmel and go to Nabal, and greet him in my name: And thus shall ye say to him that liveth in prosperity Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes; (for we come in a good day) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

RICH AND POOR.

Ps. xxxvii. 16. A little that a righteous man hath is better than the riches of many wicked.

Prov. x. 15. The rich man's wealth is his strong city: the destruction of the poor is their poverty.

Prov. xlii. 7, 8. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches: but the poor beareth not rebuke.

Prov. xiv. 20. The poor is hated even of his own neighbour; but the rich hath many friends.

Prov. xv. 16. Better is little with the fear of the Lord, than great treasure, and trouble therewith.

Prov. xvi. 8. Better is little with righteousness, than great revenues without right.

Prov. xviii. 23. The poor useth entreaties; but the rich answereth roughly.

Prov. xix. 1-4, 22. Better is the poor that walketh in his integrity than he that is perverse in his lips, and is a fool. Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth. The foolishness of man perverteth his way; and his heart fretteth against the Lord. Wealth maketh many friends; but the poor is separated from his neighbour. The desire of a man is his kindness; and a poor man is better than a liar.

Prov. xxviii. 6, 11. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

Eccles. iv. 6. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

Mark xii. 41-44. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and said unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Luke xix. 25, 26. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath

LAW.

shall be given; and from him that hath not even that he hath shall be taken away from him.

James ii. 6, 7. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seat? Do not they blaspheme that worthy name by the which ye are called?

Prov. xxx. 7-9. Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

GOD'S CARE OF THE POOR.

Job v. 15. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

Job xxxvi. 6. He preserveth not the life of the wicked: but giveth right to the poor.

Ps. ix. 18. For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

Ps. xli. 5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that persecuteth at him.

Ps. cix. 31. For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Zeph. iii. 12. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

Luke vi. 20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

James ii. 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

LEGAL SUPPORT FOR THE POOR.

Lev. xix. 10. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord thy God.

Lev. xxv. 5, 6. That which groweth of his own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and

for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

Deut. xiv. 23, 29. At the end of three years thou shalt bring forth all the tithes of thine increase the same year, and shall lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

Deut. xxiv. 19-21. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

Deut. xxvi. 12, 13. When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

SUPPORT FROM BENEVOLENCE.

LIBERALITY COMMANDED AND EULOGIZED.

Prov. xi. 21. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Prov. xiv. 21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

Prov. xxi. 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Prov. xxviii. 27. He that giveth unto the poor shall not lack: but

he that blotteth his eyes shall have many a curse.

Prov. xxix. 7. The righteous considereth the cause of the poor; but the wicked regardeth not to know it.

Mark xiv. 5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Luke vi. 23. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

Luke xi. 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Luke xii. 33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Luke xvi. 9. And I say unto you, Make to yourselves friends of the unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Luke xviii. 22. Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

Acts xx. 35. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Rom. xv. 27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

2 Cor. viii. 7. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

1 Tim. vi. 18. That they do good, that they be rich in good works, ready to distribute, willing to communicate.

James ii. 15, 16. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

LAW.

1 John iii, 17. But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him. How dwelleth the love of God in him?

INSTANCES.

Prov. xxxi, 20. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

Acts xi, 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts xiv, 17. Now, after many years, I came to bring alms to my nation, and offerings.

2 Cor. viii, 1-6. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped; but first gave their own selves to the Lord, and unto us by the will of God: Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Gal. ii, 10. Only they would that we should remember the poor; the same which I also was forward to do.

CHARACTERISTICS OF LIBERALITY.

Deut. xv, 10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Prov. iii, 27, 28. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

Matt. vi, 1-4. Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the syna-

gogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

2 Cor. viii, 10, 11. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which we have.

2 Cor. ix, 1-5. For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, us) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness.

BENEFITS TO THE GIVER HIMSELF.

Ps. xli, 1, 2. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

Ps. cxli, 9. He hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Prov. xi, 25. The liberal soul shall be made fat; and he that watereth shall be watered also himself.

Prov. xix, 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Prov. xxii, 9. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Isa. xxxii, 8. But the liberal do-

viseth liberal things; and by liberal things shall he stand.

Isa. lviii, 10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day.

Acts x, 4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

2 Cor. ix, 12-15. For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; (While by the experiment of this ministration they glorify God for your pressed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;) And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

VIII. ADMINISTRATION OF LAW.

1.—JUDGES.

Exod. xviii, 16-26. When they have a matter, they come unto me, and I judge between one and another; and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice. I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. It thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice

LAW.

of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves.

Deut. i, 13, 14. Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do.

Deut. xvi, 18. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Deut. xvi, 10-13. And thou shalt do according to the sentence which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

2 Sam. xv, 3, 4. And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed of the king to hear thee.* Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice.

2 Chron. xix, 5, 8. And he set judges in the land, throughout all the fenced cities of Judah, city by city; Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

Ezra vii, 25, 26. And then Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God,

and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

THEIR DUTY.

Exod. xviii, 13-15. And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

Exod. xxiii, 3, 6, 7. Neither shalt thou countenance a poor man in his cause. Thou shalt not wrest the judgment of the poor in his cause. Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked.

Lev. xix, 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Deut. i, 16-18. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

Deut. xxv, 1. If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 Chron. xix, 6-11. And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed, and do it: for *there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.* Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord,

faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

Prov. xvii, 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

Prov. xviii, 5. It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

Prov. xxiv, 23. These things also belong to the wise. It is not good to have respect of persons in judgment.

UNJUST JUDGES.

Ps. lviii, 1. Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

Ps. lxxxii, 2-4. How long will ye judge unjustly, and accept the persons of the wicked? Shall I defend the poor and fatherless, do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.

Eccles. iii, 16. And, moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

Eccles. v, 8. If thou seeest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Jer. v, 28, 29. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

2—WITNESSES.

Exod. xxiii, 1, 2. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt

LAW.

not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

Lev. v. 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Num. xxxv. 30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die.

Deut. v. 20. Neither shalt thou bear false witness against thy neighbour.

Deut. xix. 6, 7. At the mouth of two witnesses, or three witnesses shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people; so thou shalt put the evil away from among you.

Deut. xix. 15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of three witnesses, or at the mouth of three witnesses, shall the matter be established.

Prov. xiv. 17. He that speaketh truth sheweth forth righteousness; but a false witness deceit.

Prov. xiv. 5, 25. A faithful witness will not lie; but a false witness will utter lies. A true witness delivereth souls; but a deceitful witness speaketh lies.

Prov. xix. 23. An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

Prov. xxiv. 28. Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Isa. viii. 2. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

John viii. 17. It is also written in your law, that the testimony of two men is true.

Acts xxiv. 19, 20. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil-doing in me, while I stood before the council.

2 Cor. xiii. 1. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

FALSE WITNESSES.

Deut. xix. 16-21. If a false witness rise up against any man, to testify against him *that which is wrong*; Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges which shall be in those days: And the judges shall make diligent inquisition; and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him as he had thought to have done unto his brother: so shall thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but he shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Gen. xxxix. 13-18. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me; And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

1 Kings xxi. 9, 10. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out, and stone him, that he may die.

Ps. xxvii. 12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

Ps. xxxv. 11. False witnesses did rise up; they laid to my charge things that I knew not.

Prov. xix. 5. A false witness shall not be unpunished; and he that speaketh lies shall not escape.

Prov. xix. 9. A false witness shall not be unpunished. . . .

Acts vii. 11-13. Then they suborned men, which said, We have heard him speak blasphemous words against Moses

and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

3.—LAWYERS.

Luke xi. 44-46 52 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, lawyers! for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered.

Acts xix. 33. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and I there are deputies; let them implead one another.

Acts xxiii. 34, 35. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

Acts xxiv. 1-4. And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, We accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

4.—THE TRIBUNAL.

Ruth iv. 1. Then went Boaz up to the gate, and sat him down there; and, behold, the kinsman of whom Boaz spake came by, unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

John vii. 51. Doth our law judge any man before it hear him, and know what he doeth?

LAW.

Acts iv, 15. But, when they had commanded them to go aside out of the council, they conferred among themselves.

Acts v, 34. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space.

Acts xxii, 30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts xxv, 17, 22-24. Therefore, when they were come hither, without any delay on the morrow, I sat on the judgment-seat, and commanded the man to be brought forth. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

Acts xxvi, 30-32. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

THE ACCUSATION.

1 Sam. xii, 22. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

Esth. vii, 5, 6. Then the king Ahassuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

Prov. xxx, 10. Accuse not a ser-

vant unto his master, lest he curse thee, and thou be found guilty.

Luke xx, 20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Acts xxiii, 10-22. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink until they have killed him; and now are they ready, looking for a promise from thee. So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

Acts xxiv, 5-9. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple; whom we took, and would have judged according to our law: But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all those things whereof we accuse him. And the Jews also assented, saying that these things were so.

Acts xxv, 18. Against whom, when the accusers stood up, they brought none accusation of such things as I supposed.

THE DEFENCE.

Acts xxi, 39, 40. But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech

thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Acts xxii, 1. Men, brethren, and fathers, hear ye my defence which I make now unto you.

Acts xxiii, 1. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Acts xxiv, 10-13. Then Paul after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me.

Acts xxv, 8, 16. While he answered for himself, Nel heragist the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. To whom I answered, it is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

Acts xxvi, 1-2. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; Especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

APPEAL.

Acts xxiii, 25-30. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them; then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: Whom I perceived to be

LAW.

accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to the accusers also to say before thee what they had against him. Farewell.

Acts xv. 1-7, 9-15, 20, 21, 25-27. Now, when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest, and the chief of the Jews, informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depert shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment-seat, commended Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove: But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. Then Festus, when he had conferred with the council, answered, Ilast thou appealed unto Cesar? unto Cesar shalt thou go. And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix; About whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might

send him to Cesar. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord, Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Acts xxviii. 17-20. And it came to pass, that, after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Riots.

Acts xviii. 15-17. But if it be a question of words, and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.

Acts xix. 29 30, 32, 33, 39-41. And the whole city was filled with confusion: and I having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we

may give an account of this course. And when he had thus spoken, he dismissed the assembly.

Acts xxi. 34-36. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

LAW SUITS TO BE AVOIDED.

Prov. xviii. 17. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

Matth. v. 25, 26. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Luke xii. 58, 59. When thou goest with thine adversary to the magistrate, as thou art in the way give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

1 Cor. vi. 1-7. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

IX.

PUNISHMENTS.

CONFINEMENT.

Acts xxiv. 23. And he com-

LAW.

manded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Acts xxviii, 16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

IMPRISONMENT.

(DUNGEON, FETTERS, STOCKS.)

Gen. xxxix, 20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

Gen. xl, 1-4. And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers against the chief of the butlers and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them; and he continued a season in ward.

Gen. xli, 10. Pharaoh was wroth with his servants and put me in ward in the captain of the guard's house, both me and the chief baker.

Gen. xlii, 17, 24. And he put them all together into ward three days. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Lev. xxiv, 12. And they put him in ward, that the mind of the Lord might be shewed them.

2 Chron. xxxvi, 6. Against him came up Nebuchadnezzar king of Babylon, and bound him in letters, to carry him to Babylon.

Jer. xx, 2. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

Jer. xxxvi, 5. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord.

Jer. xxxvii, 4, 15-20. Now Jeremiah came in and went out among the people; for they had not put him into prison. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathan the scribe; for they had made that the prison. When Jeremiah was entered into the dungeon, and into the cabins, and

Jeremiah had remained there many days; Then Zelekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, Thou shalt be delivered into the hand of the king of Babylon. Moreover, Jeremiah said unto the king Zelekiah, What have I offended against thee, or against thy servants, or against this people that ye have put me in prison? Where are now your prophets, which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king, let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

Jer. xxxviii, 6-9, 28. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire. Now, when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin,) Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

Lam. iii, 53. They have cut off my life in the dungeon, and cast a stone upon me.

Acts xxi, 33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

Ps. cv, 18, 19. Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the Lord tried him.

Ps. cvii, 10-12. Such as sat in darkness, and in the shadow of death, being bound in affliction and iron; Because they rebelled against the words of God, and contemned the counsel of the most High: Therefore he brought down their heart with labour;

they fell down, and there was none to help.

GOD'S CARE FOR THE PRISONERS.

Gen. xxxix, 21-23. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

Ps. lxi, 33. For the Lord heareth the poor, and despiseth not his prisoners.

Ps. lxxix, 11. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die.

Ps. cii, 19, 20. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death.

Ps. cxlii, 7. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Ps. cxlvi, 7. Which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners.

Jer. xxxix, 15. Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison.

Nah, i, 13. For now will I break his yoke from off thee, and I will burst thy bonds in sunder.

LIBERATION.

CONDITIONAL.

1 Kings ii, 36-38, 41. And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth from hence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said unto the king, The saying is good; as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

ABSOLUTE.

Jer. xxxviii, 10-13. Then the

LAW.

king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

Jer. xxxix, 13, 14. So Nebuzardan the captain of the guard sent, and Nebushashan, Rab-saris, and Nergal-sharezar, Rab-mag, and all the king of Babylon's princes: Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, 'he son of Shaphan, that he should carry him home: so he dwelt among the people.

Jer. lli, 31-33. And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, And spoke kindly unto him, and set his throne above the throne of the kings that were with him in Babylon. And changed his prison-garments; and he did continually eat bread before him all the days of his life.

Acts xii, 7, 11, 15-17. And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly, And his chains fell off from his hands. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And they said one to another, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the

brethren. And he departed, and went into another place.

Ileb. xlii, 23. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

SCOURGING.

Deut. xxv, 2, 3. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Matth. x, 17. But beware of men for they will deliver you up to the councils, and they will scourge you in their synagogues.

Acts xxii, 19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.

2 Cor. xi, 24, 25. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep.

PRIVILEGE OF A ROMAN CITIZEN.

Acts xvi, 35-40. And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates; and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

Acts xxii, 25-29. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born. Then straightway they departed from him: which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

RETALIATION.

Lev. xxiv, 19, 20. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again.

(See under ASSAULT,
Page 337.)

FINE.

Exod. xxi, 30. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

CAPITAL PUNISHMENTS AMONG THE JEWS.

STONING.

Lev. xxiv, 14. Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

John viii, 7. So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Acts vii, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

THE SWORD.

2 Sam. i, 15. And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

2 Sam. iv, 10. When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings.

1 Kings ii, 25, 46. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. So the king commanded Benaiah the son of Jehoiada, which went out, and fell upon him, that he died; and the kingdom was established in the hand of Solomon.

Ps. cvi, 29-31. Thus they provoked him to anger, with their inventions; and the plague brake in upon them. Then stood up Phinehas, and executed judgment; and so the plague was stayed. And that was counted unto him

LAW.

for righteousness unto all generations for evermore.

POSTHUMOUS DISGRACE.

Deut. xxi, 22, 23. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

Josh. x, 26, 27. And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening. And it came to pass, at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

Gal. iii, 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

MODES AMONG OTHER NATIONS.

HANGING.

2 Sam. xxi, 8, 9. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Melchathite; And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days in the beginning of barley-harvest.

Esther v, 14. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Esther vi, 9, 10. And Harbonah, one of the chamberlains said be-

fore the king, Behold also the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Esther ix, 13, 14. Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done; and the decree was given at Shushan; and they hanged Haman's ten sons.

BURNING ALIVE IN A FURNACE.

Dan. iii, 19-26, 29, 30. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. Therefore I make a decree. That every peo-

ple, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

EXPOSURE TO WILD BEASTS.

Dan. vi, 16, 17. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake, and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

CUTTING ASUNDER.

Dan. ii, 5. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

Luke xii, 46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Heb. xi, 37. They were stoned, they were sawn asunder, were tempted, were slain with the sword. . . .

PUNISHMENT IN JUDEA UNDER THE ROMANS.

DECAPITATION.

Matth. xiv, 10. And he sent and beheaded John in prison

Acts xii, 2. And he killed James, the brother of John, with the sword. . . .

CRUCIFIXION.

Matth. xxvii, 31, 32. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

MAGISTRATES.

I.

JUDGES OF ISRAEL.

Judges iii, 9, 11, 15, 31. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother. And the land had rest forty years: and Othniel the son of Kenaz died. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left handed: and by him the children of Israel sent a present unto Eglon the king of Moab. And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

Judges iv, 4. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Judges viii, 23. And the country was in quietness forty years in the days of Gideon.

Judges x, 1-5. And after Abimelech, there arose to defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar, and he dwelt in Shamir, in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir. And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead. And Jair died, and was buried in Camon.

Judges xii, 7-14. And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead. And after him Ibzan of Bethlehem judged Israel: And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons: and he judged Israel seven years. Then died Ibzan, and was buried at Beth-lehem. And after him Elon, a Zebulonite, judged Israel: and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon, in the country of Ze-

bulon. And after him Abdon the son of Hillel, a Pirathonite, judged Israel. And he had forty sons and thirty nephews, that rode on three-score and ten ass-colts: and he judged Israel eight years.

Judges xv, 20. And he [Samson] judged Israel in the days of the Philistines twenty years.

1 *Sam.* iv, 18. And he [Eli] had judged Israel forty years.

1 *Sam.* vii, 15-17. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house: and there he judged Israel: and there he built an altar unto the Lord.

1 *Sam.* viii, 1, 2. And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born was Joel, and the name of his second Abiah: they were judges in Beer-sheba.

Acts xiii, 20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

II.

KINGS.

GOD REJECTED AS KING BY THE NATION.

1 *Sam.* viii 4-11, 14-22. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, where-with they have forsaken me, and

served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: And he will take your fields, and your vineyards, and your oliveyards, *even* the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep; and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1 *Sam.* x, 17-19. And Samuel called the people together unto the Lord to Mizpeh; And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him *Nay*, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

1 *Sam.* xii, 12, 13, 16, 18-20. And when ye saw that Nabalsh, the

MAGISTRATES.

king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired; and, behold, the Lord hath set a king over you. Now therefore stand and see this great thing, which the Lord will do before your eyes. So Samuel called unto the Lord; and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king. And Samuel said unto the people, Fear not: (ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart.

Jer. xiii, 21. What wilt thou say, when he shall punish thee? (for thou hast taught them to be captains, and as chief over thee;) shall not sorrows take thee, as a woman in travail?

Ios. viii, 4. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols that they may be cut off.

Ios. xiii, 10, 11. I will be thy king: where is *any* other that may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.

Matth. xx, 25-27. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant.

KINGS SOMETIMES CHOSEN BY GOD.

Deut. xvii, 14, 15. When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set *him* king over thee whom *the* Lord thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee which is not thy brother.

1 Sam. ix, 15-17. Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel. . . . And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

1 Sam. x, 21, 22. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

1 Sam. xvi, 1-3. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

1 Kings ii, 15. And he [Adonijah] said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's; for it was his from the Lord.

1 Kings xi, 37-40. And I will take thee, and thou shalt reign according to all that thy soul desireth, and thou shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

POWER OF THE ARMY AND THE PEOPLE IN THE ELECTION OF SAUL AND OTHERS.

1 Sam. ix, 20, 21. And as for thine asses, that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? *Is it* not on thee, and on all thy father's house? And Saul answered and said, *Am not I a Benjaminite, of the smallest of the tribes of Israel?* and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

1 Sam. xi, 14, 15. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal: and there they made Saul king before the Lord in Gilgal: and there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

1 Sam. xii, 1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 Sam. ii, 7. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead; and also the house of Judah have anointed me king over them.

2 Sam. iii, 9-12, 17-20. So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beer-sheba. And he could not answer Abner a word again; because he feared him. And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and behold, my hand shall be with thee, to bring about all Israel unto thee. And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: Now then do *it*: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him; and David

MAGISTRATES.

made Abner, and the men that were with him, a feast.

2 Sam. v. 1, 2. Then came all the tribes of Israel to David unto Hebron, and spake, Saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

1 Chron. xi, 10. These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel.

1 Kings xii, 1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

Acts xiii, 21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

DAVID.

1 Chron. xxix, 26-28. Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

Acts xiii, 22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

COVENANT MADE WITH DAVID.

2 Sam. v. 12. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

2 Sam. vi, 12, 13. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that, when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

1 Kings ii, 24. Now therefore, as the Lord liveth, which hath established me, and set me on the

throne of David my father, and who hath made me an house. . . .

1 Kings ix, 4, 5. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fall thee a man upon the throne of Israel.

1 Kings xi, 12, 13, 32, 34-36. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen. (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.) Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes; But I will take the kingdom out of his son's hand, and will give it unto thee, even the ten tribes. And unto his son will I give one tribe, that David my servant may have a light away before me in Jerusalem, the city which I have chosen me to put my name there.

1 Kings xv, 4. Nevertheless, for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem.

2 Kings viii, 19. Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children.

1 Chron. xxviii, 7. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments, and my judgments, as at this day.

2 Chron. vii, 17. And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments.

2 Chron. xxi, 7. Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him, and to his sons for ever.

Ps. xviii, 43-45, 50. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen; a

people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. The strangers shall fade away, and I be afraid out of their close places. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Ps. lxxviii, 70-72. He chose David also his servant, and took him from the sheep-folds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Ps. lxxxix, 3, 4, 19-22, 29, 38, 39. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. His seed also will I make to endure for ever, and his throne as the days of heaven. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground.

Ps. cxxxii, 11, 12, 17, 18. The Lord hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. True will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish.

ISH-BOSHETH.

2 Sam. ii, 8-10. But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

MAGISTRATES.

SOLOMON.

1 Kings iv, 21. And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

1 Kings xi, 42, 43. And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

KINGS OF JUDAH.

REHOBOMAM.

1 Kings xiv, 21. And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel to put his name there; and his mother's name was Naamah an Ammonitess.

1 Kings xii, 17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

ABIJAH.

2 Chron. xii, 16. And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

1 Kings xv, 1, 2. Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem; and his mother's name was Maachah, the daughter of Abishalom.

ASA.

1 Kings xv, 9, 10. And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem; and his mother's name was Maachah, the daughter of Abishalom.

JEHOSHAPHAT.

2 Chron. xx, 31. And Jehosaphat reigned over Judah. He was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem; and his mother's name was Azubab, the daughter of Shilhi.

JEHORAM.

2 Chron. xxi, 1. Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead.

2 Kings viii, 16, 17. And in the

fifth year of Joram the son of Ahab king of Israel Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

AHAZIAH.

2 Chron. xxii, 1, 2. And the inhabitants of Jerusalem made Ahaziah his [Jehoram's] youngest son king in his stead for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also was Athaliah, the daughter of Omri.

ATHALIAH.

2 Chr. xxii, 10-12. But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

JOASH OR JEHOASH.

2 Kings xii, 1, 21. In the seventh year of J. hu, Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name was Zibiah of Beer-sheba. . . . Jozachar the son of Shimeath, and Jehoabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

AMAZIAH.

2 Kings xiv, 1, 2, 17, 21. In the second year of Joash son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem. And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years. And all the people of Judah took Azariah, which was sixteen years old, and made him

king instead of his father Amaziah.

UZZIAH OR AZARIAH.

2 Chron. xxvi, 1-3. Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also was Jecholiah of Jerusalem.

2 Kings xv, 2. Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem.

JOTHAM.

2 Kings xv, 7, 32, 33. So Azariah slept with his fathers; and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead. In the second year of Pekah the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha, the daughter of Zadok.

2 Chron. xxvii, 9. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

AHAZ.

2 Kings xvi, 1. In the seveneenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Chron. xxviii, 1. Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem; but he did not that which was right in the sight of the Lord, like David his father.

HEZEKIAH.

2 Chron. xxviii, 27. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel; and Hezekiah his son reigned in his stead.

2 Kings xviii, 1, 2. Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah.

2 Chron. xxxii, 33. And Heze-

MAGISTRATES.

klah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

MANASSEH.

2 Kings xx, 21. And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

2 Kings xxi, 1, 17. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name was Hephzi-bah. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah?

AMON.

2 Chron. xxxiii, 20. So Manasseh slept with his fathers; and they buried him in his own house: and Amon his son reigned in his stead.

2 Kings xxi, 19, 24, 26. Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem: and his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

JOSIAH.

2 Kings xxii, 1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 Kings xxiii, 30. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

JEHOAHAZ.

2 Chron. xxxvi, 1, 3. Then the people of the land took Jehoahaz the son of Josiah and made him king in his father's stead in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

2 Kings xxiii, 31. Jehoahaz was twenty and three years old when he began to reign; and he reigned

three months in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

JEHOIAKIM.

2 Chron. xxxvi, 4, 5. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt. Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God.

2 Kings xxiii, 34. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

2 Chron. xxxvi, 8. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the Kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

JEHOIACHIN.

2 Kings xxiv, 6, 8. So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead. Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months; and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

2 Chron. xxxvi, 9, 10. Jehoiachin was eight years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

ZEDEKIAH.

2 Kings xxiv, 17-19. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done.

KINGS OF THE TEN TRIBES OR ISRAEL.

JEROBOAM.

1 Kings xiv, 20. And the days

which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

NADAB.

1 Kings xv, 25. And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

BAASHA.

1 Kings xv, 33. In the third year of Asa king of Judah began Baasha the son of Abijah to reign over all Israel in Tirzah, twenty and four years.

ELAH.

1 Kings xvi, 6, 8, 10. So Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead. In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

ZIMRI.

1 Kings xvi, 15. In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah: and the people were encamped against Gibbethon, which belonged to the Philistines.

OMRI.

1 Kings xvi, 23, 28. In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah. So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

AHAB.

1 Kings xvi, 29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

1 Kings xxii, 40. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

AHAZIAH.

1 Kings xxi, 51. Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

JEHORAM.

2 Kings iii, 1. Now Jehoram the son of Ahab began to reign over Israel in Samaria the eight-

MAGISTRATES.

eenth year of Jehoshaphat king of Judah, and reigned twelve years.

JERU.

2 Kings x, 35, 36. And Jehu slept with his fathers; and they buried him in Samaria; and Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

JEOAHAZ.

2 Kings xiii, 1, 9. In the three and twentieth year of Joash king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And Jehoahaz slept with his fathers; and they buried him in Samaria; and Joash his son reigned in his stead.

JEOASH OR JOASH.

2 Kings xiii, 10, 13. In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And Joash slept with his fathers; and Jeroboam sat upon his throne; and Jehoash was buried in Samaria with the kings of Israel.

2 Kings xiv, 16. And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

JEROBOAM THE SECOND.

2 Kings xiv, 23, 29. In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

ZACHARIAH.

2 Kings xv, 8. In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

SHALLUM.

2 Kings xv, 13, 14. Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

MENAHM.

2 Kings xv, 17, 22. In the nine and thirtieth year of Azariah king of Judah began Menahem the son

of Gadi to reign over Israel, and reigned ten years in Samaria. And Menahem slept with his fathers and Pekahiah his son reigned in his stead.

PEKAHIAH.

2 Kings xv, 23. In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

PEKAH.

2 Kings xv, 27. In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

IOSHEA.

2 Kings xvii, 1. In the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years.

OTHER KINGS MENTIONED IN SCRIPTURE.

2 Sam. x, 1. And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Kings xiii, 24. So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

1 Chron. xix, 1. Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

Dan. i, 21. And Daniel continued even unto the first year of king Cyrus.

Dan. v, 30, 31. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

Dan. vi, 28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Matth. ii, 1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

Luke iii, 1. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the reign of Trachonitis, and Lysanias the tetrarch of Abilene.

Acts xii, 1. Now about that time Herod the king stretched forth his hands to vex certain of the church.

Acts xxvi, 27. King Agrippa, believest thou the prophets? I know that thou believest.

2 Cor. xi, 32. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me.

III.

ANOINTING, CORONATION, ETC.

1 Sam. x, 1, 24. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the Lord hath anointed thee to be captain over his inheritance?* And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

1 Sam. xvi, 13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

1 Kings i, 32-34, 36, 37, 39-41, 45-48. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon. And all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah, and all the guests that were with him, heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover,

MAGISTRATES.

the king's servants came to bless our lord, king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king bowed himself upon the bed. And also thus said the king, Blessed be the Lord God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing it.

2 Kings ix, 6, 13. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel. Then they lasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

2 Kings xi, 12, 19. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clasped their hands and said, God save the king. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house; and he sat on the throne of the kings.

2 Chron. ii, 11, 12. Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them. Hiram said moreover, Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom.

2 Chron. xxiii, 11, 20. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king; and Jehoiada and his sons anointed him, and said, God save the king. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

Acts xii, 21. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

ROYAL DRESS, DIGNITY, AND ETIQUETTE.

Gen. xli, 42. And Pharaoh took off his ring from his hand, and put

it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

2 Sam. xii, 30. And he took their king's crown from off his head (the weight whereof was a talent of gold with the precious stones,) and it was set on David's head; and he brought forth the spoil of the city in great abundance.

2 Chron. xviii, 8, 9. And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Esther v, 2, 3. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

Esther vi, 7-11. And Haman answered the king for the man whom the king delighteth to honour. Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel, and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

Esther viii, 4. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.

Zech. vi, 14. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

1 Sam. xxvi, 14, 15. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered, and said, Who art thou that criest to the king? And David said to Abner, *Art* not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king. . . .

2 Sam. xix, 40. Then the king went on to Gilead, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

2 Chron. xii, 10, 11. Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

2 Kings xi, 6-9, 11. And a third part shall be at the gate of Sur; and a third part at the gate behind the guard; so ye shall keep the watch of the house, that it be not broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in. And the captains over the hundreds did according to all things that Jehoiada the priest commanded; and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

2 Chron. xxiii, 5, 10. And a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the Lord. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

POWER AND PREROGATIVE.

Gen. xli, 40, 41, 44. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pha-

MAGISTRATES.

Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Num. xxii, 15-17, 37. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me; For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore comest thou not unto me? am I not able indeed to promote thee to honour?

Num. xxiv, 11. Therefore now flee thou to thy place; I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

Josh. xxiv, 1. And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 Sam. iii, 37-39. For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness.

1 Kings i, 11-13, 17, 18, 20, 21, 24, 27, 32-35, 52. Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne: And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not. And thou, my

lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? . . . behold, they eat and drink before him, and say, God save king Adonijah. But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called. Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him? And king David said, Call me, Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be ruler over Israel, and over Judah, and Solomon said, If he will show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

1 Kings ii, 12, 35. Then sat Solomon upon the throne of David his father, and his kingdom was established greatly. And the king put Benaiah the son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

1 Kings iv, 24. For he had dominion over all the region on this side the river from Tiphaz even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him.

2 Kings xxiii, 1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

1 Chron. xiii, 1-3. And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in

all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: And let us bring again the ark of our God to us; for we enquired not at it in the days of Saul.

1 Chron. xxiii, 2. And he gathered together all the princes of Israel, with the priests and Levites.

1 Chron. xxviii, 1, 21. And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God; and *there shall be with thee*, for all manner of workmanship, every willing skillful man, for any manner of service; also the princes and all the people *will be* wholly at thy commandment.

1 Chron. xxix, 25. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

2 Chron. i, 1, 2. And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly. Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

2 Chron. ix, 26. And he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt.

2 Chron. xxxiv, 29. Then the king sent and gathered together all the elders of Judah and Jerusalem.

Ezra x, 7, 8. And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem; And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Esther i, 1, 2. Now it came to pass, in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia,

MAGISTRATES.

over an hundred^d and seven and twenty provinces.) *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace.

Esther iii, 1, 10, 11. After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

Esther vi, 4-6. And the king said, Who *is* in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.) And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

Esther viii, 1-3, 5-8. On that day did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen; and Mordecai came before the king; for Esther had told what he *was* unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces; For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's

name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Eccles. ii, 9. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

Jer. xxxviii, 4, 5. Therefore the princes said unto the king, We beseech thee, let this man be put to death.... Then Zedekiah, the king said, Behold, he *is* in your hand; for the king *is* not he that can do any thing against you.

Dan. ii, 48, 49. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

Dan. v, 18, 19. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him; whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

Daniel vi, 1-3, 15. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents, of whom Daniel *was* first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel *was* preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, that no decree nor statute which the king establisheth may be changed.

Dan. xi, 3, 5, 16. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

Acts xii, 20. And Herod *was* highly displeased with them of Tyre and Sidon; but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country *was* nourished by the king's country.

Ps. xxxiii, 15, 16. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength.

Ps. cxlvi, 3. Put not your trust in princes, nor in the son of man, in whom *there is* no help.

Ps. lxxii, 8, 9. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Ps. lxxv, 6. For promotion cometh neither from the east nor from the west, nor from the south.

Ps. ci, 8. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.

Ps. cv, 20-22. The king sent and loosed him; *even* the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; To bind his princes at his pleasure, and teach his senators wisdom.

Ps. cxviii, 8, 9. It *is* better to trust in the Lord than to put confidence in man; *It is* better to trust in the Lord than to put confidence in princes.

Prov. xiv, 35. The king's favour *is* toward a wise servant; but his wrath *is* against him that causeth shame.

Prov. xvi, 14, 15. The wrath of a king *is* as messengers of death; but a wise man will pacify it. In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

Prov. xix, 6. Many will entreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

Prov. xxv, 2. *It is* the glory of God to conceal a thing; but the honour of kings *is* to search out a matter.

Eccles. vii, 4. Where the word of a king *is*, there *is* power; and who may say unto him, What doest thou?

Eccles. x, 5-7. There is an evil which I have seen under the sun, as an error *which* proceedeth from the ruler; folly *is* set in great dignity, and the rich sit in low

MAGISTRATES.

place. I have seen servants upon horses, and princes walking as servants upon the earth.

Luke xix. 27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

IV.—CHARACTERS.

GOOD KINGS.

1 Kings v. 7. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

Job xxxvi. 7. He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

Prov. xvi. 12, 13. *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness. Righteous lips are the delight of kings; and they love him that speaketh right.

Prov. xx. 8 26 28. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. A wise king scattereth the wicked, and bringeth the wheel over them. The spirit of man is the candle of the Lord, searching all the inward parts of the belly. Mercy and truth preserve the king; and his throne is upholden by mercy.

Prov. xxv. 5. Take away the wicked from before the king, and his throne shall be established in righteousness.

Prov. xxviii. 12. When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

Prov. xxix. 2, 14. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. The king that faithfully judgeth the poor, his throne shall be established for ever.

EXAMPLES.

DAVID.

2 Sam. viii. 15. And David reigned over all Israel; and David executed judgment and justice unto all his people.

ASA.

1 Kings xv. 11. And Asa did that which was right in the eyes of the Lord, as *did* David his father.

JEHOSHAPHAT.

1 Kings xxii. 43. And he walked in all the ways of Asa his

father; he turned not aside from it, doing that *which was* right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

AMAZIAH.

2 Kings xiv. 3. And he did that *which was* right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

AZARIAH.

2 Kings xv. 3. And he did that *which was* right in the sight of the Lord, according to all that his father Amaziah had done.

JOTHAM.

2 Kings xv. 34. And he did that *which was* right in the sight of the Lord: he did according to all that his father Uzziah had done.

HEZEKIAH.

2 Kings xviii. 3, 5, 6. And he did that *which was* right in the sight of the Lord, according to all that David his father did. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

JOSIAH.

2 Kings xxii. 2. And he did that *which was* right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left.

REHOBOAM.

(FOR A TIME.)

2 Chron. xi. 17. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

2 Chron. xii. 14. And he did evil, because he prepared not his heart to seek the Lord.

UZZIAH.

2 Chron. xxvi. 4. And he did that *which was* right in the sight of the Lord, according to all that his father Amaziah did.

BAD KINGS.

SOLOMON,

(IN SOME THINGS.)

1 Kings xi. 6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father.

AHAB.

1 Kings xv. 3. And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the Lord his God, as the heart of David his father.

NADAB.

1 Kings xv. 26. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

BAASHA.

1 Kings xv. 34. And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

OMRI.

1 Kings xvi. 25, 26. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

AHAB.

1 Kings xvi. 30. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

AHAZIAH.

1 Kings xxii. 52. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

2 Kings viii. 27. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab; for he was the son-in-law of the house of Ahab.

JEHU.

2 Kings x. 31. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam which made Israel to sin.

JEHOAHAZ.

1 Kings xiii. 2. And he did that *which was* evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

JEHOASH.

2 Kings xiii. 11. And he did that *which was* evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat,

MAGISTRATES.

who made Israel sin: *but he walked therein.*

ZECHARIAH.

2 Kings xv, 9. And he did *that which was evil* in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

AHAZ.

2 Kings xvi, 2. Twenty years old was Ahab when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was right* in the sight of the Lord his God, like David his father.

JEHORAM.

2 Chron. xxi, 6. And he walked in the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of Ahab to wife: and he wrought *that which was evil* in the eyes of the Lord.

JEHOIACHIN.

2 Kings xiv, 9. And he did *that which was evil* in the sight of the Lord, according to all that his father had done.

ZEDEKIAH.

Jer. xxxvii, 1, 2. And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah.

MENAHEM.

2 Kings xv, 18. And he did *that which was evil* in the sight of the Lord; he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

JEHORAM.

2 Kings iii, 2, 3. And he wrought evil in the sight of the Lord, but not like his father, and like his mother; for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

2 Kings viii, 18. And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife; and he did evil in the sight of the Lord.

HOSHEA.

2 Kings xvii, 2. And he did *that which was evil* in the sight of the Lord, but not as the kings of Israel, that were before him.

JEHOIAKIM.

2 Kings xviii, 37. And he did *that which was evil* in the sight of the Lord, according to all that his fathers had done.

MANASSEH.

2 Kings xxi, 2. And he did *that which was evil* in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

JEROBOAM.

2 Kings xiv, 21. And he did *that which was evil* in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

PEKAHIAH.

2 Kings xv, 24. And he did *that which was evil* in the sight of the Lord; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

PEKAH.

2 Kings xv, 28. And he did *that which was evil* in the sight of the Lord; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

KINGLY VICES.

LUXURY.

Prov. xxxi, 4, 5. *It is not for kings.* O Lemuel, *it is not for kings* to drink wine, nor for princes strong drink; Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Hosea vii, 5. In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

Zeph. i, 8. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all *such as are clothed with strange apparel.*

Luke vii, 25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

Rev. xviii, 9. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

PRIDE.

Deut. xvi, 20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to the right hand or to the left;* to the end that he may prolong his days in his

kingdom, he, and his children in the midst of Israel.

2 Chron. xxxiii, 23. And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more.

2 Chron. xxxvi, 12. And he did *that which was evil* in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, *speaking from the mouth of the Lord.*

Isa. x, 8. For he saith, *Are not my princes altogether kings?*

Isa. xxviii, 14. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

FLATTERY AND FALSEHOOD.

Prov. xvii, 7. Excellent speech becometh not a fool; much less do lying lips a prince.

Prov. xxix, 12. If a ruler hearken to lies, all his servants are wicked.

Dan. vii, 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Dan. xi, 21, 27. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

Hos. vii, 3. They make the king glad with their wickedness, and the princes with their lies.

AVARICE.

Isa. i, 23. Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards.

Hos. iv, 18. Their drink is sour; they have committed whoredom continually: her rulers with shame do love. Give ye.

Amos iii, 9, 10. Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces.

Micah vii, 3. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great

MAGISTRATES.

man, he uttereth his mischievous desire: So they wrap it up.

TYRANNY.

1 Kings xlii, 12-14. So Jeroboam and all the people came to Rehoboth the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions.

2 Kings viii, 12, 13. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. . . . The Lord hath showed me that thou shalt be king over Syria.

2 Kings xxi, 16. Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.

2 Chron. xxi, 4. Now, when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *diyers* also of the princes of Israel.

Neh. v, 4. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

Dan. vii, 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Hos. v, 10, 11. The princes of Judah were like them that remove the bound; therefore I will pour out my wrath upon them like water. Ephraim is oppressed and broken in judgment because he willingly walked after the commandment.

Micah iii, 1-3. And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good and love the evil, who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off

them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

Zeph. iii, 3. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

IDOLATRY.

1 Kings xxii, 53. For he [Ahaziah] served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

2 Kings xxi, 20-22. And he [Amon] did that which was evil in the sight of the Lord, as his father Manasseh did. And he walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them; And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

2 Chron. xxviii, 2. For he [Ahaz] walked in the ways of the kings of Israel, and made also molten images for Baalim.

2 Chron. xxxiii, 2, 22. But [Manasseh] did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. But he [Amon] did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them.

2 Kings xxi, 9. But they heightened not; and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

2 Chron. xxxiii, 9. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel.

Ps. xii, 8. The wicked walk on every side, when the vilest men are exalted.

Prov. xxviii, 15, 16, 28. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days. When the wicked rise, men hide themselves; but when they perish, the righteous increase.

Eccles. iv, 13, 14. Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

Isa. ix, 16. For the leaders of this people cause them to err; and they that are led of them are destroyed.

Isa. xli, 11, 13. Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

Dan. xi, 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

SEVERE THREATENING AGAINST KINGS.

1 Sam. xii, 25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

2 Kings iii, 14. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

Ps. lxxvi, 12. He shall cut off the spirit of princes; he is terrible to the kings of the earth.

Ps. cxlix, 6-9. Let the high praises of God be in their mouth, and a two-edged sword in their hand, To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

Isa. x, 1-4. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob their fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

Isa. xxiv, 21, 22. And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and

MAGISTRATES.

the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Isa. xxx, 33. For Tophet *is* ordained of old; yea for the king it *is* prepared; he hath made it deep and large; the pile thereof *is* fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

Jer. xxii, 6, 18, 24-27. For thus saith the Lord unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! *As I live*, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land wherunto they desire to return, thither shall they not return.

Jer. xlix, 38. And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord.

Ezek. vii, 27. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled; I will do unto them after their way, and accord to their deserts will I judge them; and they shall know that I am the Lord.

Ezek. xxvii 35. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

Daniel vii, 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Hosea x, 15. So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

Amos ii, 3. And I will cut off the judge from the midst thereof,

and will slay all the princes thereof with him, saith the Lord.

THEIR PUNISHMENTS.

2 Kings ix, 14-16, 27. So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram: (now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.) But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria; and Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there.) And Abaziah the king of Judah was come down to see Joram. But when Abaziah the king of Judah saw this, he fled by the way of the garden-house; and Jehu followed after him, and said, Smile him also in the chariot. And they did so at the going up to Gur, which *is* by Ibleam; and he fled to Megiddo, and died there.

2 Chron. xxii, 7-9. And the destruction of Ahaziah was of God by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah; and they caught him, (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

Job xii, 19-22. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Ps. cvii, 40. He poureth contempt upon princes, and cansteth them to wander in the wilderness, where there *is* no way.

Lam. v, 12. Princes are hanged up by their hand: the faces of elders were not honoured.

Hosea x, 7. As for Samaria, her king *is* cut off as the foam upon the water.

V.

DUTIES:

DUTIES OF RULERS.

2 Sam. xxiii, 3. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men *must* be just, ruling in the fear of God.

1 Kings xii, 7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

Ps. ii, 10. Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

Ps. lxxii, 4, 12-14. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

Jer. xxi, 11, 12. And touching the house of the king of Judah, say, Hear ye the word of the Lord; O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that *is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

Jer. xxii, 1-5. Thus saith the Lord, Go down to the house of the king of Judah, and speak there this word, And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates; Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.

GOD'S CARE OVER KINGS.

1 Sam. x, 26. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

MAGISTRATES.

1 Kings ii, 45. And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

Ps. xxi, 1, 6, 7. The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! For thou hast made him most blessed for ever; thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord; and, through the mercy of the most High, he shall not be moved.

Prov. viii, 15, 16. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.

COMPACT.

1 Sam. x, 25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

2 Sam. v, 3. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel.

1 Chron. xi, 3. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

2 Kings xi, 4. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

2 Chron. xxiii, 1. And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Aduiah, and Maaseiah the son of Adaiah, and Elisaphat the son of Zichri, into covenant with him.

DUTIES OF CITIZENS.

OBEDIENCE.

Exod. xxii, 28. Thou shalt not revile the gods, nor curse the ruler of thy people.

Num. xxvii, 20. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Deut. xxxiii, 4, 5. Moses commanded us a law, even the inheritance of the congregation of Jacob.

And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

Joshua i, 16-18. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong, and of a good courage.

1 Kings ix, 15. And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

1 Chron. xxix, 23, 24. Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

Job xxiv, 17, 18. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit* to say to a king, *Thou art wicked?* and to princes, *Ye are ungodly?*

Prov. xvii, 26. Also to punish the just is not good, nor to strike princes for equity.

Prov. xxiv, 21, 22. My son, fear thou the Lord and the king; and meddle not with them that are given to change: For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Eccles. viii, 2, 3. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

Eccles. x, 4. If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

Acts xxiii, 4, 5. And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Rom. xiii, 1-5. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore re-

sisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake.

1 Peter ii, 13-15. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; Or unto governors as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

EXCEPTION IN MATTER OF CONSCIENCE.

Acts iv, 19, 20. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

Acts v, 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

LOYAL RESPECT.

Joshua iv, 14. On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

1 Sam. xviii, 18, 23. And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king? And Saul's servants spake these words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?

1 Sam. xxvii, 5, 6. And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag that day; wherefore Ziklag pertaineth unto the kings of Judah unto this day.

2 Sam. iii, 36. And all the people took notice of it, and it pleased

MAGISTRATES.

PRAYER.

them: as whatsoever the king did pleased all the people.

2 Sam. ix, 5, 6. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. Now, when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

2 Sam. xviii, 3. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us; therefore now *it is better that thou succour us out of the city.*

2 Sam. xxiv, 20. And Aramnah looked, and saw the king and his servants coming on toward him; and Aramnah went out, and bowed himself before the king on his face upon the ground.

1 Kings i, 16, 23, 31. And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldst thou? And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

Ezek. xli, 12. Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath-day; then he shall go forth; and after his going forth *one* shall shut the gate.

Dan. v, 10. Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake, and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

Dan. vi, 6, 21. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. Then said Daniel unto the king, O king, live for ever.

Acts xxvi, 26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

Ps. lxi, 6, 7. Thou wilt prolong the king's life; and his years as many generations. He shall abide before God for ever: O prepare mercy and truth which may preserve him.

Ps. lxxii, 1, 2. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment.

Ezra vi, 10. That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

1 Tim. ii, 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

TAXES.

Gen. xlvii, 23-25. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

2 Kings xv, 19, 20. And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver; that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

2 Kings xxiii, 35. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

Ezra iv, 20. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

Neh. v, 14, 15. Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth

year of Artaxerxes the king, *that is* twelve years, I and my brethren have not eaten the bread of the governor. But the former governors, that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea even their servants bare rule over the people; but so did not I, because of the fear of God.

Esther ii, 18. Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

Esther x, 1. And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

Matth. xvii, 24-26. And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, what thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Matth. xxii, 17-21. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

Luke ii, 1-3. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city.

Rom. xiii, 6, 7. For, for this cause pay, ye tribute also for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

TAX GATHERING.

1 Kings xii, 18. Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel

MAGISTRATES.

stoned him with stones, that he died: therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

Luke iii, 12, 13. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

Luke v, 27, 28. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him.

Luke xix, 2. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

Isa. iii, 14, 15. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Isa. xxxiii, 18. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

Isa ix, 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Ezek. xlv, 9. Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

Ezek. xlv, 18. Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession.

ROYAL REVENUE AND LANDS.

1 Sam. x, 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents; but he held his peace.

1 Kings x, 14, 15. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold. Besides that he had of the merchant-men, and of the traffic of the spice-merchants, and

of all the kings of Arabia, and of the governors of the country.

2 Chron. xxxii, 23. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth.

Ezek. xlv, 7, 8. And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

Ezek. xlv, 16, 17. Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons, for them.

Ezek. xlviii, 21, 22. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

MANAGERS OF REVENUE.

Gen. xli, 33. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

1 Chron. xxvii, 25-31. And over the king's treasures was Azmaveth the son of Adiel; and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uziah: And over them that did the work of the field for

tillage of the ground was Ezri the son of Chelub: And over the vineyards was Shimel the Ramathite; over the increase of the vineyard for the the wine-cellars was Zabdi the Shiphnite: And over the olive-trees and the sycamore-trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash: And over the herds that fed in Sharon was Shitrai the Sharonite, and over the herds that were in the valleys was Shaphat the son of Adlai: Over the camels also was Obil the Ishmaelite; and over the asses was Jehdeiah the Meronothite: And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

Job xii, 17. He leadeth counsellors away spoiled, and maketh the judges fools.

Isa. i, 26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

Isa. iii, 2, 3. The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient. The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

OFFICERS OF STATE.

2 Sam. viii, 16, 17. And Joab, the son of Zerubbab, was over the host; and Jehoshaphat, the son of Ahilud, was recorder; And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, were the priests; and Seraiah was the scribe.

2 Sam. xx, 24-26. And Adoram was over the tribute; and Jehoshaphat the son of Ahilud was recorder; And Sheba was scribe; and Zadok and Abiathar were the priests; And Ira also the Jairite, was a chief ruler about David.

1 Chron. xxvii, 32, 33. Also Jonathan David's uncle was a counsellor, a wise man, and a scribe; and Jehiel the son of Hachmoni was with the king's sons: And Ahithophel was the king's counsellor; and Hushai the Archite was the king's companion.

2 Chron. x, 5, 6. And he said unto them, Come again unto me after three days. And the people departed. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

2 Kings xviii, 18. And when

MAGISTRATES.

they had called to the king, there came out to them Eifakim the son of Hilkiab, which *was* over the household, and Shebna the scribe, and Joth the son of Asaph the recorder.

Esther i, 13, 14. Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment: And the next unto him *was* Carshena, Shethar, Admatha Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom?

Nehem. ix, 4. Then stood up upon the stairs, of the Levites, Joshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani and cried with a loud voice unto the Lord their God.

NORILITY AND GOVERNORS.

Judges v, 9, 13. My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Then he made him that remained have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

1 Kings xv, 13. And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

1 Kings xxi, 7, 8, 11. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it *was* written in the letters which she had sent unto them.

1 Kings xxii, 47. There *was* then no king in Edom: a deputy *was* king.

2 Kings xxv, 22. And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikim, the son of Shaphan, ruler.

Ezra viii, 36. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

Neh. vi, 17, 18. Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arab; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

Esther ix, 3. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

Ps. lxxvii, 27. There *is* little Benjamin *with* their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

Isa. xlii, 2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

Isa. xxxiv, 12. They shall call the nobles thereof to the kingdom, but none *shall* be there, and all her princes shall be nothing.

Jer. xlii, 18. Say unto the king, and to the queen, Humble yourselves, sit down; for your principalities shall come down, *even* the crown of your glory.

Jer. xxx, 21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the Lord.

Ezek. xi, 1, 2. Moreover, the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward; and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benajah, princes of the people. Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city.

VI. TREASONS AND REVOLUTIONS.

REBELLION FORBIDDEN.

1 Sam. xv, 23. For rebellion *is* as the sin of witchcraft, and stubbornness *is* as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from *being* king.

Prov. xvii, 11. An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him.

LOYALTY.

1 Sam. xxiv, 4-7, 9, 12, 13. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy unto thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.

1 Sam. xxvi, 9-11, 23. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

2 Sam. xix, 7-12, 14-17, 41-43. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befall thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for Israel had fled, every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines: and now he *is* fled

MAGISTRATES.

out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle: now therefore why speak ye not a word of bringing the king back? And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even to his house. Ye are my brethren, ye are my bones and my flesh*: wherefore then are ye the last to bring back the king? And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

2 Sam. xx, 11. And one of Joab's men stood by him, and said, He that favoured Joab, and he that is for David, let him go after Joab.

1 Kings i, 49. And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

2 Sam. xvi, 16. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

FALSE ACCUSATIONS OF TREASON.

1 Sam. xxii, 7, 8, 11-16. Then

Saul said unto all his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse. . . . Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

2 Chron. xxiii, 12, 13. Now, when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord: And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets; also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason!

Ezra iv, 12-19. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king, That search may be made

In the book of the records of thy fathers: so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

Neh. vi, 6, 7. Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

Amos vii, 9-11. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

INSTANCES OF TREASON.

Num. xvi, 1-3. Now Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan, the son of Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them,

MAGISTRATES.

and the Lord *is* among them: wherefore then lift ye up yourselves above the congregation of the Lord?

Judges ix, 26, 28, 29. And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not he the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem; for why should we serve him? And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

2 Sam. xv, 9, 10, 12-15. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Gihon, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

2 Sam. xx, 1, 2. And there happened to be there a man of Beith, whose name *was* Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri; but the men of Judah clave unto their king, from Jordan even to Jerusalem.

2 Chron. xxiv, 26. And these are they that conspired against him: Zabab the son of Stimeath an Ammonitess, and Jehoabab the son of Shimeith a Moabitess.

PUNISHMENT.

2 Sam. xx, 21, 22. The matter *is* not so: but a man of mount Ephraim, (Sheba the son of Bichri by name,) hath lifted up his hand

against the king, *even* against David; deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

1 Kings xvi, 7. And also by the hand of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

2 Kings xiv, 5. And it came to pass, as soon as the kingdom was confirmed in his hand, that he [Amaziah] slew his servants which had slain the king his father.

Ester ii, 21-23. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the Chronicles before the king.

Ester vi, 2, 3. And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

REVOLUTIONS

1 Sam. xiii, 13, 14. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

1 Sam. xv, 26-28. And Samuel said unto Saul, I will not return

with thee; for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he hid hold up on the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and I hath given it to a neighbour of thine, *that is* better than thou.

1 Kings xi, 26, 31. And Jeroboam the son of Nebat, an Ephraimite of Zereda, Solomon's servant, (whose mother's name *was* Zeruah, a widow woman,) even he lifted up his hand against the king. And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

1 Kings xii, 15, 16, 19, 20. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spoke by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither *have we* inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only.

2 Chron. x, 16, 17. And when all Israel *saw* that the king would not hearken unto them the people answered the king, saying, What portion have we in David? and *we have none* inheritance in the son of Jesse; every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents. But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

2 Chron. xiii, 6, 7. Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

Jer. xxii, 29, 30. O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye

MAGISTRATES.

This man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Ezek. xxi, 25-27. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.

REVOLTS.

Gen. xiv, 4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

2 Kings i, 1. Then Moab rebelled against Israel after the death of Ahab.

2 Kings iii, 5. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

2 Kings viii, 20-22. In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

2 Chron. xxi, 8-10. In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him; and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

2 Kings xvii, 3, 4. Against him came up Salmuneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison.

2 Kings xvii, 7. And the Lord was with him, and he prospered whithersoever he went forth: and

he rebelled against the king of Assyria, and served him not.

REGICIDE.

Judges iii, 17, 18, 21. And he brought the present unto Eglon king of Moab; and Eglon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

2 Sam. iv, 8, 9. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed. And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth who hath redeemed my soul out of all adversity.

1 Kings xv, 27, 28. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;) Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

1 Kings xvi, 2, 3, 9. Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

2 Kings ix, 7-9, 31-33. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that plisseth against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side?

who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot.

2 Kings xi, 16, 20. And they laid hands on her; and she went by the way by the which the horses came into the king's house; and there was she slain. And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword beside the king's house.

2 Kings xii, 20. And his servants arose and made a conspiracy, and slew Joash in the house of Milto, which goeth down to Sila.

2 Kings xiv, 19. Now they made a conspiracy against him in Jerusalem; and he fell to Lachish; but they sent after him to Lachish, and slew him there.

2 Kings xv, 10, 30. And Shallum the son of Jabesh conspired against him and smote him before the people, and slew him, and reigned in his stead. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

2 Kings xxi, 23. And the servants of Anon conspired against him, and slew the king in his own house.

2 Chron. xxiii, 14, 15, 21. Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges; and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. So they laid hands on her; and when she was come to the entering of the horse-gate by the king's house, they slew her there. And all the people of the land rejoiced; and the city was quiet, after that they had slain Athaliah with the sword.

2 Chron. xxv, 27, 28. Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

2 Chron. xxxiii, 24. And his servants conspired against him, and slew him [Amon] in his own house.

EXTIRPATION OF ROYAL FAMILIES.

1 Kings xvi, 11. And it came to

MAGISTRATES.

pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

2 *Kings* x, 6-11, 14, 17. Then he wrote a letter the second time to them, saying, *If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time.* (Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.) And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy

persons, and put their heads in baskets, and sent him *them* to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, *Ye be righteous: behold, I conspired against my master, and slew him; but who slew all these? Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah.* So Jehu slew all that

remained of the house of Ahab in Jezreel, and all his great men, and his kins'olks, and his priests, until he left him none remaining. And he said, Take them alive, and they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

2 *Kings* xl, 1. And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal.

MAN.

(BIRTH, *see under* FAMILY.)

(PHYSICAL FRAME, *see under* BODY.)

(APPETITES AND ORGANS, *see under* BODY, Pages 88 and 94.)

(FRAILTY AND MORTALITY, *see under* DISEASE AND DEATH.)

I.

MAN--SPIRITUAL. HIS FIRST STATE.

Gen. i. 27. So God created man in his *own* image, in the image of God created he him.

Gen. v. 1. . . . In the day that God created man, in the likeness of God made he him.

Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Ps. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Eccles. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Col. iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

James iii. 9. Therefore bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

HIS FIRST ABODE.

Gen. ii. 8-17. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good;

there is bdellium and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. xlii. 10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Isa. li. 3. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Ezek. xxviii. 13. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Ezek. xxxi. 18. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

Joel ii. 3. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness.

ness; yea, and nothing shall escape them.

Rev. ii. 7. He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

THE FALL.

Gen. iii. 1-6, 8-14 22-24. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, because thou hast done this, thou art cursed

MAN.

above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Job xxxi, 53. If I covered my transgressions as Adam, by hiding mine iniquity in my bosom.

Eccles. vii, 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Isa. xliii, 27, 28. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Ezek. xxviii, 15. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

Hosca vi, 7. But they, like men, have transgressed the covenant: there have they dealt treacherously against me.

Rom. v, 12-14. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

2 Cor. xi, 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

HUMAN DEPRAVITY.

GREAT.

Gen. vi, 5. And God saw that the wickedness of man *was* great in the earth, and that every imagination of the thoughts of his heart *was* only evil continually.

Deut. xxxii, 5. They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation.

Jer. vi, 7. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

Rom. viii, 7, 8. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

1 Cor. ii, 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

Gal. v, 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Eph. iv, 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Titus iii, 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

UNIVERSAL.

Gen. vi, 11, 12. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

Ps. xiv, 1, 3. . . . There is none that doeth good. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

Isa. lix, 3, 4. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Jer. ii, 29. Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.

Micah vii, 2, 4. The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood, they hunt every man his brother with a net. The best of them *is* as a bribe; the most upright *is* sharper than a thorn-budge; the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

Rom. iii, 9-12, 18-20. What then? are we better *than* they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one. There is no fear of God before their eyes. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

HEREDITARY.

Job xiv, 4. Who can bring a clean thing out of an unclean? not one.

Job xv, 14-16. What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight; How much more abominable and filthy *is* man, which drinketh iniquity like water?

Job xxv, 4-6. How then can man be justified with God? or how can he be clean *that is* born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight; How much less man, *that is* a worm, and the son of man, *which is* a worm?

Ps. li, 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Isa. li, 1. Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

Eph. ii, 3. . . . And were by nature the children of wrath, even as others.

EARLY MANIFESTED.

Gen. viii, 21. . . . The imagination of man's heart *is* evil from his youth. . . .

Ps. lviij, 3. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.

Isa. xlviii, 8. . . . For I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

MAN.

FORMS OF MANIFESTATION.

Job xxi. 5. *Is not thy wickedness great? and thine iniquities infinite?*

Ps. v. 9. *For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.*

Ps. lv. 10, 11. *Day and night they go about it upon the walls the root mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets.*

Prov. vi. 16-19. *These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and him that soweth discord among brethren.*

Isa. lix. 7, 8. *Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.*

Jer. vii. 9, 10. *Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?*

Ios. iv. 1-3. *Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea the fishes of the sea also shall be taken away.*

Rom. i. 28-32. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: Being filled with all unrighteousness, filthiness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers. Backbiters, haters of God, despisers, proud, boastful inventors of evil things,*

disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Rom. iii. 13-17. *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways; And the way of peace have they not known.*

1 Cor. vi. 9, 10. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God.*

Gal. v. 19-21. *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

1 Tim. i. 9, 10. *Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers. For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.*

WILFUL VIOLATIONS OF GOD'S LAW.

Deut. ix. 7, 8, 13, 22-24. *Remember, and forget not, how thou provokest the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you. Furthermore the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people: And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked*

the Lord to wrath. Likewise, when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you.

Ps. lxxviii. 17. *And they sinned yet more against him, by provoking the most High in the wilderness.*

Isa. v. 18-20. *Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope: That say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

Isa. xxviii. 12. *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.*

Jer. iii. 5. *Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.*

Jer. vi. 16, 17. *Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.*

Jer. vii. 23, 24. *But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.*

Jer. xxv. 7. *Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt.*

Jer. xxxv. 13. *Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord.*

Jer. xxxvi. 31. *And I will pun-*

MAN.

fish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

Jer. xlv. 15, 16. Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, *As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.*

Ezek. ii. 3-5. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For they are impudent children, and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

Ezek. xii. 2. Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

Ezek. xvi. 51, 52. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame, for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame. In that thou hast justified thy sisters.

Zech. vii. 12. Yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

WARNINGS.

Exod. xxxii. 9, 10. And the Lord said unto Moses, I have seen this people and behold it is a stiff-necked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume

them; and I will make of thee a great nation.

Lev. xxvi. 23-25. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

Num. xv. 30, 31. But the soul that doeth ought presumptuously, (*whether he be born in the land, or a stranger,*) the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

2 Chron. xxx. 8. Now be ye not stiff-necked, as your fathers were.

Job xiv. 17. My transgression is sealed up in a bag, and thou sewest up mine iniquity.

Jer. xix. 15. Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Jer. xlii. 20, 21. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you.

Ezek. viii. 18. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

Heb. iii. 7-9, 15. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years. While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

Heb. iv. 7. Again, he limiteth a certain day, saying, in David, To-

day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

Rev. xviii. 5. For her sins have reached unto heaven, and God hath remembered her iniquities.

EXPERIENCE OF THE APOSTLE

PAUL.

Rom. vii. 7-25. What shall we say then? Is the law sin. God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh,) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin.

2 Cor. xii. 20. For I fear, lest, when I come I shall not find you such as I would, and that I shall be found unto you such as ye

MAN.

would not; lest *there be debates*, envyings, wraths, strifes, backbitings, whispings, swellings, tumults.

II. DELIVERANCE FROM HIS FALLEN STATE. See REDEMPTION.

III. MAN.—INTELLECTUAL. LVLS OF IGNORANCE.

Prov. xvi, 16. The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

Isa. v, 13. Therefore my people are gone into captivity, because they have no knowledge.

Isa. xxvii, 11. It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

John vii, 49. But this people, who knoweth not the law: are cursed.

Acts iii, 17. And now, brethren, I wot that through ignorance ye did it, as *did also* your rulers.

1 Cor. xiv, 38. But if any man be ignorant, let him be ignorant.

1 Tim. i, 13. I obtained mercy, because I did it ignorantly in unbelief.

Jude 10. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

IGNORANCE TO BE DEPLORED.

Deut. xxxii, 28. For they are a nation void of counsel neither is there any understanding in them.

Job xl, 12, 13. For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him;

Job xxxii, 9. Great men are not always wise; neither do the aged understand judgment.

Ps. lxxiii, 21, 22. Thus my heart was grieved, and I was pricked in my reins. So foolish *was* I, and ignorant: I *was as* a beast before thee.

Prov. xxx, 2-4. Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is

his name, and what is his son's name, if thou canst tell?

Isa. xli, 28. For I beheld, and there *was* no man; even among them, and there *was* no counsellor, that, when I asked of them, could answer a word.

Jer. iv, 22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge.

Mark viii, 17-21. And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

Acts iv, 13. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus.

1 Cor. xv, 34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

Heb. v, 11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

BLESSING OF WISDOM AND ITS RESPONSIBILITY.

2 Chron. ix, 23. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

Ps. cxi, 10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

Prov. ix, 9-11. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee.

Prov. xiii, 14. The law of the wise is a fountain of life, to depart from the snares of death.

Prov. xiv, 10. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

Prov. xvi, 16. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

Prov. xix, 8. He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

Prov. xxiv, 5. A wise man is strong; *yea*, a man of knowledge increaseth strength.

Eccles. i, 16-18. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; *yea*, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

Eccles. ii, 15. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

Eccles. vii, 11, 12, 19. Wisdom is good with an inheritance; and *by it* there is profit to them that see the sun. For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it. Wisdom strengtheneth the wise more than ten mighty men which are in the city.

Isaiah xiv, 9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

Luke xii, 47, 48. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

John ix, 41. Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

John xv, 22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

Acts viii, 23. For I perceive that

MAN.

thou art in the gall of bitterness, and in the bond of iniquity.

Rom. ii. 12. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

1 Cor. vii. 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

INSTANCES.

1 Kings iv. 30-32, 34. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

2 Chron. ix. 1-8, 22. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and, when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king, *It was a true report which I heard in mine own land of thine acts, and of thy wisdom: Howbeit I believed not thy words, until I came, and mine eyes had seen it; and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.* Happy are thy men and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on his throne, to be king for the Lord thy God; because thy God loved Israel, to establish thee for ever, therefore made he thee king over them, to do judgment and justice. And king

Solomon passed all the kings of the earth in riches and wisdom.

Neh. x. 28. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding.

Dan. i. 18, 19. Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishaël, and Azariah: therefore stood they before the king.

Dan. viii. 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan. x. 1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long; and he understood the thing, and had understanding of the vision.

Acts vii. 22. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

1 Thess. iv. 2 For ye know what commandments we gave you by the Lord Jesus.

Ps. xlix. 20. Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

WISDOM OF THE WORLD.

Job v. 12, 13. He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

1 Cor. i. 19-22. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom.

1 Cor. ii. 1, 6. And I, brethren, when I came to you, came not

with excellency of speech, or of wisdom, declaring unto you the testimony of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought.

1 Cor. iii. 18-21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours.

Col. ii. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

WISDOM THE GIFT OF G O D.

1 Kings iv. 29. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

1 Kings v. 12. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

1 Kings x. 24. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

2 Chron. i. 7-12. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great*? And God said to Solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king; Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that

MAN.

have been before thee, neither shall there any after thee have the like.

Prov. ii, 6, 7. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: *he is a buckler to them that walk uprightly.*

James i, 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

IMPERFECTION OF KNOWLEDGE.

Eccles. iii, 11. He hath made every thing beautiful in his time: also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end.

Eccles. vii, 23-25. All this have I proved by wisdom: I said, I will be wise; but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.

Eccles. viii, 16, 17. When I applied mine heart to know wisdom, and to see the business that is done upon the earth; (for also there is that neither day nor night seeth sleep with his eyes;) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it.

1 Cor. vii, 2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

1 Cor. xii, 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

EARNEST EFFORTS TO OBTAIN IT.

Job v, 27. Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

Job xxiv, 4. Let us choose to us judgment; let us know among ourselves what is good.

Is. xciv, 8. Understand, ye brutish among the people; and ye fools, when will ye be wise?

Prov. i, 5, 6. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To

understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Prov. ii, 1-5, 21, 22. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Prov. v, 1, 2. My son, attend unto my wisdom, and bow thine ear to my understanding; That thou mayest regard discretion, and that thy lips may keep knowledge.

Prov. xviii, 1. Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom.

Prov. xix, 20, 27. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

Prov. xxvii, 22. Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Eccles. vi, 9, 12. Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Jer. vi, 8. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

Rom. xvi, 19. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.

1 Cor. xii, 1. New concerning spiritual gifts, brethren, I would not have you ignorant.

Gal. iii, 24, 25. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

Eph. v, 17. Wherefore be ye not

unwise, but understanding what the will of the Lord is.

James i, 16. Do not err my beloved brethren.

PERSONIFICATION OF WISDOM IN SCRIPTURE

ITS VALUE AND BLESSING.

Job xxvii, 12-28. But where shall wisdom be found? and where is the place of understanding? M in knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphires. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: Then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Prov. i, 20-23. Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you.

Prov. iii, 13-20. Happy is the man that findeth wisdom, and the man that getteth understanding; For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days

MAN.

is in her right hand; *and* in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

Prov. iv, 5-13. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom *is* the principal thing; *therefore* get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her; for she *is* thy life.

Prov. viii, 1-5, 8-14 17-36. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths: She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice *is* to the sons of man. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart. All the words of my mouth are in righteousness; *there is* nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord *is* to hate evil, pride, and arrogance, and the evil way, and the froward mouth, do I hate. Counsel *is* mine, and sound wisdom; I *am* understanding; I have strength. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit *is* better than gold, yea, than fine gold; and my revenue than choice

silver. I lead in the way of righteousness, in the midst of the paths of judgment; That I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled; before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there; when he set a compass upon the face of the deep: When he established the clouds above; when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Prov. ix, 1-6. Wisdom hath builded her house, she hath hewn out her seven pillars; She hath killed her beasts; she hath mingled her wine; she hath also furnished her table: She hath sent forth her maideus; she crieth upon the highest place of the city, Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding.

FOLLY.

Prov. x, 23. It *is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

Prov. xiii, 19. The desire accomplished *is* sweet to the soul: but it *is* abomination to fools to depart from evil.

Prov. xvii, 16. Wherefore *is* there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

Prov. xxiv, 7. Wisdom *is* too high for a fool; he openeth not his mouth in the gate.

Prov. xxvi, 1, 4-6. As snow in summer, and as rain in harvest; so honour *is* not seemly for a fool. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

Prov. xxix, 9. If a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

WISDOM IN CONTRAST WITH FOLLY.

Prov. xii, 8. A man shall be commended according to his wisdom; but he that *is* of a perverse heart shall be despised.

Prov. xiv, 8, 15, 18, 33. The wisdom of the prudent *is* to understand his way; but the folly of fools *is* deceit. The simple believeth every word; but the prudent man looketh well to his going. The simple inherit folly; but the prudent are crowned with knowledge. Wisdom resteth in the heart of him that hath understanding; but *that which is* in the midst of fools *is* made known.

Prov. xv, 21. Folly *is* joy to him that *is* destitute of wisdom: but a man of understanding walketh uprightly.

Prov. xvi, 22. Understanding *is* a well-spring of life unto him that hath it; but the instruction of fools *is* folly.

Prov. xvii, 24. Wisdom *is* before him that hath understanding; but the eyes of a fool are in the ends of the earth.

Prov. xxii, 3. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

Prov. xxvii, 12. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

Prov. xxviii, 5. Evil men understand not judgment; but they that seek the Lord understand all things.

Eccles. ii, 12, 13. And I turned myself to behold wisdom, and madness, and folly: for what *can* the man do that cometh after the king? *even* that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Dan. xii, 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand.

MAN.

MEANS OF OBTAINING WISDOM.

COUNSEL.

Judges xx, 7. Behold, ye are all children of Israel; give here your advice and counsel.

2 Sam. xv, 31. And one told David, saying, Abithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Abithophel into foolishness.

2 Sam. xx, 18. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter.

1 Kings xii, 8, 9. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

Prov. xi, 14. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

Prov. xv, 22. Without counsel purposes are disappointed; but in the multitude of counsellors they are established.

Prov. xx, 18. Every purpose is established by counsel; and with good advice make war.

Prov. xxiv, 6. For by wise counsel thou shalt make thy way, and in multitude of counsellors there is safety.

Jer. xlix, 7. Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?

Nah. i, 11. There is one come out of thee that imagineth evil against the Lord, a wicked counsellor.

CURIOSITY AND INTERROGATION.

Judges xvii, 8. And they came unto their brethren to Zorah and Eshtaoi; and their brethren said unto them, What say ye?

1 Sam. x, 15, 16. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

2 Sam. i, 5. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

Ezek. xii, 9. Son of man, halt not the house of Israel, the re-

bellious house, said unto thee, What doest thou?

Dan. vi, 20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Dan. vii, 19, 20. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Matth. xviii, 1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Matth. xix, 27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

Matth. xxii, 36. Master, which is the great commandment in the law?

Mark xii, 28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

Mark xiii, 3, 4. And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

Luke iii, 10. And the people asked him, saying, What shall we do then?

Luke xii, 23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

John ix, 10-15, 18-21. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said

unto them, He put clay upon mine eyes, and I washed, and do see. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him; he shall speak for himself.

OTHER INSTANCES.

1 Sam. x, 14. And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were not where, we came to Samuel.

1 Sam. xvii, 55-58. And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

1 Sam. xxvi, 17, 18. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

2 Sam. i, 8, 13. And he said unto me, Who art thou? And I answered him, I am an Amalekite. And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

2 Sam. ii, 20. Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

2 Sam. ix, 4. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

2 Sam. xv, 2. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a

MAN.

controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

2 Sam. xix, 25. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

1 Kings ii, 13, 14. And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on.

2 Kings iii, 11. But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poureth water on the hands of Elijah.

Jonah i, 8. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

John v, 12. Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

John ix, 8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

John xi, 37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

John xii, 20-22. And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus.

Acts i, 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Acts xvii, 19-21. And they took him, and brought him unto Arcopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all

the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

Acts xxii, 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

IV.

MAN'S MORAL NATURE.

PURSUIT OF HAPPINESS.

Eccles. i, 2, 3, 12, 13. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? I the Preacher was king over Israel in Jerusalem; And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith.

Eccles. ii, 20-26. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who also can hasten hereunto, more than I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

Eccles. iii, 10-13. I have seen the travail which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time; also he hath set the world in their hearts, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour; it is the gift of God.

Eccles. viii, 5, 6, 7, 15. Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

Eccles. xii, 8, 13. Vanity of vanities, saith the Preacher; all is vanity. Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of man.

Esther v, 9-13. Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

1.—SECULAR DUTIES.

INDUSTRY.

1 Kings xi, 28. And the man Jeroboam was a mighty man of valour; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

Prov. xxi, 5, 17, 20. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. There is treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.

Prov. xxii, 29. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

MAN.

Prov. xxvii. 23, 24. Be thou diligent to know the state of thy flocks, and look well to thy herds: For riches are not for ever; and doth the crown endure to every generation?

John vi. 12, 13. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

Eccod. v. 17, 18. But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

Matth. xxvi. 8, 9. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.

Mark. xiv. 4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

IN CONTRAST WITH IDLENESS.

Gen. xliii. 10. For except we had lingered, surely now we had returned this second time.

Prov. x. 4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

Prov. xii. 24, 27. The hand of the diligent shall bear rule; but the slothful shall be under tribute. The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.

Prov. xiii. 4, 23. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.

Prov. xv. 19. The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain.

Prov. xxviii. 19. He that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.

IDLENESS.

Prov. vi. 6-11. Go to the ant thou sluggard, consider her ways and be wise. Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How

long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.

Prov. x. 26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Prov. xviii. 9. He also that is slothful in his work is brother to him that is a great waster.

Prov. xix. 15, 24. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

Prov. xx. 4. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

Prov. xxi. 25, 26. The desire of the slothful killeth him; for his hands refuse to labour. He coveteth greedily all the day long: but the righteous giveth, and spareth not.

Prov. xxii. 13. The slothful man saith, There is a lion without, I shall be slain in the streets.

Prov. xxiii. 21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

Prov. xxiv. 30-31. I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.

Prov. xxvi. 13-16. The slothful man saith, There is a lion in the way; a lion is in the streets. As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason.

Eccles. x. 18. By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

WEALTH THE GIFT OF GOD.

Deut. viii. 18. But thou shalt remember the Lord thy God: for it is he that giveth thee power to

get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

Deut. xxviii. 5, 8. Blessed shall be thy basket and thy store. The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

2 Chron. xxv. 9. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

Job xxii. 8, 23-25. But as for the mighty man, he had the earth; and the honourable man dwelt in it. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

Job xlii. 12. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

Ps. cxlv. 13, 15. That our garners may be full, affording all manner of store; . . . Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.

Prov. x. 22. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Prov. xiv. 24. The crown of the wise is their riches; but the foolishness of fools is folly.

Isa. xlviii. 17. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.

Dan. xi. 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

Gen. xiii. 2. And Abram was very rich in cattle, in silver, and in gold.

Gen. xxiv. 1, 35. And Abraham was old, and well stricken in age; and the Lord had blessed Abraham in all things. And the Lord hath blessed my master greatly, and he is become great. . . .

2 Chron. ix. 27. And the king made silver in Jerusalem as stones, and cedar trees made he as

MAN.

the sycamore trees that *are* in the low plains in abundance.

Job i, 3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.

RICHES NOT TO BE COVETED.

Prov. xv, 6. In the house of the righteous *is* much treasure; but in the revenues of the wicked *is* trouble.

Prov. xxiii, 4. Labour not to be rich; cease from thine own wisdom.

Eccles. iv, 7, 8. Then I returned, and I saw vanity under the sun. There *is* one *alone*, and *there is* not a second; yea, he hath neither child nor brother; yet *is there* no end of all his labour; neither *is* his eye satisfied with riches; neither *sath he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

Eccles. v, 10, 11. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This *is* also vanity. When goods increase, they *are* increased that eat them; and what good *is there* to the owners thereof, saving the be-
holding of them with their eyes?

Eccles. vi, 1, 2. There *is* an evil which I have seen under the sun, and it *is* common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

Matth. vi, 19-21. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure *is*, there will your heart be also.

OFTEN ILL ACQUIRED.

Josh. vii, 21-23. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran

unto the tent; and, behold, *it was* hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

Prov. x, 2, 3. Treasures of wickedness profit nothing; but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.

Prov. xx, 21, 22. An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

Prov. xxi, 6. The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

Prov. xxviii, 20. A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

Jer. xvii, 11. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Hab. ii, 6. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which *is* not his! how long? and to him that ladeth himself with thick clay!

Luke xvi, 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

OF SMALL VALUE.

Judges v, 19. The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

Job xxxvi, 13, 19. Because *there is* wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

Prov. xi, 4. Riches profit not in the day of wrath; but righteousness delivereth from death.

Isa. xlii, 17. Behold, I will stir up the Medes against them, which shall not regard silver; and *as* for gold, they shall not delight in it.

Ezek. vii, 19. They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels, because it *is* the stumblingblock of their iniquity.

Zeph. i, 18. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.

AND VERY PRECARIOUS.

Job xx, 15, 23, 29. He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

Job xxvii, 16, 17, 19-21. Though he heap up silver as the dust, and prepare raiment as the clay: He may prepare it, but the just shall put it on, and the innocent shall divide the silver. The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he *is* not. Terrors take hold on him as waters, a tempest stealth him away in the night. The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.

Ps. xvii, 14. From men which *are* thy hand, O Lord, from men of the world, which have their portion in *this* life, and whose belly thou fillest with thy hid treasure: they *are* full of children, and leave the rest of their substance to their babes.

Ps. xxxix, 6. Surely every man walketh in a vain shew; surely they *are* disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

Prov. xxiii, 5. Wilt thou set thine eyes upon that which *is* not? for riches certainly make themselves wings; they fly away, as an eagle toward heaven.

Prov. xxviii, 22. He that basteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

Eccles. ii, 17-19. Therefore I hated life; because the work that *is* wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour, wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

Eccles. v, 13, 14. There *is* a sore

MAN.

evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and *there* is nothing in his hand.

DANGERS OF WEALTH.

1st. TEMPORAL.—OSTENTATION AND QUARREL.

Gen. xlii, 5-9. And Lot also which went with Abram had flocks and herds and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

Gen. xxvi, 16. And 'Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

Gen. xxxi, 1, 2. And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

Gen. xxxvi, 6, 7. [Esau] went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

Deut. vii, 17. And thou say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth.

Isa. xxxix, 2-4. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee?

And Hezekiah said, They are come from a far country unto me, *even* from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

Dan. xi, 2. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all; and by his strength through his riches he shall stir up all against the realm of Grecia.

2nd. SPIRITUAL.—PRIDE.

Deut. vi, 10-12. And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, And houses full of all good things, which thou filledst not. . . . *Then* beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

Deut. viii, 11, 13, 14. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage.

Job xxxi, 24, 25. If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; If I rejoiced because my wealth *was* great, and because mine hand had gotten much.

Ps. lxii, 10. Trust not in oppression, and become not vain in robbery: If riches increase, set not your heart *upon* them.

Prov. xi, 28. He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.

Prov. xviii, 11. The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

Matth. xiii, 22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Matth. xix, 21-25. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt

have treasure in heaven, and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

Mark viii, 36, 37. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Mark x, 21-26. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. . . . And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved?

Luke vi, 24, 25. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Luke ix, 25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

Luke xii, 34. For where your treasure is, there will your heart be also.

Luke xiv, 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Luke xviii, 23-26. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through

MAN.

a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved?

1 *Tim.* vi, 17. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

James v, 1-3. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

2. EMOTIONS—PERSONAL. SORROW.

Deut. xxviii, 65. . . . But the Lord shall give thee there a trembling heart, and falling of eyes, and sorrow of mind.

Job iii, 25, 26. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Job vi, 2, 3. Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea; therefore my words are swallowed up.

Job vii, 11, 12. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. *Am* I a sea, or a whale, that thou settest a watch over me?

Job xviii, 10-12. The snare is laid for him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall drive him to his feet. His strength shall be hunger-bitten, and destruction shall be ready at his side.

Job xxiii, 2. Even to-day *is* my complaint bitter: my stroke is heavier than my groaning.

Ps. xxxviii, 17. For I *am* ready to halt, and my sorrow *is* continually before me.

Ps. lv, 5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

Prov. xv, 15. All the days of the afflicted are evil: but he that is of a merry heart *hath* a continual feast.

Prov. xvii, 22. A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

Prov. xviii, 14. The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

Prov. xxv, 20. As he that taketh away a garment in cold weather, and *as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

Eccles. vii, 2-4. *It is* better to go to the house of mourning than to go to the house of feasting; for that *is* the end of all men; and the living will lay *it* to his heart. Sorrow *is* better than laughter: for by the sadness of the countenance the heart *is* made better. The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

Jer. viii, 18. When I would comfort myself against sorrow, my heart *is* faint in me.

Jer. x, 19. Woe *is* me for my hurt! my wound *is* grievous but I said, Truly this *is* a grief, and I must bear *it*.

Jer. xiv, 2, 3. Thus saith the Lord, the God of Israel, unto thee, O Baruch; Thou didst say, Woe *is* me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

James iv, 9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

PATIENCE.

Eccles. vii, 8. Better *is* the end of a thing than the beginning thereof; and the patient in spirit *is* better than the proud in spirit.

Luke viii, 15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Luke xxi, 19. In your patience possess ye your souls.

Col. i, 11. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

Heb. vi, 15. And so, after he had patiently endured, he obtained the promise.

Heb. x, 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

James i, 3, 4. Knowing *this*, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

James v, 7, 8, 11. Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draw-

eth nigh. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord *is* very pitiful, and of tender mercy.

Rev. ii, 2, 3. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Rev. xiv, 12. Here *is* the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

INSTANCES.

Lev. x, 3. Then Moses said unto Aaron, *This is it* which the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

Job i, 20, 22. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped. In all this Job sinned not, nor charged God foolishly.

Job ii, 10. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Isa. xxxix, 8. Then said Hezekiah to Isaiah, Good *is* the word of the Lord which thou hast spoken: he said moreover, For there shall be peace and truth in my days.

Micah vii, 9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

Acts xxi, 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

PRIDE.

Prov. xii, 15. The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

Prov. xiv, 12-14, 16. There *is* a way which seemeth right unto a man; but the end thereof *are* the ways of death. Even in laughter the heart *is* sorrowful; and the end of that mirth *is* heaviness. The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself. A wise man feareth, and

MAN.

departeth from evil: but the fool rageth, and is confident.

Prov. xvi, 25. There is a way that seemeth right unto a man; but the end thereof are the ways of death.

Prov. xxi, 4. An high look, and a proud heart, and the plowing of the wicked, is sin.

Prov. xxvi, 12. Seest thou a man wise in his own conceit? *there is more hope of a fool than of him.*

Isa. v, 21. Woe unto them that are wise in their own eyes, and prudent in their own sight.

Jer. xlii, 15. Hear ye, and give ear; be not proud; for the Lord hath spoken.

Mark ix, 35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same shall be last of all, and servant of all.*

Mark xii, 38-40. And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places. And the chief seats in the synagogues, and the uppermost rooms at feasts; Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Luke xxi, 45-47. Then, in the audience of all the people, he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

John v, 44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

INSTANCES.

Prov. xxx, 13. *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

Jer. xlviii, 29. We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.

Dan. iv, 28-30. All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the right of my power, and for the honour of my majesty?

Dan. v, 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this,

Ios. vii, 10. And the pride of Israel testified to his face; and they do not return to the Lord their God, nor seek him for all this.

Luke ix, 46. Then there arose a reasoning among them, which of them should be greatest.

Luke xxii, 24. And there was also a strife among them, which of them should be accounted the greatest.

Mark ix, 33, 34. And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who *should be the greatest*.

ITS PENALTY AND RUIN.

Ps. ci, 5. . . . Him that hath an high look, and a proud heart will not I suffer.

Ps. cxix, 21. Thou hast rebuked the proud that are cursed, which do err from thy commandments.

Prov. xvi, 5, 18. Every one that is proud in heart is an abomination to the Lord; *though hand join in hand, he shall not be unpunished.* Pride goeth before destruction, and a haughty spirit before a fall.

Isa. ii, 11-14, 17. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, and upon all the hills that are lifted up. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

Isa. x, 12, 13. Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

Isa. xlii, 11. And I will punish the world for their evil, and the

wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

Isa. xiv, 12-15. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

Isa. xxiii, 9, 10. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Fuss through thy land as a river, O daughter of Tarsish; *there is no more strength.*

Isa. xxiv, 4. The earth mourneth and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish.

Jer. xlii, 9. Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

Jer. xlviii, 42. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.

Jer. i, 31, 32. Behold, I am against thee, O thou most proud, saith the Lord God of hosts; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.

Ezek. xxviii, 6, 7. Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations. . . .

Dan. v, 20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

Ios. v, 5. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

Zeph. iii, 11. . . . Then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

Matth. xxiii, 11. But he that is

MAN.

greatest among you shall be your servant.

Luke i, 51. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

HUMILITY.

Job xxii, 29. When men are cast down, then thou shalt say, *There is lifting up*; and he shall save the humble person.

Ps. lix, 32. The humble shall see *this*, and be glad; and your heart shall live that seek God.

Ps. cxxxi, 1. Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

Prov. xv, 33. The fear of the Lord is the instruction of wisdom; and before honour is humility.

Prov. xxii, 4. By humility, and the fear of the Lord, are riches, honour, and life.

1 Kings xxi, 29. Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

2 Chron. xxxiv, 27. Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord.

Rom. xii, 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Eph. v, 21. Submitting yourselves one to another in the fear of God.

Phil. ii, 3. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.

James iii, 1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

James iv, 10. Humble yourselves in the sight of the Lord, and he shall lift you up.

1 Peter v, 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time

IN CONTRAST WITH PRIDE.

Ps. cxxxviii, 6. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

Prov. iii, 34. Surely he scorneth the scorners: but he giveth grace unto the lowly.

Prov. xi, 2. When pride cometh, then cometh shame: but with the lowly is wisdom.

Prov. xlii, 10. Only by pride cometh contention: but with the well-advised is wisdom.

Prov. xvi, 19, 20. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he.

Prov. xviii, 12. Before destruction the heart of man is haughty; and before honour is humility.

Prov. xxv, 6, 7. Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that he said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Prov. xxix, 23. A man's pride shall bring him low; but honour shall uphold the humble in spirit.

Matth. xxiii, 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Luke xiv, 11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

James iv, 6. But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Pet. v, 5. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

CONTENTMENT.

Gen. xxxiii, 9. And Esau said, I have enough, my brother: keep that thou hast unto thyself.

Ps. xvi, 6. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

Jer. xlv, 5. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest.

Phil. iv, 11, 12. Not that I speak in respect of want: for I have

learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

1 Tim. vi, 6-8. But godliness with contentment is great gain. For we brought nothing into *this* world, and *it is* certain we can carry nothing out. And having food and raiment, let us be *there-with* content.

Heb. xiii, 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

JOY.

Prov. xiv, 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

Eccles. ii, 1, 2. I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, *It is* mad; and of mirth, What doeth it?

Eccles. iii, 22. Wherefore I perceive that *there is* nothing better than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

Eccles. v, 18-20. Behold that which I have seen: *it is* good and comely for one to eat and to drink, and to enjoy the good of all his labour all the days of his life, which God giveth him; for *it is* his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his labour; this *is* the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Eccles. vii, 6. For as the crackling of thorns under a pot, so *is* the laughter of the fool. This also *is* vanity.

Eccles. ix, 7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

Eccles. xi, 9. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Luke viii, 14. And that which fell among thorns are they, which,

MAN.

when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

HOPE.

Job xi, 18. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

Prov. x, 28. The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.

Prov. xii, 25. Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.

Prov. xiii, 12. Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

Rom. iv, 18. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

DESPAIR.

Num. xvii, 12, 13. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

Job xvii, 15. And where is now my hope? as for my hope, you shall see it?

Psa. lxxvii, 7-9. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

Isa. xxii, 12. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth.

Jer. ii, 25. . . . But thou saidst, There is no hope: no, for I have loved strangers, and after them will I go.

Jer. xviii, 12. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

Lam. iii, 18. And I said, My strength and my hope is perished from the Lord.

Lam. v, 22. But thou hast utterly rejected us; thou art very wroth against us.

REMEDY OF UNDUE SOLICITUDE.

Isa. xxy, 3, 4. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong,

fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Matth. vi, 25, 31, 33, 34. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Luke x, 39-42. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. And Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Luke xii, 22, 23, 25-27. And he said, unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. And which of you, with taking thought, can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these.

Luke xii, 28-31. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Rom. viii, 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

1 Tim. iv, 8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Heb. xii, 12, 13. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed.

1 Peter v, 7. Casting all your care upon him; for he careth for you.

2 Peter i, 3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

MURMURING.

Exod. xvi, 9. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.

Num. xiv, 27-29. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

Num. xvii, 10, 11. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he.

1 Cor. x, 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Phil. ii, 14. Do all things without murmurings and disputings.

Exod. xvi, 2, 3. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Num. xvi, 41. But on the mor

MAN.

row all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

Num. xx, 2-4. And there was no water for the congregation, and they gathered themselves together against Moses and against Aaron. And the people chafed with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

Num. xxi, 5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

Deut. i, 26, 27. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God. And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

Jude 16. These are murmurers, complainers, walking after their own lusts. . . .

3.—RELATIVE EMOTIONS, VIRTUES AND VICES. ANGER.

Num. xxxi, 14. And Moses was with with the officers of the host. . . .

Judges ix, 30. And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled.

1 Sam. xx, 34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

1 Sam. xxv, 17. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

Neh. v, 6. And I was very angry when I heard their cry and these words.

Job xxxii, 3-5. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited till Job had spoken, because they were older than he. When Elihu

saw that there was no answer in the mouth of these three men, then his wrath was kindled.

Ps. lxxvi, 10. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.

Ps. cvi, 33. Because they provoked his spirit, so that he spake unadvisedly with his lips.

Prov. xii, 16. A fool's wrath is presently known: but a prudent man covereth shame.

Prov. xiv, 17, 29. He that is soon angry dealeth foolishly; and a man of wicked devices is hated. He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

Prov. xvi, 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov. xix, 11. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

Prov. xxii, 8. He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

Prov. xxv, 23. He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Prov. xxvii, 3. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Prov. xxix, 22. An angry man stirreth up strife, and a furious man aboundeth in transgression.

Eccles. vii, 9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Jonah iv, 1, 4, 9. But it displeased Jonah exceedingly, and he was very angry. Then said the Lord, Dost thou well to be angry? And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

Math. v, 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

Math. xx, 24. And when the ten heard it, they were moved with indignation against the two brethren.

Mark x, 41. And when the ten heard it, they began to be much displeased with James and John.

Eph. iv, 26. Be ye angry, and sin not: let not the sun go down upon your wrath.

James i, 20. For the wrath of

man worketh not the righteousness of God.

REVENGE INSTANCED, BUT FORBIDDEN.

Gen. i, 15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

Lev. xix, 18. Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the Lord.

1 Sam. xxv, 30-35. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel, That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thine handmaid. And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

1 Kings xx, 42, 43. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.

Prov. xx, 22. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

Prov. xxiv, 29. Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

Ezek. xxv, 12, 15-17. Thus saith the Lord God; because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them. Thus saith the Lord God, Because the Philistinee

MAN.

have dealt by revenge, and have taken vengeance with a despitel heart, to destroy it for the old hatred; Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coasts. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them.

Luke ix, 54, 55. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

Rom. xii, 17-19. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Eph. iv, 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

1 Thess. v, 15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

James v, 9. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door.

1 John ii, 9, 10. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

Eccl. xviii, 6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double.

Job xxii, 19. The righteous see it, and are glad; and the innocent laugh them to scorn.

1 Sam. xxv, 39. . . . The Lord hath returned the wickedness of Nabal upon his own head. And David sent and commended with Abigail, to take her to him to wife.

Ps. lli, 6. The righteous also shall see, and fear, and shall laugh at him.

Ps. lviii, 10. The righteous shall rejoice when he seeth the ven-

geance; he shall wash his feet in the blood of the wicked.

Ps. lix, 10. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Ps. xcii, 11. Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me.

Ps. cxli, 8. His heart is established, he shall not be afraid, until he see his desire upon his enemies.

Ps. cxxxvii, 8. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.

Ps. cxxxviii, 7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

Jer. xx, 11. But the Lord is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

Jer. li, 35. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

Lam. i, 21. They have heard that I sigh; there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me.

Rev. xviii, 20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

ENVY.

Job v, 2. For wrath killeth the foolish man, and envy slayeth the silly one.

Ps. xxxvii, 1, 2, 7, 8. Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass, Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Ps. cxli, 10. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt

away; the desire of the wicked shall perish.

Prov. i, 32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

Prov. iii, 31. Envy thou not the oppressor, and choose none of his ways.

Prov. xiv, 30. A sound heart is the life of the flesh; but envy the rottenness of the bones.

Prov. xxiii, 17-19. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way.

Prov. xxiv, 1, 2, 19. Be not thou envious against evil men, neither desire to be with them; For their heart studieth destruction, and their lips talk of mischief. Fret not thyself because of evil men, neither be thou envious at the wicked.

Prov. xxvii, 4. Wrath is cruel and anger is outrageous; but who is able to stand before envy.

Isa. xxvi, 11. Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

Ezek. xxv, 6, 7. For thus saith the Lord God, Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.

Gal. v, 26. Let us not be desirous of vain glory, provoking one another, envying one another.

James iii, 14-16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

HYPOCRISY EXPOSED.

Job. xvii, 8. Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

Matth. vi, 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one,

MAN.

and despise the other. **Ye** cannot serve God and mammon.

Matth. xxiii, 26. Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

Heb. x, 23. Let us hold fast the profession of our faith, without wavering, for he is faithful that promised.

James i, 6-9. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted.

James iv, 8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

ITS DECEITS.

Isa. lviii, 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Jer. iii, 10, 11. And yet for all this let treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Jer. xlii, 20. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God. . . .

Ezek. xxxiii, 30, 31. Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

Matth. xxiii, 23, 24, 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay title of mint and anise and cummin, and have omitted the weightier *mat- ters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other

undone. Ye blind guides, which strain at a gnat, and swallow a camel. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Mark vii, 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honour- eth me with *their* lips, but their heart is far from me.

Luke xvi, 13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Rom. ii, 20-23. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrifice? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

Gal. ii, 18. For if I build again the things which I destroyed, I make myself a transgressor.

Titus i, 16. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

ITS PUNISHMENT.

Job viii, 13, 14. So are the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust *shall be* a spider's web.

Job xlii, 16. He also *shall be* my salvation: for an hypocrite shall not come before him.

Job xx, 4-7. Knowest thou *not* this of old, since man was placed upon earth, That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; Yet he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

Job xxvii, 8. For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

Job xxxvi, 13, 14. But the hypocrites in heart heap up wrath; they cry not when he bindeth them: They die in youth, and their life *is* among the unclean.

Ps. i, 16, 17. But unto the

wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hast instruction, and castest my words behind thee.

Isa. lx, 17. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evil-doer, and every mouth speak- eth folly. . . .

Isa. xxxiii, 1, 14. Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treach- erously, and they dealt not treach- erously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. The sinners in Zion are afraid; fearfulness hath sur- prised the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Matth. xxiii, 14, 25, 27. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

STRIFE.

Exod. ii, 13. And when he [Moses] went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Pron. iii, 29, 30. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm.

Prov. xvii, 13, 14. Whoso reward- eth evil for good, evil shall not depart from his house. The be- ginning of strife *is* as when one letteth out water; therefore leave off contention, before it be meddled with.

Prov. xxv, 8-11. Go not forth hastily to strive, lest thou know *not* what to do in the end thereof, when thy neighbour hath put thee to shame. Debate thy cause with thy neighbour *himself*, and discover not a secret to another; Lest he that heareth *it* put thee to shame, and thine infamy turn

MAN.

not away.' A word fitly spoken is like apples of gold in pictures of silver.

Matth. x, 34-36. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.

Matth. xviii, 14-16. Even so it is not the will of your Father which is in heaven that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Luke xii, 53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

Acts vii, 26. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

ITS EVILS.

Lev. xxiv, 10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp.

Prov. x, 12. Hatred stirreth up strifes: but love covereth all sins.

Prov. xv, 18. A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

Prov. xvii, 19. He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

Prov. xx, 3. It is an honour for a man to cease from strife: but every fool will be meddling.

Prov. xxi, 21. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

Prov. xxviii, 25, 26. He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat. He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered.

Prov. xxx, 33. . . . So the

forcing of wrath bringeth forth strife.

Mark iii, 24, 25. And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.

Luke xi, 17. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

Gal. v, 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

MEEKNESS.

Ps. xxii, 26. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever.

Ps. xxv, 9. The meek will he guide in judgment; and the meek will he teach his way.

Ps. xxxiv, 14. Depart from evil, and do good; seek peace, and pursue it.

Ps. xxxvii, 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Ps. lxxvi, 9. When God arose to judgment, to save all the meek of the earth, Selah.

Ps. cxlvii, 6, 7. The Lord lifteth up the meek; he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

Ps. cxlix, 4. For the Lord taketh pleasure in his people; he will beautify the meek with salvation.

Isa. xxix, 19. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

Zeph. ii, 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

Matth. v, 5, 9, 33-41. Blessed are the meek: for they shall inherit the earth. Blessed are the peacemakers: for they shall be called the children of God. Ye hath heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile go with him twain.

Rom. xii, 18. If it be possible,

as much as lieth in you, live peaceably with all men.

Eph. iv, 1, 2. I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with long-suffering, forbearing one another in love.

Heb. xii, 14. Follow peace with all men, and holiness, without which no man shall see the Lord.

1 Peter iii, 13. And who is he that will harm you, if ye be followers of that which is good?

EXEMPLIFIED.

Num. xii, 3. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

Ps. xxxviii, 12-14. They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs.

Ps. xlii, 22. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Jer. xi, 19. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

Jer. xxvi, 14, 15. As for me, behold, I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in your ears.

2 Cor. xi, 20. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

James v, 6. Ye have condemned and killed the just; and he doth not resist you.

EQUITY.

Deut. xvi, 20. That which is together just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

Job xiii, 10. He will surely reprove you, if ye do secretly accept persons.

MAN.

Prov. xxi, 15. *It is joy to the just to do judgment; but destruction shall be to the workers of iniquity.*

Prov. xxviii, 21. *To have respect of persons is not good; for, for a piece of bread that man will transgress.*

Isa. lvi, 1. *Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.*

Jer. xxii, 15, 16. *Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord.*

Amos v, 21. *But let judgment run down as waters, and righteousness as a mighty stream.*

Zech. viii, 16. *These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.*

Matth. vii, 12. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

Luke vi, 31. *And as ye would that men should do to you, do ye also to them likewise.*

Luke xvi, 10, 12. *He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?*

James ii, 1-4, 9. *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, And ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool: Are ye not then partial in yourselves, and are become judges of evil thoughts? But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*

GRATITUDE.

Gen. xl, 14. *But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.*

1 Sam. xix, 4, 5. *And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause.*

Exod. ii, 20. *And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.*

1 Sam. xv, 6. *And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.*

2 Sam. ix, 1, 3, 7. *And David said, is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And David said unto him, Fear not: for I will surely show thee kindness for Jonathan thy father's sake....*

2 Sam. x, 2. *Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hands of his servants for his father. And David's servants came into the land of the children of Ammon.*

1 Kings ii, 7. *But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.*

Rom. xvi, 1-4. *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus; Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.*

2 Tim. i, 16-18. *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.*

INGRATITUDE.

Judges ix, 16, 18-20. *Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother: If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.*

2 Chron. xx, 10, 11. *And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and I destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.*

Ps. xxxv, 12. *They rewarded me evil for good, to the spoiling of my soul.*

Ps. xxxvii, 20. *They also that render evil for good are mine adversaries; because I follow the thing that good is.*

Ps. cix, 3-5. *They compassed me about also with words of hatred, and fought against me without a cause. For my love they are my adversaries; but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love.*

Jer. xviii, 20. *Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.*

MAN.

Gen. xl, 23. Yet did not the chief butler remember Joseph, but forgot him.

Judges vii, 34, 35. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

2 Chron. xxiv, 22. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, 'The Lord look upon it, and require it.'

Daniel xi, 26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

LOVE.

Ps. cxxlii, 1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity.

Mark xii, 31. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Rom. xiii, 8-11. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and *if there be* any other commandment, it is briefly comprehended in this saying, *namely*, Thou shalt love thy neighbour as thyself. Love, worketh no ill to his neighbour therefore love *is* the fulfilling of the law. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

Gal. v, 14. For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself.

Heb. xiii, 1. Let brotherly love continue.

James ii, 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

1 Peter iv, 8. And, above all things, have fervent charity among yourselves: for charity shall cover the multitude of sins.

1 John ii, 7-10. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the be-

ginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

1 John iii, 10, 11, 13, 14, 15, 19. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.

LOVE TO ENEMIES.

Exod. xxiii, 4, 5. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.

Prov. xxiv, 17. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

Prov. xxv, 21, 22. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

Matth. v, 43, 44, 46, 47. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

Luke vi, 26-28, 32-35. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. For if ye love them which love you, what thank have ye? for sinners also love

those that love them. And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

1 Sam. xxiv, 17-19. And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. And 'thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day.

Job xxxi, 29, 30. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: Neither have I suffered my mouth to sin by wishing a curse to his soul.

2 Tim. iv, 16. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

SYMPATHY.

Job xxx, 25. Did not I weep for him that was in trouble? was not my soul grieved for the poor?

Lam. iii, 51. Mine eye affecteth mine heart, because of all the daughters of my city.

Rom. xii, 15, 16. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Col. iii, 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind; meekness, long-suffering.

Heb. xiii, 3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

FORGIVENESS OF INJURIES.

Zech. vii, 9. Thus speaketh the Lord of host, saying, Execute true judgment, and shew mercy and compassions, every man to his brother.

Matth. v, 7, 23, 24. Blessed *a* the merciful: for they shall obtain mercy. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there

MAN.

thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matth. vi, 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matth. xviii, 21, 22, 35. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Luke vi, 36, 37. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

Luke xvii, 3, 4. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Eph. iv, 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col. iii, 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

GOOD EXAMPLE.—DUTY OF SETTING AND FOLLOWING IT.

Josh. xxiv, 31. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel.

Judg. ii, 7. And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

Judg. iv, 1. And the children of Israel again did evil in the sight of the Lord when Ehud was dead.

Prov. ii, 20. That thou mayest walk in the way of good men, and keep the paths of the righteous.

Matth. v, 13-16. Ye are the salt of the earth: but if the salt have

lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

John xiii, 13-15. Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

2 Cor. viii, 8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

Phil. iii, 17. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

1 Thess. i, 6-8. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Heb. vi, 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

1 Pet. ii, 12. Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

BAD EXAMPLE TO BE AVOIDED.

Lev. xviii, 2, 3. Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwell, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

Lev. xx, 23. And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

Deut. xviii, 9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

2 Chron. xxx, 7. And he not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see.

Neh. v, 9. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

Isa. viii, 11. For the Lord spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying.

Ezek. xx, 18. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves by their idols.

Zech. i, 4. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

Matth. xxiii, 1-3. Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

1 Cor. v, 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump.

1 Cor. x, 6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Eph. iv, 17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

3 John 11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

V. MAN SOCIAL. EQUALITY IN VARIOUS FORMS.

Gen. ix, 18, 19. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three

MAN.

sons of Noah: and of them was the whole earth overpread.

Eccles. xvi, 17, 18. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

Job xxxi, 13-15. If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me: What then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?

Job xxxiv, 19. How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

Ps. xlix, 1, 2. Hear this, all ye people; give ear, all ye inhabitants of the world: Both low and high, rich and poor, together.

Ps. lxiii, 9. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

Zs. cxlviii, 11-13. Kings of the earth, and all people; princes, and all judges of the earth: Both young men and maidens; old men and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

Prov. xxii, 2. The rich and poor meet together; the Lord is the maker of them all.

Prov. xxvi, 10. The great God, that formed all things, both rewardeth the fool, and rewardeth transgressors.

Prov. xxvii, 19. As in water face answereth to face; so the heart of man to man.

Prov. xxix, 13. The poor and the deceitful man meet together; the Lord lighteneth both their eyes.

Eccles. iv, 1. So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comfort; and on the side of their oppressors there was power; but they had no comforter.

Eccles. vi, 8. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

Isa. ii, 9. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not.

Isa. xli, 2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

Jer. v, 4, 5. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

Jer. xlii, 13, 14. Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.

Mal. ii, 10. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Acts ii, 41-47. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts iv, 32, 34-37. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of land or of houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

401

Acts xvii, 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

2 Cor. viii, 13-15. For I mean not that other men be eased, and you burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

James i, 9, 10. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.

Rev. vi, 15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains.

SOLITUDE IN VARIOUS FORMS.

Lev. xxvi, 6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid.

Judges vi, 2. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

1 Kings xvii, 2, 3. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

2 Kings i, 7, 8. And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

2 Kings xi, 2, 3. But Jehoshabea, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain. And he was with his mother in the house of the Lord six years: and Athaliah did reign over the land.

Job xv, 28. And he dwelleth in desolate cities, and in houses

MAN.

which no man inhabiteth, which are ready to become heaps.

Job xvi, 7. But now he hath made me weary; thou hast made desolate all my company.

Job xix, 13-16. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger; I am an alien in their sight. I called my servant, and he gave me no answer; I created him with my mouth.

Job xxiv, 8. They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

Job xxx, 3, 7, 23, 29. For want and famine they were solitary; feeling into the wilderness in former time desolate and waste; Among the bushes they brayed; under the nettles they were gathered together. I went mourning without the sun; I stood up, and I cried in the congregation, *and* I am a brother to dragons, and a companion to owls.

Isa. xxvi, 20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Ps. xxxix, 12. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

Ps. lv, 6, 7. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah.

Ps. lvi, 8. Thou tellest my wanderings: put thou my tears into thy bottle: *are they not* in thy book?

Ps. lxxviii, 6. God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.

Ps. lxxxix, 8. I am become a stranger unto my brethren, and an alien unto my mother's children.

Ps. lxxxviii, 18. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Ps. cii, 6, 7. I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and

am as a sparrow alone upon the house-top.

Ps. cxix, 19, 20, 54. I am a stranger in the earth; hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thy statutes have been my songs in the house of my pilgrimage.

Isa. i, 8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Isa. ii, 10. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.

Jer. ix, 2. Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

Jer. xxxvi, 19. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.

Jer. xlviii, 6, 23. Flee, save your lives, and be like the heath in the wilderness. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

Jer. xlix, 8. Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

Ezek. xxxiv, 15. And they shall dwell safely in the wilderness, and sleep in the woods.

Hosea xiii, 12. The iniquity of Ephraim is bound up; his sin is hid.

Obad. 6. How are the things of Esau searched out! how are his hidden things sought up!

Jonah iv, 5. So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

Luke i, 80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Luke xii, 2, 3. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

1 Tim. v, 24, 25. Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the

good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Heb. xi, 14, 15, 33. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. (Of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.

NEIGHBOURHOOD.

Judges xviii, 22. And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

Prov. xxi, 10. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

Prov. xxv, 17. Withdraw thy foot from thy neighbour's house; lest he be weary of thee and so hate thee.

Jer. xxxix, 10. But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the same time.

Micah iv, 4. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

Zech. iii, 10. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

FRIENDSHIP.

Job vi, 14, 15. To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away.

Prov. xviii, 24. A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

Prov. xxvii, 10, 14. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near, than a brother far off. He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

Amos iii, 3. Can two walk together, except they be agreed?

ITS BENEFITS.

1 Sam. xix, 3, 7, 8. And I will

MAN.

go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence, as in times past. And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

1 Sam. xx. 1, 2, 4. And David fled from Naloth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me; and why should my father hide this thing from me? it is not so. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

1 Sam. xxiii. 16, 17. And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not; for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

Prov. xvii. 17. A friend loveth at all times; and a brother is born for adversity.

Prov. xxvii. 9, 16, 17. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Eccles. iv. 9-12. Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

STRIKING INSTANCES.

1 Sam. xviii. 1-3. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul.

1 Sam. xx. 8-12. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee; notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee.

2 Sam. xiii. 3. But Amnon had a friend, whose name was Jonathan, the son of Shimeah, David's brother: and Jonadab was a very subtle man.

Job ii. 11, 13. Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

Ps. cxix. 62, 63. At midnight I will rise to give thanks unto thee because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts.

Luke xxiii. 12. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

FALSE FRIENDS.

Job vi. 15-20. My brethren have dealt deceitfully as a brook, and as the stream of brooks they passed away. Which are blackish by reason of the ice, and wherein the snow is hid: What time they wax warm, they vanish; when it is hot, they are consumed

out of their place. The paths of their way are turned aside; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed.

Job xix. 19. All my inward friends abhorred me; and they whom I loved are turned against me.

Ps. lv. 12-15. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them.

Lam. i. 2. She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

EVIL COMPANY TO BE SHUNNED.

2 Chron. xix. 2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

Job xxi. 16. Lo, their good is not in their hand: the counsel of the wicked is far from me.

Job xxxiv. 8. Which goeth in company with the workers of iniquity, and walketh with wicked men.

Ps. i. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Ps. xxvi. 4. I have not sat with vain persons, neither will I go in with dissemblers.

Ps. i. 18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

Ps. ci. 3, 4. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A forward heart shall depart from me; I will not know a wicked person.

Ps. cxix. 115. Depart from me ye evil-doers; for I will keep the commandments of my God.

MAN.

Prov. i, 10-16. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance; we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make to shed blood.

Prov. ii, 12-16. To deliver thee from the way of the evil *men*, from the man that speaketh froward things: Who leave the paths of uprightness, to walk in the ways of darkness; Who refuse to do evil, and delight in the frowardness of the wicked; Whose ways are crooked, and they troward in their paths: To deliver thee from the strange woman, *even* from the stranger which flattereth with her words.

Prov. iv, 14-16. Enter not into the path of the wicked, and go not in the way of evil *men*. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

Prov. xiv, 7. Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

Jer. xv, 17. I sat not in the assembly of the mockers, nor rejoiced: I sat alone, because of thy hand; for thou hast filled me with indignation.

Acts ii, 40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

1 Cor. v, 9-13. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

2 Cor. vi, 14, 17. Be ye not unequally yoked together with unbelievers; for what fellowship

hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Eph. v, 7, 11. Be not ye therefore partakers with them. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

2 Thess. iii, 6, 7, 13-15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you: But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

2 Tim. iii, 5. Having a form of godliness, but denying the power thereof; from such turn away.

THE REASON.

Num. xvi, 21-27, 45. Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray thee, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

Ps. cxxxix, 19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

Prov. ix, 6. Forsake the foolish, and live; and go in the way of understanding.

Prov. xiii, 20. He that walketh with wise *men* shall be wise; but

a companion of fools shall be destroyed.

Prov. xxii, 24, 25. Make no friendship with an angry man, and with a furious man thou shalt not go; Lest thou learn his ways, and get a snare to thy soul.

Prov. xxviii, 7. Whoso keepeth the law is a wise son; but he that is a companion of riotous *men* shameth his father.

Jer. li, 6, 45. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

Rev. xviii, 4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

INFLUENCE OF PIETY UPON OTHERS.

Gen. xviii, 26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Gen. xix, 29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Gen. xxv, 11. And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

Gen. xxvi, 4, 5. And in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice. . . .

Lev. xxvi, 41-46. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord. These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

Josh. xiv, 14, 15. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenzite unto this day, because that he wholly followed the Lord God of Israel. And the name of

MAN.

Hebron before *was* Kirjath-arba; *which* Arba *was* a great man among the Anakims. And the land had rest from war.

2 Kings x, 30. And the Lord said unto Jehu, Because thou hast done well in executing *that which is right* in mine eyes, and hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

Ps. cii, 17. But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

Ps. cxii, 1-4. Praise ye the Lord. Blessed *is* the man that feareth the Lord, *that* delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

Prov. xli, 22. A good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.

Prov. xx, 7. The just man walketh in his integrity; his children are blessed after him.

Isa. lxx, 23, 24. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Jer. v, 1, 2. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth, and I will pardon it. And though they say, The Lord liveth; surely they swear falsely.

INFLUENCE OF SIN UPON OTHERS.

Exod. xxxiv, 7. . . . Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Ler. xxvi, 39. And they that are left of you shall pine away in their iniquity in your enemies' hands; and also in the iniquities of their fathers shall they pine away with them.

Nun. xiv, 33. And your children shall wander in the wilderness forty years, and bear your whoredoms,

until your carcases be wasted in the wilderness.

Josh. xxii, 17, 18. *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, (although there was a plague in the congregation of the Lord.) But that ye must turn away this day from following the Lord? and it will be, *seeing* ye rebel to-day against the Lord, that to-morrow he will be wroth with the whole congregation of Israel.

Job v, 3, 4. I have seen the foolish taking root; but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither *is* there any to deliver them.

Job xx, 26. All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

Job xxi, 19. God layeth up his iniquity for his children; he rewardeth him, and he shall know it.

Job xxx, 8. *They were* children of fools, ye, children of base men; they were viler than the earth.

Isa. xiv, 21. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

Isa. lxx, 6, 7. Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense unto their bosom. Your iniquities, and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Jer. ii, 9. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead.

Ezek. xvi, 2, 3. Son of man, cause Jerusalem to know her abominations. And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

SAD INSTANCES.

Deut. iv, 21, 22. Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee for an inheritance. But I must die in this land, I must not go over Jordan; but ye shall go over, and possess that good land.

Josh. vii, 24, 25. And Joshua, and all Israel with him, took

Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters. . . . And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

Jos's. xxii, 20. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

2 Sam. xxi, 3-7. Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the coasts of Israel, Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that *was* between them, between David and Jonathan the son of Saul.

Ps. cvi, 32. They angered him also at the waters of strife, so that it went ill with Moses for their sakes.

Jer. iii, 24. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

Lam. v, 7. Our fathers have sinned, and are not; and we have borne their iniquities.

PUNISHMENT FALLING UPON THE TRANSGRESSOR HIMSELF.

Nun. xvi, 22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Deut. xxiv, 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Jer. xxxi, 29, 30. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set

MAN.

on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Ezek. xiv, 14-20. Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *Though* these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: *Though* these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: *Though* Noah, Daniel, and Job *were* in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

Ezek. xviii, 2-20. What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; *He* that hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; *he is* just, he shall surely live, saith the Lord God. If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these things, *And* that do-

eth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored by the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now, *lo, if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, *lo, even* he shall die in his iniquity. Yet say ye, Why doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Num. xxvi, 10, 11. And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. Notwithstanding the children of Korah died not.

2 Kings xiv, 6. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

2 Chron. xxv, 3. Now it came to pass, when the kingdom was es-

tablished to him, that he slew his servants that had killed the king his father. But he slew not their children, *but did as it is* written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

TRAVELLING.

PLACES OF RESIDENCE.

Gen. xi, 2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Gen. xviii, 16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them, to bring them on the way.

Gen. xxi, 15, 16. And Abimelech said, Behold, my land is before thee; dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other. Thus she was re-proved.

Gen. xxi, 34. And Abraham sojourned in the Philistines' land many days.

Gen. xxii, 19. So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Gen. xxiv, 62. And Isaac came from the way of the well Lahai-roi: for he dwelt in the south country.

Gen. xxvi, 6. And Isaac dwelt in Gera.

Gen. xxxiii, 17, 18. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle; therefore the name of the place is called Succoth. And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

Gen. xxxv, 27. And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, (which is Hebron,) where Abraham and Isaac sojourned.

Gen. xxxvi, 8. Thus dwelt Esau in mount Seir; Esau is Edom.

Gen. xxxvii, 1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Num. xiii, 29. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

MAN.

Num. xxii, 13, 14. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

Judges viii, 29. And Jerubbaal the son of Joash, went and dwelt in his own house.

Ruth i, 7, 8. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me.

1 Sam. xxvii, 7. And the time that David dwelt in the country of the Philistines was a full year and four months.

2 Sam. xix, 36. Thy servants will go a little way over Jordan with the king; and why should the king recompense it me with such a reward?

2 Kings iv, 12, 13. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

2 Kings v, 19. And he said unto him, Go in peace. So he departed from him a little way.

Neh. ii, 6. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Isa. xxxvii, 37. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

THE FAREWELL.

Gen. xlviii, 16. And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way.

Gen. xxxi, 20, 22, 23, 55. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And early in the morning Laban rose up, and kissed his sons and his daughters, and

blessed them; and Laban departed, and returned unto his place.

Num. xxii, 13, 14. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

Ruth i, 7-9, 14. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on their way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law, but Ruth clave unto her.

2 Sam. xix, 39. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

1 Kings xix, 20. And he [Elisha] left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?

2 Kings v, 19. And he said unto him, Go in peace. So he departed from him a little way.

Neh. ii, 6. And the king said unto me (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Luke ix, 61. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

Acts xx, 1, 36-38. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Acts xxi, 5, 6. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we

kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again.

THE JOURNEY.

Gen. xi, 31, 32. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran.

Gen. xii, 4-9. So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: And Abram journeyed, going on still toward the south.

Gen. xiii, 11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Gen. xx, 1. And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

Gen. xxxii, 3-5. And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I may find grace in thy sight.

Gen. xxxiii, 12, 14, 15. And he said, Let us take our journey, and let us go, and I will go before

MAN.

thee. Let my lord, I pray thee, pass over before his servants; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

Gen. xli, 45, 46. And Pharaoh called Joseph's name Zephnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt. (And Joseph was thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Gen. xlv, 18. And take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Gen. xlii, 28. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

Gen. xlvii, 21. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

Num. xxii, 39. And Baalam went with Balak, and they came unto Kirjath-huzoth.

Judges i, 16. And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arab; and they went and dwelt among the people.

Judges iv, 11. Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanan, which is by Kedesh.

Ruth i, 2. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

2 Sam. ii, 3. And his men that were with him, did David bring up every man with his household, and they dwelt in the cities of Hebron.

2 Sam. iv, 3. And the Beeroth-

ites fled to Gittaim, and were sojourners until this day.

2 Sam. xix, 31. And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

1 Kings xviii, 6. So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

2 Kings ii, 25. And he went from thence to mount Carmel; and from thence he returned to Samaria.

2 Chron. viii, 1-3. And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there, And Solomon went to Hamath-zobah, and prevailed against it.

Neh. ii, 7-9. Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over, till I come into Judah; And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army, and horsemen with me.

Cant. vii, 11. Come, my beloved, let us go forth into the field: let us lodge in the villages.

Jer. xl, 6. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

Ezek. xii, 10, 11. Say thou unto them, Thus saith the Lord God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign; like as I have done, so shall it be done unto them: they shall remove, and go into captivity.

Luke xx, 9. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

Acts xiii, 13. Now when Paul and his company loosed from Paphos, they came to Perga in

Pamphylia; and John, departing from them, returned to Jerusalem.

INQUIRY AS TO THE WAY.

1 Sam. ix, 11, 12, 18. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

Eccles. x, 15. The labour of the foolish weareth every one of them, because he knoweth not how to go to the city.

Acts x, 17, 18. Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there.

MEANS OF TRAVEL.

Gen. xlii, 25. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

Gen. xlv, 19-21. Now thou art commanded, this do ye; Take your waggon out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

Mark vi, 8, 9. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals, and not put on two coats.

Luke ix, 3, 4. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart.

Luke xxii, 35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Acts xxi, 15. And after those

MAN.

says we took up our carriages, and went up to Jerusalem.

THE MEETING.

Gen. xiv, 17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

Gen. xxxi, 25. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount; and Laban with his brethren pitched in the mount of Gilead.

Gen. xxxii, 1-3. And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

Nam. xxii, 36. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

Nam. xxxi, 13. And Moses, and Eleazir the priest, and all the princes of the congregation, went forth to meet them without the camp.

1 Sam. ix, 14. And they went up into the city; and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

1 Sam. xv, 12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

1 Sam. xxv, 20. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

1 Kings i, 14, 22. Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. And, lo, while she yet talked with the king, Nathan the prophet also came in.

1 Kings xviii, 16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

1 Kings xxii, 2. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

2 Kings iv, 25. So she went, and

came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite.

2 Kings x, 15, 16. And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

Jer. xii, 6. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went; and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

Acts xxviii, 15. And from thence, when the brethren heard of us, they came to meet us far as Appii Forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage.

REFRESHMENTS BY THE WAY.

Gen. xlii, 27. And as one of them opened his sack, to give his ass provender in the inn, he espied his money: for, behold, it was in his sack's mouth.

Judges xviii, 15. And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

2 Sam. xvi, 14. And the king, and all the people that were with him, came weary, and refreshed themselves there.

HOSPITALITY.

Gen. xviii, 3-5. And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts. . . .

Gen. xix, 2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Lev. xxv, 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a

stranger, or a sojourner; that he may live with thee.

Judges xix, 20. And the old man said, Peace be with thee: howsoever, let all thy wants lie upon me; only lodge not in the street.

Ruth ii, 9, 14. . . . And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. . . . And she [Ruth] sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

1 Kings xviii, 13. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

Isa. xli, 14. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

Matth. xxv, 35-40. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee in hunger, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Rom. xii, 13. Distributing to the necessity of saints; given to hospitality.

1 Peter iv, 9. Use hospitality one to another without grudging.

3 John 5, 6. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well.

UNKIND RECEPTION.

Job xxii, 7. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

Matth. xxv, 42-45. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him,

MAN.

saying, Lord, when saw we thee an hungered, or athirst, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

KIND RECEPTION.

Gen. xix, 3. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Gen. xxiv, 17, 18. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy picher. And she said, Drink, my lord; and she hastened, and let down her picher upon her hand, and gave him drink.

Gen. xliii, 16, 17, 24. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

Judges iv, 19. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

Judges xix, 21. So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink.

2 Sam. xi, 8. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

2 Kings iv, 8. And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And so it was, *that*, as oft as he passed by, he turned in thither to eat bread.

Luke vii, 44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

Acts xxi, 17, 18. And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in

with us unto James; and all the elders were present.

COURTESY, &c.

Ruth ii, 13. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

1 Kings xviii, 7, 8. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

2 Kings xx, 12-15. At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

Ezra vii, 12. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

Job xxxii, 21, 22. Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

Daniel iv, 1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Matth. xxiii, 6-10. And love the uppermost rooms at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your master, *even* Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be

ye called masters, for one is your Master, *even* Christ.

Luke x, 5, 6. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

2 John 1, 2, 12. The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwelleth in us, and shall be with us for ever: Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

3 John 1, 2, 13, 14. The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. Our friends salute thee. Greet the friends by name.

SALUTATIONS.

Gen. xliii, 27, 28. And he asked them of *their* welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive; and they bowed down their heads, and made obeisance.

2 Kings iv, 26. Run now, I pray thee, to meet her; and say unto her, Is it well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is well*.

2 Kings x, 13. Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen.

Rom. xvi, 5-15, 21-23. Likewise greet the church that is in their house. Salute my well-beloved Epeneus, who is the first-fruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who were also in Christ before me. Greet Amplias, my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles, approved in Christ. Salute them which are of Aristobulus' household. Salute Hero-

MAN.

don my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus, chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Timotheus my work-fellow, and Lucius, and Jason, and Sospater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother.

1 Cor. xvi. 21. The salutation of me Paul with mine own hand.

2 Cor. xiii. 12, 13. Greet one another with an holy kiss. All the saints salute you.

Phil. iv. 21, 22. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cesar's household.

Col. iv. 10, 12, 15, 13. Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas; (touching whom ye received commandments: if he come unto you, receive him;) Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

2 Thess. iii. 17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

2 Tim. iv. 19, 21. Salute Prisca and Aquila, and the household of Onesiphorus. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Titus iii. 15. All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

Philemon 23, 24. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

Heb. xiii. 24. Salute all them that have the rule over you. . .

2 John 13. The children of thy elect sister greet thee. Amen.

STAY.

Gen. xxiv. 25. She said moreover unto him, We have both straw and provender enough, and room to lodge in.

Judg. xix. 4-9. And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart, with a morsel of bread, and afterward go your way. And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again. And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them. And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night; behold, the day groweth to an end; lodge here that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

2 Sam. xi. 12. And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

Luke xxiv. 29. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

Acts xxi. 7, 8. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, (which was *one* of the seven,) and abode with him.

Acts xxviii. 7, 14. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

Where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome.

STRANGERS.

Exod. xii. 49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

Exod. xxii. 21. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exod. xxiii. 9. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Lev. xix. 33, 34. And if a stranger sojourn with thee in your land, ye shall not vex him. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: *I am* the Lord your God.

Deut. x. 19. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

2 Sam. xv. 19, 20. Then said the king to Ittai the Gittite, Wherefore goest thou also with us? Return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou and take back thy brethren: mercy and truth *be* with thee.

2 Sam. xxii. 45, 46. Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. Strangers shall fade away, and they shall be afraid out of their close places.

2 Chron. ii. 17. And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

2 Chron. xv. 9. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; (for they fell to him out of Israel in abundance, when they saw that the Lord his God *was* with him.)

Ezek. xxii. 29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.

Luke xxiv. 18. And the one of them, whose name was Cleopas, answered,

MAN.

ing, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

RIGHT AND WRONG WAY.

Gen. xxxvii, 15-17. And a certain man found him, and, behold, *he was* wandering in the field: ah! the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Ps. cv, 13-15. When they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong; yea, he reproveth kings for their sakes; *Saying*, Touch not mine anointed, and do my prophets no harm.

Isa. xxiii, 12. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zion: arise, pass over to Chittim; there also shalt thou have no rest.

Jonah i, 10. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

Micah ii, 10. Arise ye, and depart; for this *is* not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

DIVINE CARE OVER STRANGERS AND TRAVELLERS.

Deut. xxviii, 1-3, 15, 16. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Deut. xxxiii, 18. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

1 Kings viii, 41-43. Moreover, concerning a stranger, that *is* not

of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong arm, and of thy stretched-out arm; when he shall come and pray toward this house: Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name.)

1 Chron. xvi, 20-22. And when they went from nation to nation, and from one kingdom to another people, He suffered no man to do them wrong; yea, he reproveth kings for their sakes, *Saying*, Touch not mine anointed, and do my prophets no harm.

2 Chron. vi, 32, 33. Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house: Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, and fear thee, as doth thy people Israel; and may know that this house, which I have built, is called by thy name.

Ezra vii, 8, 9. And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

Ezra viii, 31, 32. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days.

Ps. cvii, 3-7. And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

Isa. lvi, 3. Neither let the son of the stranger, that hath joined himself to the Lord, speak, say-

ing, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

THE RETURN.

Gen. xlii, 3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

Gen. xxiv, 54, 56. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning; and he said, Send me away unto my master. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away, that I may go to my master.

Gen. xxxi, 17, 18. Then Jacob rose up, and set his sons and his wives upon camels. And he carried away all his cattle, and all his goods, which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

Gen. xxxiii, 16. So Esau returned that day on his way unto Seir.

Gen. xlii, 29. And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

Gen. xlv, 25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

Exod. iv, 19. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

Num. xxiv, 25. And Balaam rose up, and went and returned to his place; and Balak also went his way.

Ruth i, 10, 19, 22. And they said unto her, Surely we will return with thee unto thy people. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them; and they said, *Is* this Naomi? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley-harvest.

1 Sam. xv, 34. Then Samuel went to Ramah; and Saul went up to his house to Gilbeah of Saul.

1 Sam. xxv, 12. So David's young men turned their way, and went again, and came and told him all those sayings.

1 Kings xlii, 10. So he went another way, and returned not the way that he came to Beth-el.

MAN.

2 *Chron.* xix, 1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

Daniel xi, 9. So the king of the south shall come into *his* kingdom, and shall return into his own land.

John vii, 53. And every man went unto his own house.

John xx, 10. Then the disciples went away again unto their own home.

Acts xii, 25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

TIMES OF REJOICING.

Judges xi, 31. And Jephthah came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she *was* his only child; beside her he had neither son nor daughter.

1 *Sam.* xviii, 6. And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

1 *Sam.* xxi, 10-12. And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

1 *Sam.* xxx, 16. And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

2 *Sam.* vi, 14. And David danced before the Lord with all his might; and David *was* girded with a linen ephod.

1 *Chron.* xv, 29. And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal, the daughter of Saul, looking out at a window, saw king David dancing and playing; and she despised him in her heart.

Job xxi, 11. They send forth their little ones like a flock, and their children dance.

Psa. cxlix, 3. Let them praise his name in the dance; let them sing

praises unto him with the timbrel and harp.

Jer. xxxi, 4, 13. Again I will build thee, and thou shalt be built, O virgin of I-rael: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Lam. v, 15. The joy of our heart is ceased; our dance is turned into mourning.

Mark vi, 22. And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

THE GRECIAN GAMES.

1 *Cor.* ix, 24-27. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now *they do it* to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

2 *Tim.* ii, 5. And if a man also strive to masteries, *yet* is he not crowned, except he strive lawfully.

Iob. xii, 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

VI. MAN'S DESTINY.

LONG LIFE.

Gen. xv, 15. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

Exod. xxiii, 26. There shall nothing cast their young, nor be barren, in thy land; the number of thy days I will fulfil.

Deut. xi, 8, 9, 21. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong *your* days in the land which the Lord sware

unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey. That *your* days may be multiplied and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

Job vi, 26. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

Psa. xxi, 4. He asked life of thee, and thou gavest it him, *even* length of days for ever and ever.

Psa. xxxiv, 12, 13. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile.

Psa. xci, 16. With long life will I satisfy him, and shew him my salvation.

Prov. iii, 1, 2. My son, forget not my law; but let thine heart keep my commandments; For length of days, and long life, and peace, shall they add to thee.

Prov. x, 27. The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.

Prov. xx, 29. The glory of young men is their strength; and the beauty of old men is the gray head.

Isa. lxxv, 20, 22. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Zech. viii, 4. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

INSTANCES BEFORE THE FLOOD.

Gen. v, 5, 8, 11, 14, 17, 20, 23, 27, 31. And all the days that Adam lived were nine hundred and thirty years; and he died. And all the days of Seth were nine hundred and twelve years; and he died. And all the days of Enos were nine hundred and five years; and he died. And all the days of Canaan were nine hundred and ten years; and he died. And all the days of Mahalaleel were eight hundred ninety and five years; and he died. And all the days of Jared were nine hundred sixty and two years; and he

MAN.

died. And all the days of Enoch were three hundred sixty and five years: And all the days of Methuselah were nine hundred sixty and nine years: and he died. And all the days of Lamech were seven hundred seventy and seven years: and he died.

Gen. ix, 29. And all the days of Noah were nine hundred and fifty years: and he died.

INSTANCES AMONG THE PATRIARCHS.

Gen. xi, 11, 13, 15, 17, 19, 21, 23, 25, 32. And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters. And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters. And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters. And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters. And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters. And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters. And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters. And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters. And the days of Terah were two hundred and five years: and Terah died in Haran.

Gen. xxiii, 1. And Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

Gen. xxv, 7, 8, 17. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

Gen. xxxv, 28, 29. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, *being old and full of days:* and his sons Esau and Jacob buried him.

Gen. xlvii, 7, 8, 28. And Joseph brought in Jacob his father and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob

was an hundred forty and seven years.

Job xlii, 16, 17. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even four generations.* So Job died, *being old and full of days.*

THE AGED.

Lev. xix, 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: *I am the Lord.*

Deut. xxxii, 25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs.

2 Chron. x, 8, 9. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

Extra iii, 12, 13. But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Job xii, 12. With the ancient is wisdom; and in length of days understanding.

Job xv, 7, 17, 18. Art thou the first man that was born? or wast thou made before the bills? I will shew thee, hear me; and that which I have seen I will declare; Which wise men have told from their fathers, and have not hid it.

Job xxxii, 4, 6, 7. Now Elihu had waited till Job had spoken, because they *were* elder than he. And Elihu the son of Barachel the Buzite answered and said, *I am young, and ye are very old;* wherefore I was afraid, and durst not shew you mine opinion. *I said, Days should speak, and multitude of years should teach wisdom.*

Isa. xlvii, 6. I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient thou hast very heavily laid thy yoke.

Joel i, 2, 3. Hear this, ye old

men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation.

Titus ii, 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

SIGNS OF AGE.

Gen. xlvii, 1. And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

Gen. xlviii, 10. Now the eyes of Israel were dim for age, so that he could not see. . . .

1 Sam. iii, 2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see.

1 Sam. iv, 15. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

1 Sam. xii, 2. And now, behold, the king walketh before you; and I am old and grey-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

2 Sam. xix, 33-35. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? *I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I bear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?*

1 Kings i, 1, 2. Now king David was old, and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

1 Kings xiv, 4. . . . But Abijah could not see; for his eyes were set by reason of his age.

Job xii, 20. He removeth away the speech of the trusty, and taketh away the understanding of the aged.

MAN.

Job xv, 10. With us are both the grey-headed and very aged men, much elder than thy father.

Ps. lxxi, 18. Now also when I am old and grey-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come.

Prov. xvi, 31. The hoary head is a crown of glory, if it be found in the way of righteousness.

Eccles. xii, 3, 4. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

Hosea vii, 9. Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth not.

(See also under BODY.)

LAW OF VOWS ACCORDING TO AGE.

Lev. xxvii, 3-7. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And if it be from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

(DEATH, see under DISEASE AND DEATH.)

WEARINESS OF LIFE.

Num. xi, 15. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Num. xiv, 2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt or,

would God we had died in this wilderness!

1 Kings xix, 4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life: for I am not better than my fathers.

Job iii, 11-15, 20-23. Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest With kings and counsellors of the earth, which built desolate places for themselves; Or with princes that had gold, who filled their houses with silver: Wherefore is light given to him that is in misery, and life unto the bitter in soul: Which long for death, but it cometh not; and dig for it more than for hid treasures: Which rejoice exceedingly, and are glad when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in?

Job vi, 8-11. Oh that I might have my request: and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. What is my strength, that I should hope? and what is mine end, that I should prolong my life?

Job vii, 15, 16. So that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live always: let me alone; for my days are vanity.

Job x, 1, 18, 19. My soul is weary of my life: I will leave my complaint upon myself; I will speak in the bitterness of my soul. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave.

Job xiv, 13. O that thou wouldst hide me in the grave that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!

Job xxiii, 16, 17. For God maketh my heart soft, and the Al-

mighty troubleth me: Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

Eccles. ii, 17. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

Eccles. iv, 2, 3. Wherefore I praised the dead which are already dead, more than the living which are yet alive. Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

Jer. viii, 3. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

Jer. xx, 14-18. Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad. And let that man be as the cities which the Lord overthrew, and repented not; and let him hear the cry in the morning, and the shouting at noon-day; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

Jonah iv, 3, 8. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

Jer. ix, 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

PECULIAR INSTANCES.

Gen. xvi, 30. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

John viii, 22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

John xi, 16. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

MAN.

SUICIDE—VIRTUAL.

Luke iv, 9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

Acts xvi, 27, 28. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

INSTANCES OF SUICIDE.

Judges xvi, 29, 30. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein; so the dead which he slew at his death were more than they which he slew in his life.

1 Sam. xxxi, 4, 5. Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

2 Sam. xvii, 23. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

1 Kings xvi, 18, 19. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died. For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

Matth. xxvii, 3-5. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see

thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

(BURIAL, see under DISEASE AND DEATH, Page 177.)

THE RESURRECTION OF THE DEAD.

Job xix, 23, 27. Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Ps. xlix, 15. But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

Isa. xxvi, 19. Thy dead men shall live, together with my dead body shall shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Dan. xii, 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Hos. xiii, 14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

John v, 28, 29. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John vi, 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John xi, 23, 24. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Acts xxiv, 15, 21. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Except it be for this one voice,

that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

Acts xxvi, 6-8. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

Heb. xi, 19, 35. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

1 Thess. iv, 15, 16. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first.

PROOFS.

Mark xii, 26, 27. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye therefore do greatly err.

Luke xx, 37, 38. Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.

Rom. vi, 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

1 Cor. xv, 13-23, 49, 50. But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in

MAN.

this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

MODE AND RESULT.

Luke xx, 33-36. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering, said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

John v, 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

1 Cor. xvi, 42-43, 51-56. So also *is* the resurrection of the dead: it is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy; the second man *is* the Lord from heaven. As *is* the earthly, such are they also that are earthly: and as *is* the heavenly, such are they also that are heavenly. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on in-

corruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law.

Phil. iii, 11, 21. If by any means I might attain unto the resurrection of the dead. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv, 13, 14, 17, 18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words,

ALLUSIONS, ETC.

Ezek. xxxvii, 1, 7-14. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones. So I prophesied as he commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit

in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Matth. xxvii, 52, 53. And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

John xii, 9. Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Rom. viii, 19-23. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

OBJECTIONS AND THEIR REFUTATION.

Matth. xxii 23-33. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard *this*,

MAN.

they were astonished at his doctrine.

Luke xx, 27. Then came to him certain of the Sadducees, which deny that there is any resurrection.

Acts xvii, 32. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

Acts xxiii, 6-8. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a discussion between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

1 Cor. xv, 12, 35-38. Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

2 Tim. ii, 18. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

THE JUDGMENT.

Eccles. iii, 17. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work.

Eccles. xii, 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Matth. xix, 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matth. xxv, 31-33. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And

he shall set the sheep on his right hand, but the goats on the left.

Luke x, 14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

Acts xvii, 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Rom. ii, 8, 6. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God. Who will render to every man according to his deeds.

Rom. xiv, 11, 12. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

2 Cor. v, 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Eph. vi, 8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Phil. iv, 5. Let your moderation be known unto all men. The Lord is at hand.

Col. iii, 25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Thess. v, 1-4. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

2 Thess. ii, 1, 2. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Heb. ix, 27. And as it is appointed unto men once to die, but after this the judgment.

1 Pet. iv, 5. Who shall give account to him that is ready to judge the quick and the dead.

Jude 14, 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the

Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xi, 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

Rev. xx, 12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

ALLUSIONS, ETC.

Isa. xxiv, 19, 20. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Isa. xxxiv, 4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

Jer. li, 30, 31. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

Jael iii, 1, 2, 11, 12, 14. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Multitudes, multitudes in

MAN

the valley of decision: for the day of the Lord is near in the valley of decision.

Matth. xxiv, 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

Luke xxi, 25-28. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Acts ii, 19, 20. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Heb. xii, 27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

2 Peter iii, 7, 10-12. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

Rev. vi, 12-14. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every moun-

tain and island were moved out of their places.

HEAVEN.

A STATE OF PERFECT SALVATION.

Gen. xlix, 18. I have waited for thy salvation, O Lord.

Ps. iii, 8. Salvation *belongeth* unto the Lord: thy blessing is upon thy people. Selah.

Ps. lxxxv, 9. Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Ps. cxix, 166, 174. Lord, I have hoped for thy salvation, and done thy commandments. I have longed for thy salvation, O Lord; and thy law is my delight.

Rom. xiii, 11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Heb. vi, 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

1 Peter i, 9. Receiving the end of your faith, *even* the salvation of your souls.

OF HAPPINESS AND GLORY.

Ps. xvi, 11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Ps. xxxv, 8, 9. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light.

Ps. lxiii, 24. Thou shalt guide me with thy counsel, and afterwards receive me to glory.

Isa. xxxv, 10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isa. ii, 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Isa. lxiv, 4, 5. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness; *those that* remember thee in thy ways: behold, thou art wroth;

for we have sinned: in those is continuance, and we shall be saved.

Matth. xiii, 43. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to ear, let him hear.

Luke vi, 21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

1 Cor. ii, 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

2 Tim. iv, 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Hab. iv, 9-11. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Rev. xxii, 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

OF IMMORTALITY.

Isa. xxv, 8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Isa. xlv, 17. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Matth. xiv, 29, 30. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

Rom. ii, 7. To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life.

Rom. vi, 23. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

2 Cor. iv, 17, 18. For our light affliction, which is but for a moment, worketh for us a far

MAN.

more exceeding *and* eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

1 Peter i, 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

1 John ii, 25. And this is the promise that he hath promised us, *even* eternal life.

Rev. xxi, 4. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

THE DIVINE PRESENCE.

Ps. xvii, 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Math. v, 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Rev. vii, 15-17. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Rev. xxi, 22-23. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. xxii, 4, 5. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

OCCUPATIONS.

Rev. iv, 9, 10. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev. v, 14. And the four beasts said, Amen. And the four and twenty elders fell down and wor-

shipped him that liveth for ever and ever.

Rev. viii, 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Rev. xi, 16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

Rev. xv, 3, 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Rev. xix, 4, 5. And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

OTHER VIEWS OF HEAVEN.

Isa. lxv, 17. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.

John xiv, 2-4. In my Father's house are many mansions: if *it* were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know.

2 Peter iii, 13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Rev. xv, 2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Rev. xxi, 1, 12-21, 24-27. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall

of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city feth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chaledony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure glass, as it were transparent glass. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life.

HELL.

THE PLACE OF THE FINALLY WICKED.

Ps. ix, 17. The wicked shall be turned into hell, and all the nations that forget God.

Ps. lv, 15. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

Ps. lxxvi, 13. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.

Ps. cxix, 155. Salvation is far from the wicked: for they seek not thy statutes.

Prov. vii, 27. Her house is the way to hell, going down to the chambers of death.

Prov. ix, 18. But he knoweth not that the dead are there; and

MAN.

that her guests are in the depths of hell.

Prov. xv, 24. The way of life is above to the wise, that he may depart from hell beneath.

Isa. v, 14. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Matth. xiii, 40-42. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.

Matth. xxv, 30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Luke x, 12, 15. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Luke xx, 47. Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

Rom. ii, 8, 9. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

Rev. xx, 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Rev. xxi, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

Rev. xxii, 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

ITS FIRE AND MISERY.

Deut. xxxii, 22. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Matth. v, 22. But I say unto you, That whosoever is angry with his brother without a cause shall be

in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Matth. viii, 12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matth. xiii, 49, 50. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Luke xii, 46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Luke xiii, 28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Luke xvi, 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

2 Thess. i, 6-8. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Heb. x, 31. It is a fearful thing to fall into the hands of the living God.

Rev. xiv, 9, 10. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Rev. xix, 19, 20. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet

that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

ITS MISERY ETERNAL.

Isa. lxxvi, 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Matth. xxv, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

2 Thess. i, 9, 10. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Rev. xiv, 11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev. xix, 3. And again they said, Alleluia. And her smoke rose up for ever and ever.

LESSONS.

Matth. x, 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Mark ix, 43-48. And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life lame, than having two feet to be cast into hell, into the fire that never shall be quenched; Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; Where their worm dieth not, and the fire is not quenched.

2 Cor. v, 21. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

MAN.

IMAGERY.

2 Sam. xxii, 6. The sorrows of hell compassed me about; the snares of death prevented me.

Ps. cxvi, 3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Isa. xiv, 9, 10. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Isa. xxx, 33. For Tophet *is* ordained of old; yea, for the king it is prepared: he hath made *it* deep and large, the pile thereof *is* fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it.

Ezek. xxxi, 16, 17. I made the

nations to shake at the sound of his fall when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto *them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.*

Ezek. xxxii, 21, 27. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. And they shall not lie with the mighty *that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.*

Jonah ii, 2. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou hearest my voice.

Rev. vi, 7, 8. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Rev. xx, 13-15. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire,

MARRIAGE.

MAN AND WOMAN.

Gen. ii, 21-23. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.*

Gen. v, 2. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Matth. xix, 4. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female.

Mark x, 6. But from the beginning of the creation God made them male and female.

BEAUTY IN BOTH.

Gen. vi, 2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Gen. xli, 11-15. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, *This is his wife*; and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh; and the woman was taken into Pharaoh's house.

Gen. xxix, 16, 17. And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed; but Rachel was beautiful and well-favoured.

Gen. xxxix, 6. And he left all

that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

Exod. ii, 2. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months.

1 Sam. ix, 2. And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people.

1 Sam. xxv, 3. Now the name of the man was Nabal, and the name of his wife Abigail; and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish, and evil in his doings; and he was of the house of Caleb.

2 Sam. xi, 2. And it came to pass in an even-tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

2 Sam. xiv, 25, 27. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

1 Sam. xvii, 42. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

1 Kings i, 6. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.

Esther ii, 7, 15. And he brought up Hadassah, (that is, Esther,) his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai (when her father and mother were dead) took for his own daughter. Now, when the

turn of Esther, the daughter of Abihail, the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed; and Esther obtained favour in the sight of all them that looked upon her.

Job xlii, 13-15. He had also seven sons and three daughters. And he called the name of the first, Jemima, and the name of the second, Kezia, and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.

Prov. xi, 22. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

Heb. xi, 23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

Ps. xlv, 11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

Cant. i, 5, 6. I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

Cant. iv, 3, 7. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thou art all fair, my love: there is no spot in thee.

Cant. v, 9, 10. What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand.

Cant. vi, 1. Whither is thy be-

MARRIAGE.

loved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

Cant. vii, 6. How fair and how pleasant art thou, O love, for delights!

Ezek. xvi, 7, 13-15. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. . . . And thou wast exceeding beautiful. . . . And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

Ezek. xxviii, 17. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground; I will lay thee before kings, that they may behold thee.

VIRGINITY.

Gen. xxiv, 16. And the damsel was very fair to look upon, a virgin; neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Nam. xxvi, 15-18, 35. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women-children, that have not known a man by lying with him, keep alive for yourselves. And thirty and two thousand persons in all, of women that had not known man by lying with him.

Judges xi, 37-40. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass, at the end of two

months, that she returned unto her father, who did with her according to his vow which he had vowed; and she knew no man. And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Ruth iii, 2, 3. And now is not Doeg of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the thrashing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man until he shall have done eating and drinking.

1 Kings i, 3, 4. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him; but the king knew her not.

Esther ii, 1-4, 8, 9, 12-14. After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them: And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women. Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished,

to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women.) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Ps. lxxviii, 63. The fire consumed their young men; and their maidens were not given to marriage.

Rev. xiv, 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. They were redeemed from among men, being the first-fruits unto God and to the Lamb.

LOVES—VARIOUS.

Gen. xxix, 11, 18-20. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Gen. xxxiv, 3. And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel.

Judges xvi, 4, 15. And it came afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

1 Sam. xviii, 20, 23. And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him. And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him.

2 Sam. xiii, 1, 2. And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister

MARRIAGE.

Tamar, for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.

1 Kings xi, 1, 2. But king Solomon loved many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods. Solomon clave unto these in love.

Esther ii, 17. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Prov. vii, 13, 18. So she caught him, and kissed him, and with an impudent face said unto him, Come, let us take our fill of love until the morning; let us solace ourselves with loves.

Cant viii, 6, 7. Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which have a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

Dan. xi, 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Cant. i, 2. Let him kiss me with the kisses of his mouth: for thy love is better than wine.

Cant. ii, 5. Stay me with flagons, comfort me with apples; for I am sick of love.

Cant. iii, 4. It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

Cant. iv, 9. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

Cant. v, 8. I charge you, O daughters of Jerusalem, if ye find my beloved, tell ye him that I am sick of love.

Cant. vii, 10. I am my beloved's, and his desire is toward me.

Cant. viii, 1. Oh that thou wert

as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

Luke vii, 45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

Rom. xvi, 16. Salute one another with an holy kiss. The churches of Christ salute you.

1 Cor. xvi, 20. All the brethren greet you. Greet ye one another with an holy kiss.

2 Cor. xiii, 12. Greet one another with an holy kiss.

1 Thess. v, 26. Greet all the brethren with an holy kiss.

1 Pet. v, 14. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

COURTSHIP IN SUNDRY FORMS.

Gen. xxiv, 51, 57-59. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Will thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

Gen. xxxiv, 6-11. And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved; and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

Judges xiv, 7. And he went down, and talked with the woman; and she pleased Samson well.

Ruth iii, 4-14, 18. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee

down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do. And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followest not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou request: for all the city of my people doth know that thou art a virtuous woman. And now, it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well, let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning. And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came unto the floor. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

1 Kings ii, 16-22. And now I ask one petition of thee, deny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said, I desire one small petition of thee: I pray thee, say me not nay. And the king said unto her, Ask on, my mother; for I will not say thee nay. And she said, Let Abishag

MARRIAGE.

the Shunammite be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Adishag the Shunammite for Adonijah? ask for him the kingdom also; (for he is mine elder brother) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Prov. vii. 15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

1 Sam. xviii. 19. But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.

Isa. liv. 6. For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

Jer. xxii. 20. Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages; for all thy lovers are destroyed.

Joel i. 8. Lament like a virgin girded with sackcloth for the husband of her youth.

RAPE.

Gen. xxxiv. 1, 2, 5. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And Jacob heard that he had defiled Dinah his daughter; (now his sons were with his cattle in the field) and Jacob held his peace until they were come.

Judges xxi. 20-23. Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty. And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

2 Sam. xiii. 11-14. And when she had brought them unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister. And she answered him, Nay, my brother, do not force me; for to such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

Isa. xiii. 16. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

Lam. v. 11. They ravished the women in Zion, and the maids in the cities of Judah.

Zech. xiv. 2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

ITS PUNISHMENT.

Deut. xxii. 25-27. But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; *there is in the damsel no sin worthy of death*: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and *there was none to save her.*

MARRIAGE.

ITS ORIGIN.

Gen. ii. 18, 24. And the Lord God said, *It is not good that the man should be alone*; I will make him an help meet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Matth. xix. 5, 6. And said, For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Mark x. 7, 8. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh; so then they are no more twain, but one flesh.

Jer. ii. 2. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wastest after me in the wilderness, in a land that was not sown.

Isa. li. 19, 20. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Eph. v. 31, 32. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church.

Gen. xix. 7, 9. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Rev. xxi. 2, 9. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

INSTANCES.

Gen. xi. 29. And Abram and Nabor took them wives: the name of Abram's wife was Sarai; and the name of Nabor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Isach.

Gen. xxiv. 6-8. And Abraham said unto him, Beware thou that thou bring not my son thither again. . . . Thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from my son: my oath: only bring not my son thither again.

Gen. xxv. 20. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

Exod. ii. 1. And there went a

MARRIAGE.

man of the house of Levi, and took to wife a daughter of Levi.

Exod. vi. 23-25. And Aaron took him Elisheba, daughter of Aminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families.

Judges xv. 1. But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. . . .

Judges xxi. 14. And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

1 Kings iv. 11. The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

1 Kings xi. 19. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Talmenes the queen.

1 Chron. xxiii. 22. And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kishi took them.

Prov. xix. 14. House and riches are the inheritance of fathers; and a prudent wife is from the Lord.

Hosea i. 2, 3. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms, and I children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

Luke xvii. 26, 27. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

ITS CONTINUANCE AS AN ORNAMENT.

Judges xxi. 16. Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

Ruth i. 13. Would ye tarry for them till they were grown? would

ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me.

Jer. xxix. 6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

1 Cor. vii. 2, 9, 35. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn. And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

1 Tim. iv. 3. Forbidding to marry. . . .

1 Tim. v. 14. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Heb. xiii. 4. Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

CAUTIONS.

Jer. xvi. 2. Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

1 Cor. vii. 1, 7, 8, 26, 32, 33. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I. I suppose therefore that this is good for the present distress; I say, that it is good for a man so to be. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife.

PARENTAL AUTHORITY.

Gen. xxiv. 4, 5, 37, 38. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou

camest? And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

Gen. xxviii. 1, 2. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

Gen. xxxiv. 4. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

Gen. xxxviii. 6. And Judah took a wife for Er his first-born, whose name was Tamar.

Exod. ii. 21. And Moses was content to dwell with the man; and he gave Moses Zipporah his daughter.

Judges xiv. 1-3. And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

1 Chron. ii. 34, 35. Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

2 Chron. xxv. 18. And Joash king of Israel sent to Amaziah, king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trode down the thistle.

APOSTOLIC LAW.

1 Cor. vii. 27, 28, 36, 38. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you. But if any man

MARRIAGE.

think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

NUPTIAL FEAST.

Gen. xxiv. 60. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

Gen. xxix. 22. And Laban gathered together all the men of the place, and made a feast.

Judges xiv. 10, 11. So his father went down unto the woman; and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.

Ruth iv. 11, 12. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel, and like Leah, which two did build the house of Israel; and do thou worthily in Ephraim, and be famous in Beth-lehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

Ps. xlv. 9, 14, 15. Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir. She shall be brought unto the King in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Cant. iil. 11. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Isa. lxii. 5. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Jer. vii. 34. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem,

the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

Jer. xvi. 9. For thus saith the Lord of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

Jer. xxv. 10. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Matth. ix. 14, 15. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

John ii. 1, 2. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage.

MARRIAGES OF POLICY.

Gen. xxix. 23, 25, 26. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And it came to pass, that in the morning, behold, it was Leah; and he said to Laban, What is this thou hast done unto me?

did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born.

Josh. xv. 16, 17. And Caleb said, Ho that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife.

Judges xxi. 1. Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

1 Sam. xviii. 17, 21, 22, 25-27. And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the Lord's battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be

upon him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain. And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law; and the days were not expired. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

Dan. xi. 6, 17. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement. . . . He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

DOWRY.

Gen. xxix. 24. And Laban gave unto his daughter Leah, Zilpah his maid for an handmaid.

Gen. xxxi. 14-16, 43. And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house? Are not we counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do. And Laban answered and said unto Jacob, *These* daughters are my daughters, and *these* children are my children, and *these* cattle are my cattle, and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their children which they have born?

Gen. xxxiv. 12. Ask me never so much dowry and gift, and I will give according as ye shall say

MARRIAGE.

unto me: but give me the damsel to wife.

Josh. xv, 18, 19. And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldst thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

1 Kings ix, 16. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

Iosec iii, 2. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half-homer of barley.

2 Cor. xii 14. Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.

MARRIAGE OF BROTHER'S WIDOW.

Gen. xxxviii, 8, 11, 13, 14. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren did.) And Tamar went and dwelt in her father's house. And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered herself with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given to him to wife.

Deut. xxv, 5-10. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up

unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him; and if he stand to it, and I say, I like not to take her, Then shall his brother's wife come up to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.

Ruth iv, 5, 6, 10, 11. Then said Boaz, What day thou buiest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. . . .

Luke xx, 28-23. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife, and died without children. And the second took her to wife, and died without children. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife.

MISCELLANEOUS.

Gen. xviii, 11. Now Abraham and Sarah were old, and well stricken in age; and it ceased to be with Sarah after the manner of women.

Gen. xxxi, 34, 35. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

Lev. xv, 19-23. And if a woman

have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Lev. xx, 13. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Deut. xxii, 13-20. If any man

MARRIAGE.

take a wife, and go in unto her, and I hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid; Then shall the father of the damsel, and her mother, take and bring forth the *tokens* of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the *tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred *shekels* of silver; and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife; he may not put her away all his days. But if this thing be true, and the *tokens* of virginity be not found for the damsel.

Isa. xxx, 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

Lam. i, 17. Zion spreadeth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them.

Ezek. xvii, 6. And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman.

Ezek. xxii, 10. In thee have they discovered their father's nakedness; in thee have they humbled her that was set apart for pollution.

Ezek. xxxvi, 17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

RESTRICTIONS UNDER JEWISH LAW.

Deut. xxi, 10, 11, 13, 14. When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among

the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife. And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

Josh. xliii, 12, 13. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: Know for a certainty, that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

Judges iii, 5, 6. And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Ezra ix, 1, 2, 12-15. Now, when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers have been chief in this trespass. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; Should we again break thy commandments, and join in affinity with

the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

Ezra x, 18, 19, 44. And among the sons of the priests there were found that had taken strange wives; namely, of the sons of Jesua the son of Jozadak, and his brethren, Manasseh, and Eliezer, and Jarib, and Gedaliah. And they gave their hands that they would put away their wives; and, being guilty, they offered a ram of the flock for their trespass. All these had taken strange wives; and some of them had wives by whom they had children.

Neh. x, 30. And that we would not give our daughters unto the people of the land, nor take their daughters for our sons.

Neh. xlii, 23-28. In those days also saw I Jews that had married wives of Asidod, of Ammon, and of Moab: And their children spake half in the speech of Asidod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives? And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Hittite: therefore I chased him from me.

Mal. ii, 11, 12. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

DUTIES OF HUSBANDS.

Prov. v, 15-19. Drink waters out of thine own cistern; and running

MARRIAGE.

waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in thy streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed; and rejoice with the wife of thy youth. *Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.*

I Prov. xi, 17, 29. The merciful man doeth good to his own soul; but *he that is cruel troubleth his own flesh.* He that troubleth his own house shall inherit the wind; and the fool shall be servant to the wise of heart.

Eccles xi, 9. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity; for that is thy portion in this life, and in thy labour which thou takest under the sun.

1 Cor. vii, 29, 33. But this, I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; But he that is married careth for the things that are of the world, how he may please his wife.

Eph. v, 28, 33. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Col. iii, 19. Husbands, love your wives, and be not bitter against them.

1 Peter iii, 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

DUTIES OF THE WIFE.

Gen. iii, 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Esther i, 15-21. What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahaseuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahaseuerus. For this deed of the queen shall

come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahaseuerus commanded Vashti the queen to be brought in before him, but she came not. *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahaseuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan.

Ps. xiv, 10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

1 Cor. xi, 8, 9. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.

1 Cor. xiv, 34, 35. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

Eph. v, 22-24. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Col. iii, 18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

1 Tim. ii, 11-14. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman, being deceived, was in the transgression.

1 Peter iii, 1, 2, 5, 6. Likewise, ye wives, be in subjection to your own husbands; that, if any obey

not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

Titus ii, 4, 5. That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husband, that the word of God be not blasphemed.

Gen. xvi, 6. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

Gen. xxi, 12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

1 Sam. xxv, 19, 26. And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

Esther i, 10-12. On the seventh day, when the heart of the king was merry with wine, he commanded Methuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, Cascas, the seven chamberlains that served in the presence of Ahaseuerus the king, To bring Vashti the queen before the king with the crown-royal, to shew the people and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Prov. xxxi, 23. Her husband is known in the gates, when he sitteth among the elders of the land.

GOOD WIVES.

Gen. xxiv, 67. And Isaac brought her into his mother

MARRIAGE.

Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death.

Prov. xi. 16. A gracious woman retaineth honour; and strong men retain riches.

Prov. xviii. 22. Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

Prov. xxxi. 10-12, 23-31. Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

DAD WIVES.

2 Sam. vi. 16. And as the ark of the Lord came into the city of David, Michal, Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

1 Kings xi. 4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father.

1 Kings xxi. 25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

Prov. xix. 13. A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.

Prov. xxi. 9, 19. It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house. It is better to dwell in the wilderness, than with a contentious and an angry woman.

Prov. xxv. 24. It is better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

Prov. xxvii. 15, 16. A continual dropping in a very rainy day and a contentious woman are alike. Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

SUNDRIES.

Deut. xxxiii. 24. And of Asher,

he said, *Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.*

Job v. 24. And thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and shalt not sin.

Job xix. 17. My breath is strange to my wife, though I entreated for the children's sake of mine own body.

Ruth iii. 1. Then Naomi, her mother-in-law, said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

1 Sam. i. 4. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

Ps. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly.

Ps. cxxviii. 3, 4. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord.

Prov. iii. 33. The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.

Gen. iv. 25. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

Gen. xxix. 21. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

Gen. xxx. 15, 16. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

Gen. xxxviii. 1, 2. And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adulamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

Ezod. xix. 15. And he said unto the people, Be ready against the third day: come not at your wives.

Lev. xv. 18. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

1 Sam. i. 19. And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her.

1 Sam. xxi. 4, 5. And the priest answered David, and said, There is no common bread under mine hand; but there is hallowed bread, if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

2 Sam. xi. 9-11. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

2 Sam. xii. 24. And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon; and the Lord loved him.

Esther iv. 11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.

1 Cor. vii. 2-6. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also

MARRIAGE.

the husband hath not power of his own body, but the wife. De-fraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment.

DISSOLUTION OF MARRIAGE. BY DEATH

Rom. vii, 2, 3. For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then, if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if *her* husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

1 Cor. vii, 39. The wife is bound by the law as long as *her* husband liveth; but if *her* husband be dead, she is at liberty to be married to whom she will; only in the Lord.

WIDOWS.

Gen. xxxviii, 12, 19. And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. And she arose, and went away, and laid by *her* veil from *her*, and put on the garments of *her* widowhood.

Ruth 1, 3, 5. And Elimelech, Naomi's husband, died; and she was left, and *her* two sons. And Mahlon and Chilion died also both of them; and the woman was left of *her* two sons and *her* husband.

Ruth ii, 11, 12. And Boaz answered and said unto *her*, It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

1 Kings xvii, 9. Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Ps. lxxviii, 64. Their priests fell by the sword; and their widows made no lamentation.

Jer. xv, 8, 9. Their widows are increased to me above the sand of the seas: I have brought upon them, against the mother of the young men, a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth: she hath given up the ghost; *her* sun is gone down while *it was* yet day: she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the Lord.

Lam. v, 3. We are orphans and fatherless, our mothers are as widows.

1 Tim. v, 5, 9, 10. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

WIDOWS SPECIALLY OBJECTS OF SYMPATHY.

Job xxxix, 13. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.

Job xxii, 9-11. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee; Or darkness, that thou canst not see; and abundance of waters cover thee.

Job xxxi, 16-18. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; For from my youth he was brought up with me, as *with* a father, and I have guided *her* from my mother's womb.

Ps. xciv, 6. They slay the widow and the stranger, and murder the fatherless.

Isa. liv, 4. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

Ezek. xxii, 7. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger;

In thee have they vexed the fatherless and the widow.

Acts ix, 39. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

1 Tim. v, 3, 4, 16. Honour widows that are widows indeed. But if any widows have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

James i, 27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unsullied from the world.

GOD'S CARE OF WIDOWS.

Ezod. xxii, 22-24. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Deut. x, 18. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Deut. xxiv, 17, 18. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge: But thou shalt remember that thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing.

Deut. xxvii, 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

Ps. lxxviii, 5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Ps. cxlvi, 9. The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Prov. xv, 25. The Lord will destroy the house of the proud: but he will establish the border of the widow.

Jer. xlix, 11. Leave thy fatherless children, I will preserve them

MARRIAGE.

alive; and let thy widows trust in me.

Zech. vii, 10. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

1 Tim. v, 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

MARRIAGES REPEATED.

Gen. xxv, 1. Then again Abraham took a wife, and her name was Keturah.

1 Sam. xxv, 39, 40. And when David heard that Nabal was dead, . . . David sent and commended with Abigail to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

2 Sam. xi, 27. And when the mourning was past, David sent and fetched her [Bath-sheba] to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

1 Chron. ii, 18-21. And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshier, and Shobab, and Ardon. And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezaleel. And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old, and she bare him Segub.

Ezek. xlv, 22. Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

1 Cor. vii, 40. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

1 Tim. v, 11. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry.

2nd.—BY DIVORCE.

THE LAW.

Exod. xxi, 7-11. And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto

a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.

Deut. xxi, 14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

Deut. xxiv, 1-5. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took to be his wife: Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord; and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance. When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken.

Matth. v, 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

Matth. xix, 9, 10. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whose marieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

Isa. l, 1. Thus saith the Lord, Where is the bill of your mother's

divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Jer. lii, 1, 8. They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

INSTANCES.

Exra x, 2-4, 10-12, 14-17. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of our fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us. Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this matter; and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to

MARRIAGE.

examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month.

Esther i, 19. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered. That Vasilthi come no more before king Ahasturus; and let the king give her royal estate unto another that is better than she.

DIVORCE CONDEMNED.

Mal. ii, 13, 14, 16. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your land. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. For the Lord, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously.

Math. xix, 6-8. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

Mark x, 2-5, 9-12. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

Luke xvi, 18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is

put away from her husband, committeth adultery.

OTHER KINDS OF SEPARATIONS.

Gen. xxxi, 31. And Jacob answered and said to Laban, Because I was afraid; for I said, Peradventure thou wouldst take by force thy daughters from me.

Judges xlv, 20. But Samson's wife was given to his companion, whom he had used as his friend.

Judges xv, 1, 2. But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber: but her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her.

1 Sam. xxv, 44. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

2 Sam. iii, 13-16. And he said, Well; I will make a league with thee; but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face. And David sent messengers to Ishbosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines. And Ishbosheth sent, and took her from her husband, *even* from Phaltiel the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

Jer. iii, 20. Surely *as* a wife treacherously departeth from her husband so have ye dealt treacherously with me, O house of Israel, saith the Lord.

Hosea ii, 7. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them; then shall she say, I will go and return to my first husband; for then *was* it better with me than now.

John iv, 16-18. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

1 Cor. vii, 10-16. And unto the

married I command, *yet* not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; also were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

VIOLATIONS

OF THE ORIGINAL

LA W OF MARRIAGE.

POLYGAMY.

Gen. iv, 19. And Lamech took unto him two wives; the name of the one *was* Adah, and the name of the other Zillah.

Gen. xvi, 1-3. Now Sarai Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Gen. xxvi, 34. And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath, the daughter of Elon the Hittite.

Gen. xxviii, 8, 9. And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

Gen. xxix, 27-30. Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to

MARRIAGE.

wife also. And Laban gave to Rachel his daughter, Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Gen. xxx. 3, 4, 9, 26. And she said, Behold, my maid Bilhah, go in unto her, and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife; and Jacob went in unto her. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

Gen. xxxvi. 2, 3. Esau took his wives of the daughters of Canaan, Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; And Basemath, Ishmael's daughter, sister of Nebajoth.

Deut. xvii. 17. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

Deut. xxi. 15, 16. If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and if the first-born son be her's that was hated; Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born.

Judges viii. 30. And Gideon had threescore and ten sons of his body begotten; for he had many wives.

1 Sam. i. 2. And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

1 Sam. xxv. 42, 43. And Abigail basted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife. David also took Ahinoam of Jezreel; and they were also both of them his wives.

1 Sam. xxvii. 3. And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

1 Sam. xxx. 5. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the Carmelitess.

noam the Jezreelitess, and Abigail, the wife of Nabal, the Carmelite.

2 Sam. ii. 2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

2 Sam. iii. 2-5. And unto David were sons born in Hebron; and his first-born was Amnon of Ahinoam the Jezreelitess; And his second, Chilleab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmi, king of Geshur; And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

1 Chron. viii. 8. And Shabaraïm begat children in the country of Moab, after he had sent them away; Ithushim and Baara *were* his wives.

2 Chron. xi. 18-20, 23. And Rehoboam took him Mahalath, the daughter of Jerimoth, the son of David, to wife, *and* Abihail, the daughter of Eliab, the son of Jesse; Which bare him children; Jeush, and Shamariah, and Zabam. And after that he took Maachab the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith. And he desired many wives.

2 Chron. xlii. 21. But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

2 Chron. xxi. 12, 14. And there came a writing to him from Elijah the prophet, saying, . . . Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods.

2 Chron. xxiv. 2, 3. And Joash did that *which was* right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

Ezek. xxiii. 4. And the names of them *were* Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

Mal. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

CONCUBINES OR SECONDARY WIVES.

Gen. xxii. 23, 24. And Bethuel begat Rebekah: these eight Milcah

did bear to Nahor, Abraham's brother. And his concubine, who name *was* Reumah, she bare also Tebah, and Gabam, and Thahash, and Maachah.

Gen. xxv. 6. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived,) eastward, unto the east country.

Judges viii. 31. And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

Judges xix. 1-3, 10. And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah. And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months. And her husband arose, and went after her, to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses; and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him. But the man would not tarry that night, but he rose up and departed, and came over against him, (which *is* Jerusalem, and *there were* with him two asses saddled; his concubine also *was* with him.

Judges xx. 2-6. (Now the children of Benjamin heard that the children of Israel *were* gone up to Mizpeh.) Then said the children of Israel, Tell us, how *was* this wickedness? And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge: And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me; and my concubine have they forced, that she is dead. And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel.

2 Sam. iii. 6, 7. And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and Ishbosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

2 Sam. xv. 16. And the king went forth, and all his household after him. And the king left ten

MARRIAGE.

women, *which were* concubines, to keep the house.

2 Sam. xvi. 21. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

2 Sam. xix. 5. And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

2 Sam. xx. 3. And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and led them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood.

1 Kings xi. 3. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

1 Chron. i. 32. Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba and Dedan.

1 Chron. ii. 46-48. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez. And the sons of Jahdai, Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph. Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

1 Chron. vii. 14. The sons of Manasseh; Ashriel, whom she bare; *but* his concubine the Aramitess bare Machir, the father of Gilead.

2 Chron. xi. 21. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines; (for he took eighteen wives and threescore concubines, and begat twenty and eight sons, and threescore daughters.)

Cant. vi. 8, 9. There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is *but one*; she is the *only one* of her mother, she is the choice one of her that bare her. The daughters saw her and blessed her; *yea*, the queens and the concubines, and they praised her.

VIOLATIONS OF THE LAW OF CHASTITY AND MARRIAGE.

INCEST.

Lev. xviii. 6-19. None of you

shall approach to any that is near of kin to him, to uncover *their* nakedness: *I am* the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: *it is* thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for *theirs is* thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father (*she is* thy sister,) thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: *it is* thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen; *it is* wickedness. Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life-time. Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness.

Deut. xxii. 30. A man shall not take his father's wife, nor discover his father's shirt.

INSTANCES.

Gen. xix. 30-33. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters. And the first-born said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our

father. And they made their father drink wine that night. . .

Gen. xx. 12. And yet indeed *she*, is my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife.

Gen. xxxv. 22. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve.

Exod. vi. 20. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram were an hundred and thirty and seven years.

1 Chron. ii. 3, 4. The sons of Judah; Er, and Onan, and Shelah; *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him. And Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah were five.

Ezek. xxii. 11. And one hath committed abomination with his neighbour's wife; and another hath lawfully defiled his daughter-in-law; and another in them hath humbled his sister, his father's daughter.

1 Cor. v. 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

PUNISHMENT.

Gen. xlix. 4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

Lev. xx. 11-14, 20-22. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them. And if a man take a wife and her mother, *it is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall hear their sin; they shall die

MARRIAGE.

childless. And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness; they shall be childless. Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out.

Deut. xxvii, 20-23. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt; and all the people shall say, Amen. Cursed be he that lieth with any manner of beast; and all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother; and all the people shall say, Amen. Cursed be he that lieth with his mother-in-law; and all the people shall say, Amen.

FATAL RESULTS.

2 Sam. xlii, 15-22, 32, 33. Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her; and Amnon said unto her, Arise, be gone. And she said unto him, *There is no cause:* this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her. And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and went on crying. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very wroth. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar. And Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's

sons are dead: for Amnon only is dead.

ADULTERY A HEINOUS SIN.

Gen. xx, 9-11. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

Gen. xxvi, 10. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

Lev. xviii, 20. Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

Deut. v, 18. Neither shalt thou commit adultery.

2 Sam. xli, 13, 14. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

Job xxxi, 9-12. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; Then let my wife grind unto another, and let others bow down upon her. For this is an heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase.

Prov. vi, 26-29. For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Matth. v, 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

Mark vi, 18, 19. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a

quarrel against him, and would have killed him; but she could not.

John vii, 10, 11. When Jesus had lifted up himself, and saw none but the woman he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

Jer. xi, 15. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

Jer. xlii, 27. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

Ezek. xvi, 30-32. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; but as a wife that taketh strangers instead of her husband!

Ezek. xxiii, 5, 43-48. And Abolah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Abolah and unto Ahobah, the lewd women. And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

Hosea ii, 1, 2. Say ye unto your brethren, Amlil; and to your sisters, Rukamah. Plead with your mother, plead; for she is not my

MARRIAGE.

wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.

Rev. ii, 22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

INSTANCES IN PURPOSE OR REALITY.

Gen. xii, 16-20. And he entreated Abram well for her sake, and he had sheep, and oxen, and he-asses, and menservants, and maid-servants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife; now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Gen. xx, 14. And Abimelech took sheep, and oxen, and menservants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

Gen. xxxix, 7-11. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused; and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass, about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

2 Sam. xi, 3, 4. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house.

1 Kings xv, 5. Because David did that which was right in the eyes of the Lord, and turned not

aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

Job xxiv, 15, 16. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time; they know not the light.

Prov. vii, 19-21. For the good-man is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Jer. xxix, 23. Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know; and *am* a witness, saith the Lord.

Hosca iii, 1, 3. Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. And I said unto her, Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee.

Mark vi, 17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

John viii, 3, 4. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act.

PUNISHMENT BY LAW.

Lev. xix, 20-22. And whosoever lieth carnally with a woman that is a bond-maid, betrothed to an husband, and not at all redeemed nor freedom given her, she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering. And the priest shall make an atonement for him with the ram of the trespass-offering before the Lord, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

Lev. xx, 10. And the man that

commiteth adultery with another man's wife, even he that commiteth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Deut. xxii, 22-24. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shall thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away evil from among you.

John viii, 5-7. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

AND IN PROVIDENCE.

Gen. xii, 17. And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

2 Sam. xii, 10-12. Now therefore the sword shall never depart from mine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

Prov. vi, 32, 33. But whose committe'h adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away.

Jer. v, 8, 9. They were as fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

Ezek. xvi, 38-40. And I will judge thee, as women that break wedlock and shed blood are

MARRIAGE.

judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

Ezek. xxxiii. 26. Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife; and shall ye possess the land?

JEALOUSY.

Gen. xxxix. 19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

Prov. vi. 34-35. For jealousy is the rage of a man; therefore he will not spare in the day of his vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

2 Cor. xi. 2. For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

ORDEAL.

Num. v. 12-31. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken *with the manner*; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the Lord. And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water. And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of me-

morial in her hands, which is the jealousy offering; and the priest shall have in his hand the bitter water that causeth the curse. And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell: And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot them out with the bitter water; And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar. And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her thigh shall rot; and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled; Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHASTITY AND MODESTY COMMANDED.

1 Thess. iv. 3-5. For this is the will of God, *even your sanctification*, that ye should abstain from fornication: That every one of

you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God. For God hath not called us unto uncleanness, but unto holiness.

2 Tim. ii. 22. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

1 Peter ii. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Gen. xxiv. 63-65. And Isaac went out to meditate in the field at the even-tide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes; and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

LEWDNESS.

Gen. xx. 16. And unto Sarah he said, Behold, I have given thy brother a thims and *pieces* of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd.

Gen. xxxix. 11, 12. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

Lev. xx. 17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

Deut. xxii. 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God.

Deut. xxv. 11, 12. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity her.

MARRIAGE.

Job xxxi, 1. I made a covenant with mine eyes: why then should I think upon a maid.

Prov. v, 3. For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil.

Prov. vi, 25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Prov. xxiii, 28. She also lieth in wait as for a prey, and increaseth the transgressors among men.

Ezek. xxiii, 14, 16, 19-21. And that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion. And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

Math. v, 28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Eph. iv, 19. Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Eph. v, 3 & 4, 12. But fornication and all uncleanness, or covetousness let it not be named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For it is a shame even to speak of those things which are done of them in secret.

1 Tim. v, 6. But she that liveth in pleasure is dead while she liveth.

James v, 5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

1 Peter iv, 3, 4. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.

2 Peter ii, 14, 18. Having eyes full of adultery, and that cannot

cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

Jude 8. Likewise also these filthy dreamers defile the flesh....

CAUTIONS AGAINST IT.

Prov. ii, 16. To deliver thee from the strange woman, even from the stranger which flattereth with her words.

Prov. v, 8. Remove thy way far from her, and come not nigh the door of her house.

Prov. vi, 24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Prov. vii, 4-9, 24-26. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, In the twilight, in the evening, in the black and dark night; Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her.

FORNICATION.

Prov. xxxi, 3. Give not thy strength unto women, nor thy ways to that which destroyeth kings.

1 Cor. vi, 13-18. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body:

but he that committeth fornication sinneth against his own body.

1 Cor. x, 8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Heb. xii, 16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Rev. ii, 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

INSTANCES WITH AGGRAVATIONS.

Gen. xxxviii, 25, 26. When she was brought forth, she sent to her father-in-law, saying, By the man whom these are, am I with child; and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

Num. xxv, 1, 6, 14, 15. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

Judges xix, 25, 26. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning; and when the day began to spring, they let her go. Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

SPIRITUAL ALLUSIONS.

Ps. cvi, 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

Isa. i, 21. How is the faithful

MARRIAGE.

city become an harlot! it was full of judgment; righteousness lodged in it: but now murderers.

Isa. xlii, 17. And it shall come to pass, after the end of seventy years, that the Loro will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

Isa. lvi, 7, 8. Upon a lofty and high mountain hast thou set thy bed, even thither wentest thou up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and made thee a *covenant* with them; thou lovedst their bed where thou sawest it.

Jer. ii, 20. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

Jer. iii, 2, 6, 9. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

Ezek. xvi, 7, 16, 25-29, 57, 58. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my

hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are asbamed of thy lewd way. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them: and yet couldst not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord.

Ezek. xx, 30. Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

Ezek. xxiii, 2, 3, 7, 8, 11-13, 17, 35. Son of man, there were two women, the daughters of one mother; And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself. Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. And when her sister Abolibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they took both one way. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom; and she was polluted with them, and her mind was alienated from them. Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

Hosea iv, 12. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused

them to err, and they have gone a whoring from under their God.

Hosea v, 3, 4. I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

Hosea vi, 9, 10. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lawlessness. I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

Hosea ix, 1. Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn-floor.

Rev. xvii, 1-5, 15-18. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Rev. xviii, 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed

MARRIAGE.

rich through the abundance of her delicacies.

Rev. xix, 2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

LAW OF MOSES AGAINST FORNICATION.

Gen. xxxviii, 24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Eccod. xxii, 16, 17. And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Lev. xxi, 9. And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

Nam. xxy, 7, 8. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Deut. xxii, 21, 28, 29. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

PUNISHED IN PROVIDENCE.

Hosea iv, 10, 11, 13, 14. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase; because they have left off to take heed to the Lord. Whoredom, and wine, and new wine, take away the heart. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars, and elms, because the shadow thereof is good:

therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

BY POVERTY.

Prov. v, 8-10. Come not nigh the door of her house. Lest thou give thine honour unto others, and thy years unto the cruel; Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger.

Prov. xxix, 3. Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

BY LOSS OF HEALTH.

Prov. ii, 18, 19. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.

Prov. v, 11-14. And thou mourn at the last, when thy flesh and thy body are consumed, And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.

Prov. vii, 26. For she hath cast down many wounded; yea, many strong men have been slain by her.

BY LOSS OF CHARACTER.

Gen. xxxiv, 31. And they said, Should he deal with our sister as with an harlot?

Gen. xxxviii, 23. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

Job xxiv, 17, 18. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

BY DAMNATION.

Prov. v, 4, 5. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell.

Prov. vii, 27. Her house is the way to hell, going down to the chambers of death.

Eccles. vii, 26. And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: whose

pleaseth God shall escape from her; but the sinner shall be taken by her.

Eph. v, 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

PROSTITUTION.

Gen. xxxviii, 15, 16. When Judah saw her, he thought her to be an harlot: because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

Lev. xix, 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Lev. xxi, 7. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

Judges xvi, 18. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines; saying, Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

1 Kings iii, 16. Then came there two women that were harlots unto the king, and stood before him.

Prov. ii, 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

Prov. v, 6. Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them.

Prov. vii, 10-12. And, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.)

Prov. xxii, 14. The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

Prov. xxiii, 27. For a whore is a deep ditch; and a strange woman is a narrow pit.

Isa. xxiii, 15, 16. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been

MARRIAGE.

forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

Jer. iii, 3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hast a whore's forehead, thou refusedst to be ashamed.

Ezek. xvi, 33-35, 41. They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary. Wherefore, O harlot, hear the word of the Lord: And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

BASTARDY.

Deut. xxiii, 2. A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

Judges xi, 1, 2. Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

Isa. lvii, 3. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

Hosea ii, 4. And I will not have mercy upon her children; for they be the children of whoredoms.

Hosea v, 7. They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions.

Zeek. ix, 6. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

John viii, 41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

Heb. xii, 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

AGAINST NATURE.

Gen. xxxviii, 9, 10. And Onan

knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord; wherefore he slew him also.

Ezek. xxii, 19. Whosoever lieth with a beast shall surely be put to death.

Lev. xv, 16, 17, 32. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. This is the law of him that bath an issue, and of him whose seed goeth from him, and is defiled therewith.

Lev. xviii, 23, 24, 26, 29-30. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you. That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.

Lev. xx, 15, 16. And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast.

Deut. xxvii, 21. Cursed be he that lieth with any manner of beast, and all the people shall say, Amen.

EUNUCHISM.

Deut. xxiii, 1. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 Kings xx, 18. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs

in the palace of the king of Babylon.

Isa. xxxix, 7. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Dan. i, 3, 9, 11. And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Now God had brought Daniel into favour and tender love with the prince of the eunuchs. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah.

Matth. xix, 11, 12. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Acts viii, 27. And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship.

SODOM.

Gen. xiii, 13. But the men of Sodom were wicked, and sinners before the Lord exceedingly.

Gen. xviii, 20-22. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord.

Gen. xix, 4-11. But, before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter. And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto

MARRIAGE.

you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*. This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

Lev. xviii, 22. Thou shalt not lie with mankind as with woman-kind: it is abomination.

Deut. xxiii, 17, 18. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God.

Deut. xxxii, 32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their clusters are grapes of gall, their grapes are bitter.

Judges xix, 22-24. Now, as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *now*, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

1 Kings xiv, 24. And there were also Sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

Rom. i, 24, 25, 27. Wherefore God also gave them to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the

men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

2 Peter ii, 7, 8. And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

Isa. i, 10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Isa. iii, 9. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

Lam. iv, 6. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Ezek. xvi, 46 - 50, 53 - 56. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister

Sodom was not mentioned by thy mouth in the day of thy pride.

Math. xi, 23, 24. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto thee, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

PUNISHMENT.

Gen. xix, 13, 17, 24-28. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

Deut. xxix, 22, 23. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath.

1 Kings xv, 12. And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

1 Kings xxii, 46. And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

2 Kings xxiii, 7. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove.

Jer. xlix, 13. As in the over-

MARRIAGE.

throw of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

Jer. l, 40. As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein.

Amos iv, 11. I have overthrown some of you, as God overthrew

Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord.

Luke xvii, 29, 30. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed.

2 Pet. ii, 6. And turning the

cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly.

Jude 7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

METALS AND MINERALS.

(For many allusions to Metals, especially GOLD, SILVER, and BRASS, see under TABERNACLE-TEMPLE.)

GOLD.

Gen. ii, 11, 12. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good. . . .

Josh. vii, 21. . . . I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them. . .

2 Sam. viii, 10. Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars with Toi:) and Joram brought with him vessels of silver, and vessels of gold, and vessels of brass.

1 Kings x, 21. And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

2 Kings xii, 13. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

2 Kings xviii, 16. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

2 Kings xxiv, 13. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

2 Chron. iii, 6. And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim.

2 Chron. viii, 18. And Hiram sent him, by the hands of his servants, ships, and servants that

had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

Exra viii, 26. I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents.

Esther i, 7. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

Job xxiii, 10. But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Job xxviii, 6, 17, 19. The stones of it are the place of sapphires; and it hath dust of gold. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

Ps. xix, 10. More to be desired are they than gold, yea, than much fine gold. . . .

Ps. xlv, 9. . . . Upon thy right hand did stand the queen in gold of Ophir.

Ps. lxxii, 15. And he shall live, and to him shall be given of the gold of Sheba. . . .

Isa. lx, 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass and for stones iron. . . .

Lam. iv, 1, 2. How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

Ezek. xxvii, 22. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

Dan. xi, 8. And shall also carry captives into Egypt their gods, with their princes, and with their

precious vessels of silver and of gold. . . .

Zech. xiii, 9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. . . .

2 Tim. ii, 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

1 Pet. i, 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

Rev. iii, 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. . . .

SILVER.

Gen. xxiii, 15. My lord, hearken unto me; the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

1 Kings x, 25, 27. And they brought every man his present, vessels of silver, and vessels of gold. . . . And the king made silver to be in Jerusalem as stones. . . .

2 Chron. xvii, 11. Also some of the Philistines brought Jehoshaphat presents, and tribute silver. . . .

Exra i, 6. And all they that were about them strengthened their hands with vessels of silver, with gold. . . .

Job xxii, 25. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

Job xxvii, 16, 17. Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

Job xxviii, 1. Surely there is a vein for the silver, and a place for gold where they fue it.

Ps. xii, 6. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Ps. lxxi, 10. For thou, O God,

METALS AND MINERALS.

hast proved us: thou hast tried us, as silver is tried.

Prov. x. 20. The tongue of the just is as choice silver: the heart of the wicked is little worth.

Prov. xxv. 4. Take away the dross from the silver, and there shall come forth a vessel for the finer.

Isa. i. 22. Thy silver is become dross, thy wine mixed with water.

Isa. xlviii. 10. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

Jer. vi. 30. Reprobate silver shall men call them, because the Lord hath rejected them.

Jer. x. 9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder.

Ezek. xxii. 18. Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

Ezek. xxvii. 12. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver.

Dan. v. 2. Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.

Dan. xi. 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold.

Amos ii. 6. . . . They sold the righteous for silver, and the poor for a pair of shoes.

Zech. ix. 3. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Zech. xlii. 9. And I will bring the third part through the fire, and will refine them as silver is tried, and try them as gold is tried.

Mol. iii. 3. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver.

GOLD AND SILVER OFTEN CONNECTED TOGETHER AS A GENERAL EXPRESSION FOR MONEY.

Gen. xlii. 2. And Abram was very rich in cattle, in silver, and in gold.

Gen. xlii. 8. Behold, the money

which we found in our sacks' mouths we brought again unto thee out of the land of Canaan, how then should we steal out of thy lord's house silver or gold?

Exod. iii. 22. But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold.

Num. xxii. 18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

Num. xxxi. 22. Only the gold, and the silver, the brass, the iron, the tin, and the lead.

Deut. xvii. 17. Neither shall he greatly multiply to himself silver and gold.

Josh. vi. 19. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

2 Sam. viii. 11. Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued.

2 Sam. xxi. 4. And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house.

1 Kings xv. 18, 19. Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants; and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.*

1 Kings xx. 3. Thy silver and thy gold is mine.

2 Chron. i. 15. And the king made silver and gold at Jerusalem as plentiful as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.

Ps. cv. 37. He brought them forth also with silver and gold.

Ps. cxix. 72. The law of thy mouth is better unto me than thousands of gold and silver.

Eccles. ii. 8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces.

Isa. ii. 7. Their land also is full

of silver and gold, neither is there any end of their treasures.

Isa. ii. 8. The silver is mine, and the gold is mine, saith the Lord of hosts.

Matth. x. 9. Provide neither gold, nor silver, nor brass, in your purses.

Acts iii. 6. Then Peter said, Silver and gold have I none; but such as I have give I thee.

Acts xx. 33. I have coveted no man's silver, or gold, or apparel.

James v. 3. Your gold and silver is cankered.

1 Peter i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

BRASS.

Num. xxi. 9. And Moses made a serpent of brass, and put it upon a pole.

Deut. viii. 9. . . . A land whose stones are iron, and out of whose hills thou mayest dig brass.

Josh. vi. 24. And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

Judges xvi. 21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass.

2 Sam. viii. 8. And from Bethah, and from Berothai, cities of Hadad-ezer, king David took exceeding much brass.

2 Kings xxv. 13, 14. And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

1 Chron. xxii. 3. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight.

2 Chron. vi. 13. For Solomon had made a brasen scaffold of five cubits long, and five cubits broad; and three cubits high, and had set it in the midst of the court.

Ezek. xxvii. 13. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

Zech. vi. 1. And I turned, and lifted up mine eyes, and looked

METALS AND MINERALS.

and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

THE EMBLEM OF STRENGTH.

Job vi, 12. Is my strength the strength of stones? or is my flesh of brass.

Ps. cvii, 16. For he hath broken the gates of brass, and cut the bars of iron in sunder.

Isa. xlv, 2. . . . I will break in pieces the gates of brass, and cut in sunder the bars of iron.

Jer. i, 18. For, behold, I have made thee this day a defended city, and an iron pillar, and brassen walls against the whole land. . . .

Jer. xv, 20. And I will make thee unto this people a fenced brassen wall: and they shall fight against thee, but they shall not prevail against thee. . . .

Micah iv, 13. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass. . . .

IRON.

Deut. iii, 11. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron: is it not in Kabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

Deut. vill, 9. . . . A land whose stones are iron, and out of whose hills thou mayest dig brass.

Josh. viii, 31. As Moses, the servant of the Lord, commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron. . . .

2 Sam. xii, 31. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln. . . .

1 Kings vi, 7. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building.

1 Chron. xxix, 2. Now, I have prepared with all my might for the house of my God, the gold for things of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood. . . .

Job xxviii, 2. Iron is taken out

of the earth, and brass is molten out of the stone.

Ps. ii, 9. Thou shalt break them with a rod of iron. . . .

Prov. xxvii, 17. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Eccles. x, 10. If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

Jer. xv, 12. Shall iron break the northern iron and the steel?

Jer. xvii, 1. The sin of Judah is written with a pen of iron, and with the point of a diamond. . . .

Ezek. iv, 3. Moreover, take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

Ezek. xxvii, 19. Dan also and Javan, going to and fro, occupied in thy fairs; bright iron, cassia, and calamus, were in thy market.

THE EMBLEM OF HARDNESS.

Deut. iv, 20. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

2 Sam. xxiii, 7. But the man that shall touch them must be fenced with iron and the staff of a spear.

Jer. i, 18. For, behold, I have made thee this day a defended city, and an iron pillar, and brassen walls against the whole land. . . .

Amos i, 3. Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron.

BRASS AND IRON OFTEN

CONNECTED.

Num. xxxi, 22. Only the gold, and the silver, the brass, the iron, the tin, and the lead.

Joshua xxii, 8. And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

1 Chron. xxii, 14. Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; (for it is in abundance.) . . .

2 Chron. ii, 7. Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron. . . .

Ezek. xxii, 20. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

Lev. xxvi, 19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

Deut. xxxiii, 25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

Isa. xlviii, 4. Because I knew that thou art obstinate, and thy neck is as an iron sinew, and thy brow brass.

COPPER.

Ezra viii, 27. Also twenty basons of gold of a thousand drams, and two vessels of fine copper, precious as gold.

LEAD.

Num. xxxi, 22. Only the gold, and the silver, the brass, the iron, the tin, and the lead.

Job xix, 24. That they were graven with an iron pen, and lead in the rock for ever.

Jer. vi, 29. The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

Ezek. xxii, 18. Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

TIN.

Isa. i, 25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

Ezek. xxvii, 12. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

MINERALS.

Deut. xxxiii, 15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

Judges iii, 26. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirah.

Job xxviii, 5, 6. As for the earth out of it cometh bread; and under it is turned up as it were fire. The stones of it are the place of sapphires; and it hath dust of gold.

METALS AND MINERALS.

Isa. xxxiii, 12. And the people shall be as the burnings of lime; as thorus cut up shall they be burned in the fire.

SALT.

Judges ix, 45. And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

Mark ix, 49, 50. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt *is* good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Luke xiv, 34, 35. Salt *is* good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

JEWELS.

See under DRESS, Page 160, 161.

PRECIOUS STONES.

1 *Kings* x, 2, 11. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones. . . . And the navy also of Ithram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

1 *Chron.* xxix, 2, 8. Now I have prepared with all my might for the house of my God, . . . onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

2 *Chron.* iii, 6. And he garnished the house with precious stones for beauty. . . .

2 *Chron.* xxxii, 27. And Hezekiah had exceeding much riches and honour; and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels.

Rev. xviii, 12. The merchandise of gold, and silver, and precious stones, and of pearls. . . .

Rev. xxi, 19. And the foundations of the wall of the city were

garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.

PRECIOUS STONES MENTIONED IN CONNECTION WITH AARON'S BREASTPLATE, AND THE GATES OF THE NEW JERUSALEM.

Ezek. xxviii, 17-20. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle; *this shall be* the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a figure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their inclosings.

Rev. xxi, 19-21. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city *was* pure gold, as it were transparent glass.

OTHER PRECIOUS STONES MENTIONED IN SCRIPTURE.

AGATE AND CARBUNCLE.

Isa. liv, 12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

BERYL.

Dan. x, 6. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

CORAL.

Job xxviii, 18. No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

DIAMOND.

Jer. xvii, 1. The sin of Judah *is* written with a pen of iron, and with the point of a diamond. . . .

Ezek. xxviii, 13. Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . .

EMERALD AND SARDINE.

Ezek. xxvii, 16. Syria *was* thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

Rev. iv, 3. And he that sat was to look upon like a jasper and a sardine stone. . . .

JACINTH.

Rev. ix, 17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth. . . .

JASPER.

Rev. xxi, 11. Having the glory of God; and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal.

ONYX.

Job xxviii, 16. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

PEARL.

Matth. xiii, 45, 46. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

RUBY.

Lam. iv, 7. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire.

SAPPHIRE.

Ezek. xxiv, 10. And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Ezek. i, 26. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

MINISTERS OF RELIGION.

1. UNDER THE OLD DISPENSATION.

1.—PRIESTS.

A PATRIARCHAL PRIEST.

Gen. xiv, 18, 19. And Melchizedek king of Salem brought forth bread and wine; and he *was* the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.

Heb. vii, 1-3. For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually.

JEWISH PRIESTS.

Exod. xix, 22. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

Exod. xxviii, 1. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Exod. xxix, 35. And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

Lev. viii, 2-6, 33-36. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

And Moses brought Aaron and his sons, and washed them with water. And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end; for seven days shall he consecrate you. As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not; for so I am commanded. So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

Lev. xxi, 6. They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the bread of their God, they do offer; therefore they shall be holy.

Num. iii, 10, 38. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death. But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

Num. xvii, 7. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death.

2 Chron. xxvi, 16-18. But when he [Uzziah] was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men; And they withstood Uzziah the king, and said unto him, It appertaineth not unto

thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

2 Chron. xxxv, 10. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

Isa. lxvi, 21. And I will also take of them for priests, and for Levites, saith the Lord.

THEIR VARIOUS DUTIES.

Lev. x, 11. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

Num. iii, 1-4, 32. These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai. And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. And Eleazar, the son of Aaron the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

Num. iv, 5-16. And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it; And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal; and the continual bread shall be thereon. And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in

MINISTERS OF RELIGION.

the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it. And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof. And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar. And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation. And to the office of Eleazar, the son of Aaron the priest, *pertaineth* the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

Num. xviii. 1. And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

Num. xxvii. 19, 22. And set him before Eleazar the priest, and before all the congregation; and gave him a charge in their sight. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

2 Kings xvii. 27, 28. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests, whom

they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord.

1 Chron. vi. 49. But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses, the servant of God, had commanded.

1 Chron. ix. 30. And some of the sons of the priests made the ointment of the spices.

1 Chron. xvi. 39, 40. And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord, in the high place that was at Gibeon, To offer burnt-offerings unto the Lord upon the altar of the burnt-offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel.

1 Chron. xxiii. 13. The sons of Amram; Aaron and Moses; and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever.

Ezek. xlv. 23, 24. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

THE HIGH PRIEST.

Lev. xxi. 10-15. And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him; I am the Lord. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the Lord do sanctify him.

Acts vii. 1. Then said the high priest, Are these things so?

Heb. v. 1-4. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

FIDELITY AND BLESSING.

2 Chron. xxix. 11. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Ps. cxv. 12. The Lord hath been mindful of us; he will bless us: he will bless the house of Israel: he will bless the house of Aaron.

Isa. lxi. 6. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Jer. xxxi. 14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

Ezek. xlv. 15, 16. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

Mat. ii. 4-6. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

SINS OF THE PRIESTHOOD.

REBELLION.

Num. xvi. 5-11, 17-19. And he spake unto Korah, and unto all his company, saying, Even tomorrow the Lord will shew who are his, and who is holy; and will

MINISTERS OF RELIGION.

cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do: Take your censurs, Korah, and all his company; And put fire therein, and put incense in them before the Lord to-morrow; and it shall be, that the man whom the Lord doth choose, he shall be holy. *Is take too much upon you, ye sons of Levi.* And Moses said unto Korah, Hear I pray you, ye sons of Levi; *Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? For which cause, both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him? And take every man his censor, and put incense in them, and bring ye before the Lord every man his censor, two hundred and fifty censers; thou also, and Aaron, each of you his censor. And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and the glory of the Lord appeared unto all the congregation.*

DISSIPATION.

1 Sam. ii, 12-17, 22-24, 29. Now the sons of Eli were sons of Belial; they knew not the Lord. And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand: And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sotten flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now; and if not, I will take it by force. Wherefore the sin of the young men was very great before the Lord; for men abhorred

the offering of the Lord. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourst thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

PROFANITY.

Ezra ii, 61, 62. And of the children of the priests: the children of Ithabab, the children of Koz, the children of Barzillai; (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name) These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood.

Neh. vii, 64. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

Neh. xiii, 29. Remember thou, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

Jer. ii, 8. The priests said not, Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Jer. x, 21. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

Jer. xii, 10, 11. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

Ezek. xxii, 26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sab-

baths, and I am profaned among them.

Hosea v, 1. Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabar.

Zeph. iii, 4. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

Mal. i, 6. A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Mal. ii, 8. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

AND IDOLATRY.

Ezek. xlv, 10-14. And the Levites that are gone away far from me, when Israel went astray, which went astray from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed; But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

THE SACRED VESTMENTS.

Exod. xxviii, 2-5. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a

MINISTERS OF RELIGION.

broidered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.

Exod. xxix, 29, 30. And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place.

Exod. xxxv, 19. The clothes of service, to do service in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

Exod. xxxix, 1, 41. And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses. The clothes of service to do service in the holy place; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

Exod. xl, 13. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

Lev. viii, 7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

Lev. xvi, 4, 23, 24, 32. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired; these are holy garments; therefore shall he wash his flesh in water, and so put them on. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there; And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

Exod. xlii, 14. When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

Exod. xlii, 17-19. And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whilst they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

SPECIAL PORTIONS OF DRESS.

TURBAN AND MITRE.

Exod. xxviii, 36-39. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

Exod. xxix, 6, 9. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute; and thou shalt consecrate Aaron and his sons.

Exod. xxxix, 30, 31. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

Lev. viii, 9. And he put the

mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown; as the Lord commanded Moses.

COAT OR TUNIC.

Exod. xxviii, 40, 41. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

Exod. xxix, 8. And thou shalt bring his sons, and put coats upon them.

Exod. xxxix, 27. And they made coats of fine linen, of woven work, for Aaron, and for his sons.

Exod. xl, 14. And thou shalt bring his sons, and clothe them with coats.

ROBE.

Exod. xxviii, 31, 32. And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

Exod. xxxix, 22-24. And he made the robe of the ephod of woven work, all of blue. And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

BREECHES.

Exod. xxviii, 42, 43. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach. And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die. It shall be a statute for ever unto him, and his seed after him.

Exod. xxxix, 28. And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.

GIRDLE.

Exod. xxviii, 8. And the curious girdle of the ephod, which is upon it, shall be of the same, according

MINISTERS OF RELIGION.

to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen.*

Exod. xxix, 5. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

Exod. xxxix, 29. And a girdle of fine twined linen, and blue, and purple, and scarlet, *of needle-work;* as the Lord commanded Moses.

BELLS.

Exod. xxviii, 33-35. And *beneath*, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

Exod. xxxix, 25, 26. And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates: A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the Lord commanded Moses.

EPHOD.

Exod. xxviii, 6, 7, 13, 14. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. And thou shalt make ouches of gold; And two chains of pure gold at the ends; of wreathen-work shalt thou make them, and fasten the wreathen chains to the ouches.

Exod. xxxix, 2, 4, 18-21. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. They made shoulder pieces for it, to couple it together, by the two edges was it coupled together. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it. And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart

of it, over against the other coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

1 Sam. ii, 28. And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

1 Sam. xiv, 3. And Abiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

1 Sam. xxiii, 6, 9. And it came to pass, when Abiathar, the son of Ahimelech, fled to David to Keilah, that he came down with an ephod in his hand. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

1 Sam. xxx, 7, 8. And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

BREASTPLATE.

Exod. xxviii, 15, 16, 22-29. And thou shalt make the breastplate of judgment of cunning work; after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Four-square it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt make upon the breastplate chains at the ends of wreathen-work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the

ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

Exod. xxxix, 8-17. And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was four-square; they made the breastplate double; a span *was* the length thereof; and a span the breadth thereof, being doubled. And they set in it four rows of stones; the first row *was* a sardius, a topaz, and a carbuncle: this *was* the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. And they made upon the breastplate chains at the ends, of wreathen-work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

URIM AND THUMMIM.

Exod. xxviii, 9-11, 30. And thou shalt take two onyx-stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel; thou shalt make them to be set in ouches of gold. And thou shalt put in the

MINISTERS OF RELIGION.

breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

Exod. xxxix, 6, 7. And they wrought onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, *that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses.*

Lev. viii, 8. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

Num. xxvii, 21. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, *both he, and all the children of Israel with him, even all the congregation.*

Deut. xxxiii, 8. And of Levi he said, *Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.*

Exra ii, 63. And the Tirshatha said unto them, *that they should not eat of the most holy things till there stood up a priest with Urim and Thummim.*

2.—LEVITES.

ORIGIN AND DEDICATION.

Num. i, 47-49. But the Levites after the tribe of their fathers were not numbered among them. For the Lord had spoken unto Moses, saying, *Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.*

Num. iii, 15, 16, 39-41, 45. Number the children of Levi, after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them, according to the word of the Lord, as he was commanded. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males, from a month old and upward, *were* twenty and two thousand. And the Lord said unto Moses, *Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names. And thou shalt take the Levites for*

me, (I am the Lord.) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

Num. iv, 48, 49. Even those that were numbered of them, were eight thousand and five hundred and fourscore. According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

Num. viii, 6-21. Take the Levites from among the children of Israel, and cleanse them. And thou shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering. And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together: And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, *even* instead of the first-born of all the children of Israel, have I taken them unto me. For all the first-born of the children of Israel are mine, *both* man and beast; on the day that I smote every first-born in the land of

Egypt I sanctified them for myself. And I have taken the Levites for all the first-born of the children of Israel. And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them.

Num. xxvi, 62. And those that were numbered of them were twenty and three thousand, all males, from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

Deut. xii, 19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

1 Sam. ii, 36. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, *Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.*

1 Chron. xxiii, 3. Now the Levites were numbered from the age of thirty years and upward; and their number by their polls, man by man, was thirty and eight thousand.

2 Chron. xi, 13, 14. And the priests and the Levites that were in all Israel resorted to him out of all their coasts. (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord.)

AGE AND QUALIFICATION.

Lev. xxi, 17-24. Speak unto Aaron, saying, *Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God: For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame,*

MINISTERS OF RELIGION.

or be that hath a flat nose, or any thing superfluous, Or a man that is broken-footed, or broken-handed, Or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy: Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them. And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

Num. iv, 47. From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

Num. viii, 24-26. This is it that belongeth unto the Levites; From twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more; But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

1 *Chron. xxiii, 24-27.* These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward. For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. For, by the last words of David, the Levites were numbered from twenty years old and above.

THREE CLASSES.

GERSHON, KOHATH AND MERARI.

Num. iii, 21-24, 27, 28, 33, 34. Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of

them, were seven thousand and five hundred. The families of the Gershonites shall pitch behind the tabernacle westward. And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary. Of Merari was the family of the Mahlites, and the family of the Muschites: these are the families of Merari. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

Num. iv, 2, 3, 22, 23, 29, 30, 34-46. Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers; From thirty years old and upward, even unto fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families: From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. As for the sons of Merari, thou shalt number them after their families, by the house of their fathers: From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, after their families, and after the house of their fathers, From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: And those that were numbered of them, by their families, were two thousand seven hundred and fifty. These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the Lord, by the hand of Moses. And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, From thirty years old and upward, even unto fifty years old,

every one that entereth into the service, for the work in the tabernacle of the congregation; Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the Lord. And these that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation; Even those that were numbered of them, after their families, were three thousand and two hundred. These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lord by the hand of Moses. All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families, and after the house of their fathers,

INFERIOR TO THE PRIESTS.

Num. iii, 6, 7, 9. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron, and to his sons; they are wholly given unto him out of the children of Israel.

Num. viii, 22. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons; as the Lord had commanded Moses concerning the Levites, so did they unto them.

Num. xviii, 2, 6. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. And I, behold, I have taken your brethren from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

MINISTERS OF RELIGION.

1 Chron. xxiii, 23, 31, 32. Because their office *was* to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; And to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord; And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

DUTIES.

GENERAL CHARGE OF SACRED THINGS.

Num. i, 50, 51, 53. But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it; they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward; the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony.

Num. iii, 8. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

Num. viii, 19. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Num. xviii, 3-5, 22, 23. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanc-

tuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.*

1 Chron. vi, 43. Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

1 Chron. ix, 26-32. For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. And Mattithiah, one of the Levites, who *was* the first-born of Shallum the Kohabite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, *were* over the showbread, to prepare it every Sabbath.

1 Chron. xv, 11-13. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye *did* it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. And David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah: And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel,

and Shemiramoth, and Jehiel, and Unai, Eliab, and Benaiah, and Manasseh, and Mattithiah, and Elipheh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

1 Chron. xvi, 37, 38. So he left there, before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required: And Obed-edom, with their brethren, threescore and eight; Obed-edom also the son of Jeduthun, and Hosah, to be porters.

1 Chron. xxiii, 4, 25, 26. Of which, twenty and four thousand *were* to set forward the work of the house of the Lord, and six thousand *were* officers and judges: For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: And also unto the Levites they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

2 Chron. xxx, 22. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers.

2 Chron. xxxiv, 13. Also they *were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

2 Chron. xxxv, 4, 5. And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy place, according to the divisions of the fathers of your brethren the people, and after the division of the families of the Levites.

Neh. xi, 16. And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.

SPECIAL CHARGE OF THE THREE CLASSES.

GERSHON.

Num. iii, 25, 26. And the charge of the sons of Gershon, in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation. And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle,

MINISTERS OF RELIGION.

and by the altar round about, and the cords of it, for all the service thereof.

Num. iv, 24-28. This is the service of the families of the Gershonites, to serve, and for burdens. And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

KOHATH.

Num. iii, 29-31. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary, wherewith they minister, and the hanging, and all the service thereof.

Num. iv, 4. This shall be the service of the sons of Kohath, in the tabernacle of the congregation, about the most holy things.

MERARI.

Num. iii, 35-37. And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward. And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto. And the pillars of the court round about, and their sockets, and their pins, and their cords.

Num. iv, 15, 18-20, 31-33. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it:

but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation. Cut ye not off the tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service, and to his burden. But they shall not go in to see when the holy things are covered, lest they die. And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden. This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

THEIR CONNECTION WITH THE ORCHESTRA.

Deut. x, 8. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

1 Chron. vi, 31, 32. And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office, according to their order.

1 Chron. ix, 33, 34. And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free; for they were employed in that work day and night. These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.

1 Chron. xvi, 4, 41. And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel. And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever.

1 Chron. xxiii, 5, 30. Moreover, four thousand were porters, and four thousand praised the Lord with the instruments which I made, said David, to praise therewith. And to stand every morning to thank and praise the Lord, and likewise at even.

2 Chron. xxiii, 18. Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

2 Chron. xxxi, 2. And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

2 Chron. xxxiv, 12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshulam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that could skill of instruments of music.

2 Chron. xxxv, 15. And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate: they might not depart from their service; for their brethren the Levites prepared for them.

Neh. xii, 24. And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God ward over against ward.

CHARGE OF THE TEMPLE GATES.

1 Chron. xxvi, 12, 13. Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord. And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

1 Chron. xxvi, 14-19. And the lot eastward fell to Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward. To Obed-edom southward; and to his sons the house of Asuppim. To Shuppim and Hosah the lot came

MINISTERS OF RELIGION.

forth westward, with the gate Shallecheeth, by the causeway of the going up, ward against ward. Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. At Parbar westward, four at the causeway, and two at Parbar. These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

2 Chron. xxxv, 15. And the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

2 Chron. xliii, 19. And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.

Neh. xii, 25-26. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Tamon, Akkub, were porters, keeping the ward, at the thresholds of the gates. These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest the scribe.

WANDERING LEVITES.

Deut. xviii, 6, 7. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.

Judges xvii, 7-13. And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place; and he came to Mount Ephraim, to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

Ezra viii, 15-19. And I gathered

them together to the river that runneth to Abaya; and there abode we in tents three days; and I viewed the people and the priests, and found there none of the sons of Levi. Then sent I for Elezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiab, and for Elnathan, men of understanding. And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; And Hasabiah, and with him Jeshaiiah of the sons of Merari, his brethren, and their sons, twenty.

3.

NETHINIMS.

Joshua ix, 14-27. And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation swore unto them. And it came to pass, at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swear unto them. And the princes said unto them, Let them live; but let them be hewers of wood, and drawers of water, unto all the congregation; as the princes had promised them. And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be

freed from being bond-men, and hewers of wood, and drawers of water, for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand; as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

Ezra viii, 20. Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

4.

OTHER SACRED PERSONS.

JEWISH ELDERS.

Exod. xxiv, 9, 13, 14. Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; And Moses rose up, and his minister Joshua; and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you; and, behold, Aaron and Hur are with you; if any man have any matters to do, let him come unto them.

Num. xi, 16, 24, 30. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And Moses gat him into the camp, he and the elders of Israel.

Ruth iv, 2. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

Lam. iv, 16. The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

MINISTERS OF RELIGION.

THE NAZARITES.

Numb. vi, 2-4. Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord; He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

Judges xlii, 4-7, 12-14. Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing. For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name. But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. And Manoah said, Now let thy words come to pass; how shall we order the child? and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

Amos ii, 11, 12. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets saying, Prophecy not.

HIS PECULIAR RITUAL.

Numb. vi, 5-12. All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the Lord he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth *himself* unto the Lord he shall come at no dead body. He shall not make him-

self unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the deal, and shall hallow his head that same day. And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

Judges xvi, 17, 19, 20. That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him.

END OF HIS TERM.

Numb. vi, 13-21. And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation: And he shall offer his offering unto the Lord, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring *them* before the Lord, and shall offer his sin-offering, and his burnt-offering. And he shall offer the ram for a sacrifice of peace-offerings unto the Lord, with the basket of un-

leavened bread: the priest shall offer also his meat-offering, and his drink-offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after the hair of his separation is shaven. And the priest shall wave *them* for a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

LEVITES AND THEIR CHIEFS.

1 Chron. xv, 5-10. Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty. Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty. Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty. Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred. Of the sons of Itharon; Eliel the chief, and his brethren fourscore. Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

COURSES OF PRIESTS.

1 Chron. xxiii, 6. And David divided them into courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

1 Chron. xxiv, 1-31. Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided: among the sons of Eleazar *there* were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers. Thus were they

MINISTERS OF RELIGION.

divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar. Now the first lot came forth to Jehoiarib, the second to Jedaiah, The third to Ilarim, the fourth to Seorim, The fifth to Malchijah, the sixth to Mijamin, The seventh to Iiakoz, the eighth to Abijah, The ninth to Jeshuah, the tenth to Shecaniah, The eleventh to Ellashib, the twelfth to Jakim, The thirteenth to Iuppah, the fourteenth to Jeshebeab, The fifteenth to Bilgah, the sixteenth to Immer, The seventeenth to Ihezri, the eighteenth to Aphas, The nineteenth to Pethahiah, the twentieth to Jehezkel, The one and twentieth to Jachin, the two and twentieth to Gamul, The three and twentieth to Delaiah, the four and twentieth to Maaziah. These *were* the orderings of them in their service, to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him. And the rest of the sons of Levi *were these*: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. Concerning Rehobiah: of the sons of Rehobiah, the first *was* Isshiah. Of the Izharites, Shelomoth: of the sons of Shelomoth; Jahath. And the sons of Hebron; Jariah the first, Amariah the second, Jahziel the third, Jekameam the fourth. Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah. The sons of Merari *were* Mahli and Musbi: the sons of Jaaziah; Beno. The sons of Merari by Jaazi ib; Beno, and Shoham, and Zaccur, and Ithri. Of Mahli came Eleazar, who had no sons. Concerning Kish: the son of Kish *was* Jehanneel. The sons also of Musbi; Mahli, and Eder, and Jeremoth. These *were* the sons of the Levites, after the house of their fathers. These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

COURSES OF THE SINGERS.

1 Chron. xxv, 1-31. Moreover

David, and the captains of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, *was*; Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king. Of Jeduthun; the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord. Of Heman; the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Itanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these *were* under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the Lord, *even* all that were cunning, *was* two hundred fourscore and eight. And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who, with his brethren and sons, *were* twelve: The third to Zaccur, *he*, his sons and his brethren, *were* twelve: The fourth to Izri, *he*, his sons and his brethren, *were* twelve: The fifth to Nethaniah, *he*, his sons and his brethren, *were* twelve: The sixth to Bukkiah, *he*, his sons and his brethren, *were* twelve: The seventh to Je-sharelah, *he*, his sons and his brethren, *were* twelve: The eighth to Jeshaiah, *he*, his sons and his brethren, *were* twelve: The ninth to Mattaniah, *he*, his sons and his brethren, *were* twelve: The tenth to Shimei, *he*, his sons and his brethren, *were* twelve: The eleventh to Azareel, *he*, his sons and his brethren, *were* twelve: The twelfth to Hashabiah, *he*, his sons and his brethren, *were* twelve: The thirteenth to Shubael, *he*, his sons and his brethren, *were* twelve: The fourteenth to Mattithiah, *he*, his sons and his brethren, *were* twelve: The fifteenth to Jeremoth, *he*, his sons and his brethren, *were* twelve: The sixteenth to Hananiah, *he*, his sons and his brethren, *were* twelve:

The seventeenth to Joshbekashah, *he*, his sons and his brethren, *were* twelve: The eighteenth to Itanani, *he*, his sons and his brethren, *were* twelve: The nineteenth to Mallothi, *he*, his sons and his brethren, *were* twelve: The twentieth to Eliathah, *he*, his sons and his brethren, *were* twelve: The one and twentieth to Hothir, *he*, his sons and his brethren, *were* twelve: The two and twentieth to Giddalti, *he*, his sons and his brethren, *were* twelve: The three and twentieth to Mahazioth, *he*, his sons and his brethren, *were* twelve: The four and twentieth to Romamti-ezer, *he*, his sons and his brethren, *were* twelve.

COURSES OF THE PORTERS.

1 Chron. xxvi, 1-3, 6-9, 11, 21-25. Concerning the divisions of the porters: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph. And the sons of Meshelemiah *were* Zechariah the first-born, Jedaiel the second, Zebaiiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth, Elioenai the seventh. Also unto Shemaiah his son *were* sons born, that ruled throughout the house of their father; for they *were* mighty men of valour. The sons of Shemaiah; Ohni, and Rephael, and Obad, Elzabad, (whose brethren *were* strong men,) Elhiu, and Semachiah. All these of the sons of Obad-edom: they, and their sons, and their brethren, able men for strength, for the service, *were* threescore and two of Obad-edom. And Meshelemiah had sons and brethren, strong men, eighteen. Ilfikiah the second, Tehaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen. As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli. The sons of Jehieli; Zetham, and Joel his brother, which *were* over the treasures of the house of the Lord. Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: And Shebuel the son of Gershon, the son of Moses, *was* ruler of the treasures. And his brethren by Eliezer; Rehobiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

2 Chron. xxix, 12-15. Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel; and of the Gershonites; Joah the son of Zimamah, and Eden the son of Joah: And of the sons of Elizaphan;

MINISTERS OF RELIGION.

Shimri, and Jelel; and of the sons of Asaph; Zechariah, and Mattaniah; And of the sons of Ilemah; Jehiel, and Shimel; and of the sons of Jeduthan; Shemalah, and Uzziel. And they gathered their brethren, and sanctified themselves. . . .

LEVITES

HAD NO INHERITANCE.

Num. xviii, 20. And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

Deut. x, 9. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

Deut. xiv, 27. And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

Deut. xviii, 1, 2. The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

Josh. xlii, 14, 33. Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them. But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them.

Josh. xviii, 7. But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the Lord, gave them.

Ezek. xlii, 23. And it shall be unto them for an inheritance; I am their inheritance; and ye shall give them no possession in Israel; I am their possession.

BUT HAD LANDS OF THEIR OWN.

Lev. xxv, 32-34. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are

their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

Num. xxxv, 2-8. Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst; this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the man-slayer; that he may flee thither; and to them ye shall add forty and two cities. So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs. And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

Joshua xxi, 1-3, 41, 42. Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; And they spake unto them at Shiloh, in the land of Canaan, saying, The Lord commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites, out of their inheritance, at the commandment of the Lord, these cities and their suburbs. All the cities of the Levites, within the possession of the children of Israel, were forty and eight cities with their suburbs. These cities were every one with their suburbs round about them: thus were all these cities.

Gen. xlvii, 22, 26. Only the land of the priests bought he [Joseph] not: for the priests had a portion as-

signed them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

Ezra vii, 24. Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

ALLUSIONS IN EZEKIEL.

Ezek. xiv, 1-6. Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shall thou measure the length of five and twenty thousand; and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

Ezek. xlviii, 8-20. And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts; from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and

MINISTERS OF RELIGION.

toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the Lord shall be in the midst thereof. *It shall be* for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy, by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land; for it is holy unto the Lord. And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

SUPPORT OF THE PRIESTHOOD.

UNDER THE PATRIARCHAL
DISPENSATION.

TITHES.

Gen. xiv. 20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Gen. xxviii. 22. And this stone, which I have set for a pillar, shall be God's house: and of all that

thou shalt give me, I will surely give the tenth unto thee.

Ileb. vii. 4, 6, 8, 9. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

ALSO UNDER THE JEWISH DISPENSATION.

Lev. xxvii. 30-35. And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses, for the children of Israel; in mount Sinai.

Num. xviii. 21, 24-32. And, behold, I have given the children of Levi all the tithes in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance. And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing-floor, and as the fulness of the wine-press. Thus ye also shall offer an heave-offering unto the Lord of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof,

out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press. And ye shall eat it in every place ye and your household; for it is your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Deut. xiv. 22-26, 28, 29. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

Deut. xxvi. 11-13. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you. When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have

MINISTERS OF RELIGION.

given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me. . . .

2 Chron. xxxi, 5, 6. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord thy God, and laid them by heaps.

Neh. x, 38. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

Heb. vii, 5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

Mal. iii, 8-11. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

Luke xi, 42. But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

FIRST-FRUIT.

Exod. xxii, 19. The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not see thee a kid in his mother's milk.

Num. xvii, 12, 13. All the best of the oil, and all the best of the wine, and of the wheat, the first-

fruits of them, which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine: every one that is clean in thine house shall eat of it.

Deut. xxvi, 1, 2, 4. And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein, That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose, to place his name there. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

Neh. x, 35, 37. And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord: And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

Prov. iii, 9, 10. Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Ezek. xx, 40. For in mine holy mountain, . . . there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

Ezek. xlii, 30. And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

Rom. xi, 16. For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

FIRSTLINGS.

Exod. xlii, 2, 11-13. Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: And it shall be, when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the Lord all that openeth the

matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's: And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem.

Exod. xxii, 29, 30. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Exod. xxxiv, 19, 20. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none shall appear before me empty.

Lev. xxvii, 26, 27. Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox or sheep: it is the Lord's. And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Num. iii, 13. Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am the Lord.

Num. xviii, 15-18. Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem: they are holy; thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. And the flesh of them shall be thine, as the wave-breast, and as the right shoulder are thine.

Deut. xv, 19. All the firstling
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MINISTERS OF RELIGION.

males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God. . . .

Neh. x, 26. Also the first-born of our sons, and of our cattle, (as it is written in the law,) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God.

PORTIONS OF THE SACRIFICE.

Exod. xxix, 26-28, 31, 32. And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the Lord; and it shall be thy part. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons. And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it is an heave-offering; and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord. And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle, of the congregation.

Lev. vii, 7-10, 31-38. As the sin-offering is, so is the trespass-offering; there is one law for them; the priest that maketh atonement therewith shall have it. And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it. And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another. And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons'. And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings. He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part. For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children

of Israel. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office; Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings. Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

Lev. viii, 31. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Lev. x, 12-18. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar; for it is most holy. And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded. And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel. The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded. And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt; and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place, as I commanded.

Num. v, 9, 10. And every offering of all the holy things of the

children of Israel, which they bring unto the priest, shall be his. And every man's hallowed things shall be his; whatsoever any man giveth the priest, it shall be his.

Num. xviii, 8-11. And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee, and for thy sons. In the most holy place shalt thou eat it; every male shall eat it; it shall be holy unto thee. And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever; every one that is clean in thy house shall eat of it.

Deut. xviii, 3. And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks,

1 *Cor. ix, 13.* Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

FINES IN MONEY.

Num. v, 8. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest, besides the ram of the atonement, whereby an atonement shall be made for him.

2 *Kings xii, 16.* The trespass-money and sin-money was not brought into the house of the Lord: it was the priests'.

REDEMPTION MONEY.

Num. iii, 46-51. And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites; Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs.) And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and

MINISTERS OF RELIGION.

to his sons. And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites. Of the first-born of the children of Israel took he the money: a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary. And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the Lord, as the Lord commanded Moses.

POLL TAX.

Exod. xxx, 12-16. When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel is twenty gerahs;) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make atonement for your souls. And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

Exod. xxxviii, 25, 26. And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A beka for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand, and three thousand, and five hundred and fifty men.

BOOTY GIVEN TO GOD.

Num. xxxi, 26-31, 47. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation; And divide the prey into two parts, between them that took the war upon them, who went out to battle, and between all the congregation; And levy a tribute unto the Lord of the men of war which went out to battle: one soul

of five hundred, both of the persons, and of the bees, and of the asses, and of the sheep. Take it of their half, and give it unto Eleazar the priest, for an heave-offering of the Lord. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the bees, and of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. And Moses and Eleazar the priest did as the Lord commanded Moses. Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord: as the Lord commanded Moses.

Joshua vi, 19. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

Isa. xxiii, 18. And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

INSTANCES.

Num. xxxi, 37-41, 48-51, 53, 54. And the Lord's tribute of the sheep was six hundred and threescore and fifteen. And the bees were thirty and six thousand, of which the Lord's tribute was threescore and twelve. And the asses were thirty thousand and five hundred, of which the Lord's tribute was threescore and one. And the persons were sixteen thousand, of which the Lord's tribute was thirty and two persons. And Moses gave the tribute, which was the Lord's heave-offering, unto Eleazar the priest: as the Lord commanded Moses. And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the Lord. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. (For the men of war had taken spoil, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hun-

dreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord.

Joshua vi, 24. And they burned the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

1 Sam. xv, 14, 15, 21. And Samuel said, What meaneth then this beating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

2 Sam. viii, 9-12. When Tol king of Hamath heard that David had smitten all the host of Hadad-ezer. . . . And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued: Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadad-ezer, son of Rehob, king of Zobah.

1 Chron. xviii, 7, 8. And David took the shields of gold that were on the servants of Hadad-ezer, and brought them to Jerusalem. Likewise from Tibhath, and from Chun, cities of Hadad-ezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

1 Chron. xxvi, 27. Out of the spoils won in battles did they dedicate to maintain the house of the Lord.

THE SACRED TREASURY.

1 Chron. xxvi, 20, 26, 28. And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had

MINISTERS OF RELIGION.

dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

2 Chron. v, 1. Thus all the work that Solomon made for the house of the Lord was finished; and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 Chron. xxxi, 7-13. In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest, of the house of Zadok, answered him, and said, Since the people begin to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left *is* this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared *them*. And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next. And Jehiel, and Azaziah, and Nahath, and Asabel, and Jerimoth, and Jozabab, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

Neh. xii, 44. And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

Neh. xiii, 12, 13. Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasures. And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful; and their office *was* to distribute unto their brethren.

DISBURSEMENT.

Deut. xviii, 8. They shall have like portions to eat, besides that

which cometh of the sale of his patrimony.

2 Chron. xxxi, 4, 15-19. Moreover, he commanded the people that dwell in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And next him *were* Eden, and Miniamin, and Jeshua, and She-maiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small. Besides their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges, according to their courses; Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses: And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness. Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

Neh. xii, 47. And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

Neh. xiii, 10, 11. And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

THE MAINTENANCE OF DIVINE SERVICE.

Exod. xxiii, 15. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou canst set out from Egypt; and none shall appear before me empty.)

Exod. xxv, 3-7. And this *is* the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and

fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense; Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

Exod. xxxv, 5-9, 22-24, 27, 29. Take ye from among you an offering unto the Lord: whosoever *is* of a willing heart, let him bring it, an offering of the Lord: gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim-wood, And oil for the light, and spices for anointing oil, and for the sweet incense; And onyx-stones, and stones to be set for the ephod, and for the breast-plate. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought *them*. Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it*. And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breastplate; And spices, and oil for the light, and for the anointing oil, and for the sweet incense.

Exod. xxxviii, 24, 29. All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

Num. xxxi, 52. And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

Deut. xvi, 16, 17. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty; Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

MINISTERS OF RELIGION.

1 Chron. xxix, 4, 7-9. *Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses within: And gave, for the service of the house of God, of gold, five thousand talents and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.*

2 Chron. xxiv, 6, 9. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness? And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness.

Ezra ii, 69. They gave after their ability, unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

Ezra vii, 16-18. And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

Neh. vii, 70-72. And some of the chief of the fathers gave unto the work; the Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of

silver, and threescore and seven priests' garments.

Neh. x, 32, 33, 39. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

Ezek. xlv, 13-16. This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel.

Exod. xxv, 2. Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

2 Kings xii, 4, 9, 10. And Jehoiash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the

money that was found in the house of the Lord.

2 Kings xxii, 3, 4. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people.

1 Chron. xxix, 5. The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who ther is willing to consecrate his service this day unto the Lord.

2 Chron. xxxiv, 17. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

CHEERFUL GIFTS.

Exod. xxxv, 20, 21, 29. And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. The children of Israel brought a willing offering unto the Lord every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses.

Exod. xxxvi, 3-7. And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it within. And they brought yet unto him free-offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

1 Chron. xxix, 6, 17. Then the

MINISTERS OF RELIGION.

chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Exra ii, 68. And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God, to set it up in his place.

DEVOTED THINGS.

Lev. xxvii, 2, 8-23, 28, 29. Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him. And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest: And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be. But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation. And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his. And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; an homer of barley-seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. And

if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's. And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession; Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord. Notwithstanding, no devoted thing, that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

Num. xviii, 14. Every thing devoted in Israel shall be thine.

1 Kings vii, 51. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

1 Kings xv, 15. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

1 Chron. xviii, 9-11. Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah, He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou); and with him all manner of vessels of gold, and silver, and brass. Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

2 Chron. xv, 18. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

Neh. x, 34. And we cast the lots among the priests, the Levites,

and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the law.

Neh. xiii, 31. And for the wood-offering at times appointed, and for the first-fruits. Remember me, O my God, for good.

Ezek. xlii, 29. They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be theirs.

ROYAL GIFTS.

1 Chron. xxii, 14. Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

1 Chron. xxviii, 13-17. Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks, of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: Also pure gold for the flesh-hooks, and the bowls, and the cups; and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver.

1 Chron. xxix, 3. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house.

2 Chron. xxx, 24. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great number of priests sanctified themselves.

MINISTERS OF RELIGION:

2 Chron. xxxi. 3. He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as it is written in the law of the Lord.

Ezra vi. 8, 9. Moreover I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the commandment of the priests which are at Jerusalem, let it be given them day by day without fail.

Ezra vii. 14, 15, 20-23. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem; And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, *even* I Artaxerxes the king, do make a decree to all the treasures which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

Psa. lxxviii. 29. Because of thy temple at Jerusalem, shall kings bring presents unto thee.

Ezek. xiv. 17. And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

II.
(PROPHETS, see under
PROPHECY.)

III.
UNDER THE NEW
DISPENSATION.
APOSTLES.

Matth. x. 1. And when he had called unto *him* his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

Mark ii. 14. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Mark vi. 7. And he called unto *him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.

Luke vi. 13. And when it was day, he called unto *him* his disciples: and of them he chose twelve, whom also he named Apostles.

THEIR NAMES.

Matth. x. 2-4. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the Publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Luke vi. 14-16. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

Acts i. 23-26. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias: and he was numbered with the eleven apostles.

THEIR PREROGATIVE AND DUTY.

Matth. xvi. 19. And I will give unto thee the keys of the kingdom
471

of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matth. xviii. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Luke xxiv. 48. And ye are witnesses of these things.

John xv. 27. And ye also shall bear witness, because ye have been with me from the beginning.

John xx. 23. Whosoever sins ye remit, they are remitted unto them; and whosoever ye retain, they are retained.

Acts i. 21, 22. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts xv. 22, 23. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company, to Antioch with Paul and Barnabas, namely, Julius surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Acts xxii. 15. For thou shalt be his witness unto all men of what thou hast seen and heard.

1 Cor. iv. 21. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

1 Cor. ix. 3-5. Mine answer to them that do examine me is this; Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

2 Cor. ii. 6-10. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your

MINISTERS OF RELIGION.

love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also: for if I forgave any thing to whom I forgave it, for your sakes forgave I it in the person of Christ.

2 Cor. vii, 15, 16. And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all things.

2 Cor. x, 8. For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed.

2 Cor. xiii, 2, 10. I told you before, and foretell you, as if I were present, the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification and not to destruction.

2 Thess. iii, 4. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

2 Tim. ii, 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Titus ii, 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

THEIR CLAIMS UPON THE PEOPLE.

Matth. x, 11-13, 41. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

Luke x, 16. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

John xiii, 20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

DANGER OF REFUSAL.

Matth. x, 14, 15. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Luke x, 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

THE SEVENTY.

Luke x, 1, 9. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you.

BISHOPS.

1 Tim. iii, 1-7. This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Titus i, 7-9. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

ELDERS.

Acts xiv, 23. And when they had ordained them elders in every church, and had prayed with

fasting, they commended them to the Lord, on whom they believed.

Acts xx, 17. And from Miletus he sent to Ephesus, and called the elders of the church.

1 Tim. v, 17-19. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses.

Titus i, 5, 6. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

1 Pet. v, 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

DEACONS.

Acts vi, 1-5. And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

1 Tim. iii, 8-13. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of

MINISTERS OF RELIGION.

a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

ITINERANT LABOURERS.

Acts viii, 25. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Acts xiv, 21, 24-26. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia; And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Acts xv, 25-27, 33. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul: Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

Acts xviii, 27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. [A]llos.]

Acts xix, 22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

1 Cor. iv, 17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

1 Cor. xvi, 10-12. Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he

will come when he shall have convenient time.

2 Cor. viii, 22. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

Eph. vi, 21, 22. But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Phil. ii, 19, 23. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state. Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Col. iv, 7-9. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord: Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; With Onesimus, a faithful and beloved brother, who is one of you: they shall make known unto you all things which are done here.

1 Thess. iii, 1, 2. Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.

2 Tim. iv, 9-12. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.

Titus iii, 12, 13. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

THE APOSTLE PAUL.

HIS CONVERSION.

Acts ix, 1, 3-9, 11, 12, 17, 18, 23, 29, 30. And Saul, yet breathing out threatenings and slaughter

against the disciples of the Lord, went unto the high priest. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And after that many days were fulfilled, the Jews took counsel to kill him: And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

HIS TRAVELS AND LABOURS.

Acts xvi, 19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers.

Acts xvii, 14, 15. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

MINISTERS OF RELIGION.

Acts xviii, 23. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

Acts xix, 1, 21. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Acts xx, 2, 3, 25. And when he had gone over those parts, and had given them much exhortation, he came into Greece. And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more.

Rom. i, 10. Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

Rom. xv, 22-24, 28. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you: Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

1 Cor. iv, 10, 18-20. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power.

1 Cor. ix, 2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

1 Cor. xv, 9-11. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I,

but the grace of God which was with me. Therefore, whether *it were* I or they, so we preach, and so ye believed.

1 Cor. xvi, 5-8. Now I will come unto you, when I shall pass through Macedonia: (for I do pass through Macedonia;) And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost.

2 Cor. i, 15, 16. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

2 Cor. ii, 12, 13. Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord. I had no rest in my spirit, because I found not Titus my brother: but, taking my leave of them, I went from thence into Macedonia.

2 Cor. x, 7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

2 Cor. xi, 5. For I suppose I was not a whit behind the very chiefest apostles.

2 Cor. xii, 11, 12. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

Gal. i, 17, 18, 21. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again into Damascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days. Afterwards I came into the regions of Syria and Cilicia.

Gal. ii, 1. Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

Phil. ii, 24. But I trust in the Lord that I also myself shall come shortly.

HIS EXEMPLARY CONDUCT.

Acts xx, 18, 19. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what

manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.

1 Cor. iv, 16. Wherefore, I beseech you, be ye followers of me.

2 Cor. iv, 1, 2. Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

2 Cor. vi, 3-10. Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

2 Cor. xi, 6. But though I be rude in speech, yet not in knowledge: but we have been thoroughly made manifest among you in all things.

Gal. iv, 12. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

Phil. iv, 9. Those things, which ye have both learned, and received and heard, and seen in me, do: and the God of peace shall be with you.

1 Thess. ii, 10. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.

2 Thess. iii, 7. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

HIS PREACHING.

Acts ix, 20-22. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and

MINISTERS OF RELIGION.

came hither for that Intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Acts xv, 34, 35. Notwithstanding, it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Acts xviii, 11. And he continued there a year and six months, teaching the word of God among them.

Acts xx, 26, 27, 31. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not slurred to declare unto you all the counsel of God. Therefore watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears.

Acts xxviii, 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Rom. xv, 20. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

1 Cor. ii, 3, 4. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power.

1 Cor. iv, 14, 15. I write not these things to shame you, but, as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

1 Cor. ix, 16, 17. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

2 Cor. ii, 15-17. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life; and who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Cor. iii, 1, 2. Do we begin again to commend ourselves? or

need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men.

2 Cor. iv, 5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2 Cor. v, 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2 Cor. xiii, 8. For we can do nothing against the truth, but for the truth.

Gal. ii, 2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Gal. iv, 11, 13. I am afraid of you, lest I have bestowed upon you labour in vain. Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

Phil. ii, 16, 22. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

1 Thess. ii, 1-3. For yourselves, brethren, know our entrance in unto you, that it was not in vain; But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile.

HIS LOVE FOR THE CHURCHES.

Rom. i, 11, 12. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you, by the mutual faith both of you and me.

2 Cor. ii, 3-5. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

2 Cor. vi, 11-13. O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now, for a recompence in the same, (I speak as unto my children) be ye also enlarged.

2 Cor. vii, 3, 4, 12-14. I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

2 Cor. viii, 16, 17. But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you.

2 Cor. xi, 23. Besides those things that are without, that which cometh upon me daily, the care of all the churches.

2 Cor. xii, 15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

1 Thess. ii, 8, 17-20. So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured, the more abundantly to see your face with great desire. Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

HIS MEENESS.

2 Cor. x, 1, 2. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: But I beseech you, that I may not be bold when I am

MINISTERS OF RELIGION.

present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

Philemon 8, 9, 14. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

IV.

THE MINISTRY IN GENERAL, A DIVINE INSTITUTION.

Ezek. iv, 13. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

Ps. lxxviii, 11. The Lord gave thee the word; great was the company of those that published it.

Isa. lii, 7, 8. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

Nahum i, 15. Behold upon the mountains are the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off.

John xx, 21. Then said Jesus unto them again, Peace be unto you, as my Father hath sent me even so send I you.

Rom. x, 14, 15. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Eph. iv, 11-13. And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Phil. i, 24-26. Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Jer. xxxi, 34. And they shall teach no more every man his neighbour, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Lev. viii, 11, 12. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

ITS DUTIES.

UNDER THE OLD TESTAMENT.

FAITHFULNESS.

2 Chron. xxix, 11. My sons, be not now negligent; for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Ezek. iii, 17-21. Son of man, I have made thee a watchman upon the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Ezek. xxxiii, 7-9. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto

the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Mal. ii, 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

AND UNDER THE NEW TESTAMENT.

John xxi, 15. So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

Col. iv, 17. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

2 Tim. ii, 24. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

2 Tim. iv, 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Titus ii, 1, 8. But speak thou the things which become sound doctrine. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

1 Peter iv, 10, 11. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

STUDIOUSNESS.

Acts xiii, 1, 2. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

1 Tim. iv, 6, 13-16. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of

MINISTERS OF RELIGION.

good doctrine, whereunto thou hast attained. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

2 *Tim. ii. 15.* Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

CONSISTENCY.

1 *Tim. iv. 12.* Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in clarity, in spirit, in faith, in purity.

Titus ii. 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

1 *Peter v. 3.* Neither as being lords over God's heritage, but being ensamples to the flock.

TEACHING.—UNDER BOTH DISPENSATIONS.

Prov. xi. 30. The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Isa. lviii. 1. Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Jer. xxiii. 4. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

Ezek. xx. 4. Wilt thou judge them, son of man? wilt thou judge them? cause them to know the abominations of their fathers.

Ezek. xxiii. 36. The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Ahobab? yea, declare unto them their abominations.

Dan. xii. 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Jonah i. 2. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

Matth. x. 7. And as ye go,

preach, saying, The kingdom of heaven is at hand.

Mark xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Luke i. 16. And many of the children of Israel shall be [John] turn to the Lord their God.

Luke xxii. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Acts v. 20, 21. Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

Acts xxiv. 24, 25. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

2 *Cor. v. 20.* Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

2 *Tim. iv. 2.* Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

James v. 19, 20. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 *Peter v. 2.* Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

Isaiah 22, 23. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; having even the garment spotted by the flesh.

SINS ASCRIBED TO PASTORS IN THE OLD TESTAMENT.

Isa. lvi. 10, 11. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds

that cannot understand: they all look to their own way, every one for his gain, from his quarter.

Jer. v. 30, 31. A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof.

Jer. vi. 13-15. For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

Jer. viii. 10, 11. Therefore will I give their wives unto others and their fields to them that shall inherit them: for every one, from the least even unto the greatest, is given to covetousness, from the prophet even unto the priest, every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

Lam. iv. 11, 13. The Lord hath accomplished his fury; he hath poured out his fierce anger. . . . For the sins of her prophets, and the iniquities of her priests that have shed the blood of the just in the midst of her.

Hosea iv. 4-6. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Hosea vi. 9. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

Hosea ix. 7. The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

Zech. xi. 4, 5, 17. Thus saith the

MINISTERS OF RELIGION.

LORD my God; Feed the flock of the slaughter; Whose possessors slay them; and hold themselves not guilty; and they that sell them say, Blessed be the Lord for I am rich; and their own shepherds pity them not. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Mat. i, 10. Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

(See under TENDING THE FLOCKS, ANIMALS.)

PUNISHMENT.

Jer. xxiii, 1, 2, 12. Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord.

Jer. xxv, 35, 36. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture.

Hosca iv, 9. And there shall be, like people, like priest; and I will punish them for their ways, and reward them their doings.

Mat. ii, 1, 2, 9. And now, O ye priests, this commandment *is* for you. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay *it* to heart. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

INCONSISTENCIES
OF MINISTERS UNDER THE
NEW TESTAMENT.

JEALOUSIES, ETC.

Acts ix, 26, 27. And when Saul

was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

1 Cor. iii, 3-5. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

2 Cor. v, 12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

2 Cor. x, 12-16. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ: Not boasting of things without *our* measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to *our* rule abundantly. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

2 Cor. xi, 12, 13. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

Phil. i, 15-19. Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence,

or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

CONTENTION.

Acts xv, 36-40. And some days after Paul said unto Barnabas, I et us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

PRIDE.

3 John 9, 10. I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church.

HERESY.

Matth. xv, 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

2 Cor. ii, 17. For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Pet. ii, 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

SELFISHNESS.

Phil. ii, 20, 21. For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.

Titus i, 10, 11. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

2 Pet. ii, 3. And through covet-

MINISTERS OF RELIGION.

cousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

DUTIES OF THE PEOPLE. OBEDIENCE.

1 *Cor.* xi, 1, 2. Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

1 *Cor.* xvi, 15, 16. I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints.) That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

Col. iv, 10. Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him.)

1 *Thess.* v, 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their works' sake. And be at peace among yourselves.

Heb. xiii, 17. Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

ATTENTION.

Mark vi, 20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

2 *Cor.* i, 11. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

2 *Cor.* ii, 1, 2. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

2 *Cor.* vii, 6, 7. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by

his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

Gal. iv, 15, 16. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?

Phil. ii, 29. Receive him therefore in the Lord with all gladness; and hold such in reputation.

Col. i, 7, 8. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit.

1 *Thess.* iii, 6-9. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrances of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God.

3 *John* 8. We therefore ought to receive such, that we might be fellow-helpers to the truth.

Acts ix, 38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Acts x, 5, 6, 21-24, 32, 33. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherfore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea.

And Cornelius waited for them, and had called together his kinsmen and near friends. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea-side; who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Acts xiii, 7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

SUPPORT OF THE GOSPEL MINISTRY.

Matth. x, 1, 8-10. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

Luke x, 7, 8. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

1 *Cor.* ix, 6-11, 14. Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Gal. vi, 6. Let him that is taught in the word communicate

MINISTERS OF RELIGION.

unto him that teacheth in all good things.

3 *John* 7. Because that for his name's sake they went forth, taking nothing of the Gentiles.

1 *Cor.* xvi, 17, 18. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours; therefore acknowledge ye them that are such.

Phil. iv, 10, 14-18. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Notwithstanding ye have well done that ye did communicate with my affliction. Now, ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

DISINTERESTED CONDUCT OF THE APOSTLE PAUL.

Acts xviii, 3. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent makers.

Acts xx, 33, 34. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

1 *Cor.* ix, 12, 15, 18. If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. But I have used none of these things; neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. What is my reward then? *Verily*, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

2 *Cor.* xi, 7-9. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I

was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

2 *Cor.* xii, 13, 16-18. For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

1 *Thess.* ii, 6, 9. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2 *Thess.* iii, 9. Not because we have not power, but to make ourselves an ensample unto you to follow us,

MIRACLES.

THEIR PURPOSE.

TO PRODUCE FAITH IN A DIVINE INTERPOSITION.

Erod. iv, 5, 8, 9. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Erod. vii, 5. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Erodus xvi, 6, 7, 12. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

Nam. xvi, 28. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: (for I have not done them of mine own mind.)

Joshua iii, 10. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites. . . .

1 Kings xviii, 23, 24. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: And call ye on the name of your

gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

Mark ii, 9-12. Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, *Arise, and take up thy bed, and go thy way into thine house.* And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

John iv, 48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

John xi, 41, 42. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

Erod. iv, 29-31. And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Erod. xiv, 31. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

1 Kings xvii, 24. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

1 Kings xviii, 39. And when all the people saw it, they fell on their faces: and they said, Tho

Lord, he is the God the Lord, he is the God.

Luke v, 11. And when they had brought their ships to land, they forsook all, and followed him.

John ii, 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Acts ix, 35, 42. And all that dwelt in Lydda and Saron saw him, and turned to the Lord. And it was known throughout all Joppa; and many believed in the Lord.

Acts xiii, 12. Then the deputy, when he saw what was done, believing, being astonished at the doctrine of the Lord.

BUT SOMETIMES INEFFECTUAL.

Erod. vii, 23. And Pharaoh turned and went into his house, neither did he set his heart to this also.

Deut. i, 32. Yet in this thing ye did not believe the Lord your God.

Ps. lxxviii, 42, 43. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan.

Mark vi, 52. For they considered not the miracle of the loaves; for their heart was hardened.

Luke xvii, 32. Remember Lot's wife.

John xi, 47, 48. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him. . . .

Acts iv, 14, 16, 17, 21, 22. And beholding the man which was healed standing with them, they could say nothing against it. Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for

MIRACLES.

that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

MIRACLES, A WORK OF DIVINE POWER.

Deut. vii. 4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

Neh. ix. 21. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not.

Jer. xxxvi. 26. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Barmah the scribe, and Jeremiah the prophet: but the Lord hid them.

Luke iv. 30. But he, passing through the midst of them, went his way.

Acts xiv. 19, 20. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Acts xix. 11, 12. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

BEYOND THE POWER OF MAN.

2 Kings iv. 30, 31. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing: wherefore he went again to meet him, and told him, saying, The child is not awaked.

2 Kings v. 6-8. And he brought the letter to the King of Israel, saying, Now, when this letter is come unto thee, Behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard

that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

Matth. xvii. 19-21. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

GENERAL RESULTS.

Deut. x. 21. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

1 Sam. iv. 8. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

1 Chron. vii. 3. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever.

Ps. cvi. 12. Then believed they his words; they sang his praise,

Isa. li. 9. Awake! awake! put on strength, O arm of the Lord; awake! as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Matth. xv. 31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

Matth. xxi. 20. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

Luke iv. 36. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Luke v. 8-10. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so also was James and John, the sons of Zebedee, which were

partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

Luke viii. 25. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

John ix. 32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

Acts ii. 6, 12. Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Acts iii. 10, 11. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Acts v. 11. And great fear came upon all the church, and upon as many as heard these things.

Mark vi. 5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

Mark ix. 16, 17, 19, 28, 29. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Luke ix. 39-41. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him. And I besought thy disciples to cast him out, and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

MIRACLES UNDER THE OLD TESTAMENT.

MIRACULOUS INTERPOSITION IN CONNECTION WITH ENOCH.

Gen. v. 24. And Enoch walked

MIRACLES.

with God; and he *was* not; for God took him.

Heb. xi, 5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

IN CONNECTION WITH NOAH.

THE DELUGE.

THE WARNING.

Gen. vi, 17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; and every thing that *is* in the earth shall die.

Gen. vii, 2-4, 6, 7, 13, 15, 16. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah *was* six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; And they went in unto Noah into the ark two and two of all flesh, wherein *is* the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

THE OVERFLOW.

Gen. vii, 11, 12, 17, 18, 20, 23, 24. . . . The same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. Fifteen cubits upward did the waters prevail; and the mountains were covered. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping

things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

THE EBB.

Gen. viii, 1-5, 13-16. . . . God made a wind to pass over the earth, and the waters asswaged: The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained: And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Job xxii, 15, 16. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood.

Heb. xi, 7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

2 Pet. ii, 5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

2 Pet. iii, 5, 6. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished.

MIRACULOUS INTERPOSITIONS.

IN CONNECTION WITH ABRAHAM.

Gen. xv, 17. And it came to pass, that, when the sun went

down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

WITH LOT.

Gen. xix, 11. And they [angels] smote the men that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

WITH HAGAR.

Gen. xxi, 19. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

WITH JUDAH.

Gen. xxxviii, 7. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him.

IN CONNECTION WITH MOSES.

THE MIRACLE AT HIS COMMISSION.

Exodus iv, 2-4, 6, 7. And the Lord said unto him, What *is* that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand: And he Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

Exod. vii, 9, 10. When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

THE TEN PLAGUES.

WATER TURNED INTO BLOOD.

Exod. vii, 19, 25. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and

MIRACLES.

that there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone. And seven days were fulfilled, after that the Lord had smitten the river.

FROGS.

Exod. viii. 5-15. And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that they may remain in the river only*? And he said, *Be it* according to thy word; that thou mayest know that *there is* none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

(MAGICIANS, *see under* IDOLATRY.)

LICE.

Exod. viii. 17. And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

FLIES.

Exod. viii. 23, 24, 30-32. And I will put a division between my people and thy people: to-morrow shall this sign be. And the Lord did so: and there came a grievous

swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

MURRAIN OF BEASTS.

Exod. ix. 3-7. Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

BOILS AND BLAINS.

Exod. ix. 8, 9. And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

(*See under* DISEASE.)

HAIL.

Exod. ix. 16, 18-29, 33-35. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. Behold, to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of

Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the Lord left his servants and his cattle in the field. And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord, (for it is enough,) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

LOCUSTS.

Exod. x. 1, 12-20. And the Lord said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the

MIRACLES.

land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

DARKNESS.

Exod. x. 21-23. And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

AND FIRST-BORN DESTROYED.

Exod. xi. 4-6. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Exod. xii. 28-30. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born

of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

Neh. ix. 10. And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against thee: so didst thou get thee a name, as it is this day.

Ps. cxxxv. 8. Who smote the first-born of Egypt, both of man and beast.

Jer. xxxii. 20, 21. Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day; And hast brought forth thy people Israel out of the land of Egypt with signs; and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror.

RED SEA DIVIDED.

Exod. xiv. 27, 28. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

THE SHECHINAH.

Exod. xiii. 21, 22. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exod. xiv. 19, 20. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

Exod. xl. 34-38. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the taber-

nacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Num. ix. 15-23. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

Num. xiv. 10. But all the congregation bide stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

Num. xvi. 42, 43. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud

MIRACLES.

covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation.

Ps. lxxviii, 14. In the day-time also he led them with a cloud, and all the night with a light of fire.

Ps. xcix, 7. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

Ps. cv, 39. He spread a cloud for a covering, and fire to give light in the night.

Neh. ix, 12, 19. Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

TRANSFIGURATION OF MOSES.

Exod. xxxiv, 29-35. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord, to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again, until he went in to speak with him.

2 Cor. iii, 13. And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

WATER SWEETENED.

Exod. xv, 24, 25. And the people

murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

MANNA.

Exod. xvi, 15, 19, 21, 31, 35. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. And Moses said, Let no man leave of it till the morning. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

Joshua v, 12. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Deut. viii, 3, 16. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.

Neh. ix, 20. Thou gavest also thy good Spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst.

John vi, 49. Your fathers did eat manna in the wilderness, and are dead.

QUAILS.

Exod. xvi, 13. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host.

Psaln cv, 40. The people asked, and he brought quails, and satisfied them with the bread of heaven.

WATER FROM THE ROCK.

Exod. xvii, 5, 7. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

AARON'S ROD BUDDING.

Num. xviii, 1-9. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

THE LEPROSY OF MIRIAM.

Num. xii, 10. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

DESTRUCTION OF KORAH.

Num. xvi, 31-33. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto

MIRACLES.

Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit; and the earth closed upon them; and they perished from among the congregation.

DEATH OF NADAB AND ABIHU.

Lev. x, 1, 2. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord.

Deut. xl, 6, 7. And what he did unto Dathan and Abiram, the sons of Eliab, the son of Ruben; how the earth opened her mouth, and swallowed them up and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel. But your eyes have seen all the great acts of the Lord which he did.

Ps. cvi, 17. The earth opened and swallowed up Dathan, and covered the company of Abiram.

WATER FROM THE ROCK IN KADESH.

Num. xx, 8-10. Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

HEALING.

Num. xxi, 8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

PLAGUE.

Num. xvi, 46-50. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an

atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation; and the plague was stayed.

FIRE.

Lev. ix, 24. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; *which* when all the people saw, they shouted, and fell on their faces.

Num. xi, 1, 2. And when the people complained, it displeased the Lord; and the Lord heard *it*; and his anger was kindled; and the fire of the Lord burnt among them, and consumed *them that were* in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

Num. xvi, 35. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

Ps. cvi, 18. And a fire was kindled in their company; the flame burnt up the wicked.

REFLECTIONS ON THE MIRACLES OF MOSES, AND REFERENCES.

Exod. xv, 5, 8, 10, 12. The depths have covered them: they sank into the bottom as a stone. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Thou stretchedst out thy right hand, the earth swallowed them.

Deut. xi, 4. And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and *how* the Lord hath destroyed them unto this day.

Joshua xxiv, 7. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt; and ye dwell in the wilderness a long season.

Ps. lxxvi, 6. He turned the sea into dry land: they went through the flood on foot; there did we rejoice in him.

Ps. lxxviii, 22. The Lord said, I

will bring again from Bashan; I will bring *my people* again from the depths of the sea.

Ps. lxxviii, 13, 15, 16, 44, 47, 51, 53. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. He clave the rocks in the wilderness, and gave them drink as *out of* the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And had turned their rivers into blood, and their floods, that they could not drink. He destroyed their vines with hail, and their sycamore-trees with frost. And smote all the first-born in Egypt; the chief of *their* strength in the tabernacles of Ham: And he led them on safely, so that they feared not; but the sea overwhelmed their enemies.

Ps. cv, 27-29, 32, 33, 35, 36. They showed his signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and slew their fish. He gave them hail for rain, and flaming fire in their land. He smote their vines also and their fig-trees, and brake the trees of their coasts. And did eat up all the herbs in their land, and devoured the fruit of their ground. He smote also all the first-born in their land, the chief of all their strength.

Ps. cv, 9, 11. He rebuked the Red sea also, and it was dried up; so he led them through the depths, as through the wilderness. And the waters covered their enemies; there was not one of them left.

Ps. cxiv, 8. Which turned the rock into a standing water, the flint into a fountain of waters.

Ps. cxxxvi, 13-16. To him which divided the Red sea into parts: for his mercy *endureth* for ever: And made Israel to pass through the midst of it: for his mercy *endureth* for ever: But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever. To him which led his people through the wilderness: for his mercy *endureth* for ever.

Isa. xi, 15. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

Isa. xliiii, 16. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters.

Isa. xlviii, 21. And they thirsted

MIRACLES.

not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

Isa. li, 10. Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Isa. lxiij, 12. That led them by the right hand of Moses with his glorious arm, dividing the water before them to make himself an everlasting name?

Rev. xvi, 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

IN CONNECTION WITH JOSHUA.

JORDAN DIVIDED.

Joshua iii, 14-17. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the balm of the water, (for Jordan overfloweth all his banks all the time of harvest.) That the waters, which came down from above, stood, and rose up upon an heap, very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests, that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Joshua iv, 16-18. Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

Ps. cxlv, 1-6. When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and

fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

CAPTURE OF JERICHO.

Joshua vi, 20. So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

SUN AND MOON STAYED.

Josh. x, 13, 14. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

STORM.

Josh. x, 11. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

SUPERNATURAL STRENGTH IN CONNECTION WITH SAMSON.

A LION KILLED.

Judges xiv, 6. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

SLAUGHTER OF THE PHILISTINES.

Judges xiv, 19. And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle; and his anger was kindled, and he went up to his father's house.

Judges xv, 7, 15. And Samson said unto them, Though ye have done this, yet will I be

avenged of you, and after that I will cease. And he found a new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

PERSONAL STRENGTH.

Judges xv, 11-14. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson. Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand; but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. And when he came unto Leli, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him; and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands.

Judges xvi, 6-14. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. (Now there were men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes, that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liars in wait, abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound, and he said unto her, If thou

MIRACLES.

weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

CARRYING THE GATES OF GAZA.

Judges xvi, 1-3. Then went Samson to Gaza, and saw there an harlot, and went in unto her. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill, that is before Hebron.

DESTRUCTION OF DAGON'S TEMPLE.

Judges xvi, 23-30. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death were more than they which he slew in his life.

THE OVERTHROW OF DAGON.

1 Sam. vi, 4. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

IN BOOKS OF SAMUEL.

THUNDER STORM IN HARVEST.

1 Sam. xii, 18. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

INFLECTION OF DISEASE UPON THE PHILISTINES.

1 Sam. vi, 9-11. And it was so that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and

great, and they had emeralds in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

UPON UZZAI.

2 Sam. vi, 7. And the anger of the Lord was kindled against Uzzai; and God smote him there for his error; and there he died by the ark of God.

UPON THE MEN OF BETHSHENESH

1 Sam. vi, 19. And he smote the men of Bethshenesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the Lord had smitten many of the people with a great slaughter.

IN CONNECTION WITH DAVID AND SOLOMON.

1 Chron. xxi, 26. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering.

2 Chron. vii, 1. Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

IN CONNECTION WITH JEROBOAM.

1 Kings xlii, 3-6. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king

answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.

IN CONNECTION WITH ELIJAH.

DROUGHT CAUSED.

1 Kings xvii, 1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

James v, 17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

MEAL AND OIL MULTIPLIED.

1 Kings xvii, 14, 15. For thus saith the Lord God of Israel. The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house, did eat many days.

THE PROPHET FED BY RAVENS.

1 Kings xvii, 6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

A CHILD RESTORED TO LIFE.

1 Kings xvii, 19-23. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a hill, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon this child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let the child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth.

SACRIFICE CONSUMED BY FIRE.

1 Kings xviii, 33-38. And he put the wood in order, and cut the bullock in pieces, and laid

MIRACLES.

him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

MEN DESTROYED BY FIRE.

2 Kings i, 10, 12. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

RAIN BROUGHT.

James v, 13. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

WATERS OF JORDAN DIVIDED.

2 Kings ii, 8. And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

IN CONNECTION WITH ELISHA.

WATERS OF JORDAN DIVIDED.

2 Kings ii, 14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over.

WATERS HEALED.

2 Kings ii, 19-22. And the men of the city said unto Elisha, Be-

hold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein; and they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

CHILDREN TORN BY BEARS.

2 Kings ii, 24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them.

OIL MULTIPLIED.

2 Kings iv, 1-6. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow three vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

THE DEARTH.

2 Kings iv, 33-44. And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him; and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and shred them into the pot of pottage; for they knew them not. So they poured out for the men to eat; and it came to pass, as they were eating of the

pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal; and he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the bush thereof. And he said, Give unto the people, that they may eat. And his servant said, What! should I set this before an hundred men? He said again, Give the people, that they may eat; for thus saith the Lord. They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

CHILD RESTORED TO LIFE.

2 Kings iv, 32-35. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in theretore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

NAAMAN HEALED.

2 Kings v, 10, 14. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

GEHAZI STRUCK WITH LEPROSY.

2 Kings v, 27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

IRON CAUSED TO SWIM.

2 Kings vi, 6. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

SYRIANS SMITTEN WITH BLINDNESS.

2 Kings vi, 18. And when they came down to him, Elisha prayed

MIRACLES.

unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

AND RESTORED TO SIGHT.

2 Kings vi, 20. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

SYRIANS DEFEATED.

2 Kings vii, 6, 7. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

A MAN RESTORED TO LIFE.

2 Kings xiii, 21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.

IN CONNECTION WITH ISAIAH.

HEZEKIAH HEALED.

2 Kings xx, 7. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

SHADOW PUT BACK ON THE DIAL.

2 Kings xx, 11. And Isaiah the prophet cried unto the LORD; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

MIRACLES OF CHRIST. I—UPON EXTERNAL NATURE.

WATER TURNED INTO WINE.

John ii, 1-11. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants,

Whatsoever he saith unto you; do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

DRAUGHT OF FISHES.

Luke v, 1-7. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

TEMPEST CALMED.

Mark iv, 35-41. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was to the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the

wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him.

FIVE THOUSAND FED.

Luke ix, 12-17. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

CHRIST WALKING ON THE SEA.

Matth. xiv, 26-32. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

FOUR THOUSAND FED.

Matthew xv, 32-39. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude?

MIRACLES.

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, besides women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

FISH WITH THE MONEY IN ITS MOUTH.

Matt. xvii 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

FIG-TREE BLASTED.

Math. xxi, 19-21. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

DRAUGHT OF FISHES.

John xxi, 5, 6, 10, 11. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

2nd.—THE HEALING OF DISEASES.

THE NOBLEMAN'S SON.

John iv, 46-54. . . . And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out

of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

PETER'S MOTHER-IN-LAW.

Mark i, 30, 31. But Simon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

LEPER.

Mark i, 40-41. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

CENTURION'S SERVANT.

Luke vii, 1-10. Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath

built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

MAN SICK OF THE PALSY.

Luke v, 18, 25. And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

WOMAN WITH THE ISSUE OF BLOOD.

Luke viii, 43-48. And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any. Came behind him, and touched the border of his garment; and immediately her issue of blood stancheth. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master

MIRACLES.

the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

THE LAME MAN AT BETHESDA.

John v. 1-15. After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, a pool, which is called in the II brew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of what's ever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he said unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus said unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy bed*. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk? Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in *that place*. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed and told the Jews that it was Jesus which had made him whole.

MAN WITH A WITHERED HAND.

Matth xii, 10-13. And, behold, there was a man which had *his hand withered*. And they asked

him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

MAN DEAF AND DUMB CURED.

Mark vii, 31-35. And again departing from the coasts of Tyre and Sidon. . . . And they bring unto him one that is deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And, looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

WOMAN CURED OF EIGHTEEN YEARS INFIRMITY.

Luke xiii, 11-13. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God.

DROPSICAL MAN.

Luke xiv, 1-4. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go.

TEN LEPROUS CLEANSED.

Luke xvii, 12-19. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it

came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

THE EAR OF MALCHUS HEALED.

Luke xxii, 50, 51. And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, suffer ye thus far. And he touched his ear, and healed him.

3rd.—GIVING SIGHT TO THE BLIND.

TWO BLIND MEN.

Matth ix, 28-30. And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.

BLIND MAN RESTORED TO SIGHT.

Mark viii, 22-26. And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and let him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hand is again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

MAN BORN BLIND.

John ix, 1, 5-7. And as Jesus passed by, he saw a man which was blind from his birth. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way

MIRACLES.

therefore, and washed, and came seeing.

BLIND BARTIMEUS.

Mark x. 46-52. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou son of David, have mercy upon me.* And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

3.—EXPULSION OF DEMONS.

MAN WITH AN UNCLEAN SPIRIT.

Mark i. 23-26. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Luke iv. 33-35. And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

DEMONIACS OF GADARA.

Mark v. 1-20. And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him, out of the tombs, a man with an unclean spirit, Who had his dwelling among the tombs;

and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

DUMB DEMONIAK.

Matth. ix. 32, 33. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

BLIND AND DUMB DEMONIAK.

Matth. xii. 22. Then was

brought unto him one possessed with a devil, blind and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

DEMONIAC BOY.

Mark ix. 17-27. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pincheth away; and I spake to thy disciples that they should cast him out, and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.

5.—RESTORATION TO LIFE.

DAUGHTER OF JAIRUS.

Mark v. 22-24 35-43. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet. And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and

MIRACLES.

James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha-cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

SON OF THE WIDOW OF NAIN.

Luke vii, 11-15. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

LAZARUS.

John xi, 14, 15, 18, 25, 26, 31, 33, 34, 43, 44. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this? The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And

said, Where have ye laid him? They say unto him, Lord, come and see. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

OTHER MIRACLES IN THE NEW TESTAMENT BY THE SEVENTY DISCIPLES.

Luke x, 9, 17. And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

BY AND IN CONNECTION WITH THE APOSTLES, ETC.

Mark ix, 38-40. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.

Mark xvi, 20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Acts ii, 3, 43. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And fear came upon every soul: and many wonders and signs were done by the apostles.

Acts iii, 12, 16. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Acts iv, 9, 10. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Acts v, 12, 22. And by the hands of the apostles were many signs

and wonders wrought among the people; (and they were all with one accord in Solomon's porch, but when the officers came and found them not in the prison, they returned, and told.

Acts xiv, 3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

BY PETER.

LAME MAN CURED.

Acts iii, 7-9. And he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God.

DEATH OF ANANIAS.

Acts v, 5. And Ananias, hearing these words, fell down, and gave up the ghost; and great fear came on all them that heard these things.

DEATH OF SAPHIRA.

Acts v, 10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

THE SICK HEALED.

Acts v, 16. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

ENEAS MADE WHOLE.

Acts ix, 32-34. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately.

DORCAS RESTORED TO LIFE.

Acts ix, 40, 41. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Talitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

MIRACLES.

BY STEPHEN.

GREAT MIRACLES.

Acts vi, 8. And Stephen, full of faith and power, did great wonders and miracles among the people.

BY PHILIP.

VARIOUS MIRACLES.

Acts viii, 6, 8, 13. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

BY ANANIAS.

Acts xxii, 12, 13. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

BY PAUL.

ELYMAS SMITTEN WITH BLINDNESS.
Acts xiii, 11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

LANE MAN CURED.

Acts xiv, 8-10. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

AN UNCLEAN SPIRIT CAST OUT.

Acts xvi, 16-18, 26. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And suddenly there

was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

SPECIAL MIRACLES.

Acts xix, 11, 12. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

EUTYCHUS RESTORED TO LIFE.

Acts xx, 9-12. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and, embracing him, said, Trouble not yourselves: for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

VIPER'S BITE MADE HARMLESS.

Acts xxviii, 5. And he shook off the beast into the fire, and felt no harm.

FATHER OF PUBLIUS HEALED.

Acts xxviii, 8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

BY PAUL AND

BARNABAS.

Acts xiv, 3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

SIGNS REQUESTED.

Gen. xxiv, 42-44. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink: And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son.

2 Kings xx, 8-10. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will hear me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees.

2 Chron. xxxii, 24. In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign.

Isa. xxxviii, 22. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

Matth. xii, 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Matth. xvi, 1. The Pharisees also, with the Sadducees, came, and, tempting, desired him that he would shew them a sign from heaven.

Luke xi, 16. And others, tempting him, sought of him a sign from heaven.

John ii, 18. Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

John vi, 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Matth. xvi, 4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Mark viii, 11, 12. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit and said, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

Luke xi, 29, 30. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

SIGNS GIVEN.

Num. xxii, 28-30. And the Lord opened the mouth of the ass; and

MIRACLES.

she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Judges vi, 36-40. And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be dry* upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

1 Sam. x, 2-4, 7. When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: And they they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee.

Isa. xxxvii, 30. And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of it-self; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

Jer. xlv, 29, 30. And this *shall be* a sign unto you, saith the Lord,

that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: Thus saith the Lord, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life,

Isa. vii, 10-13. Moreover, the Lord spake again unto Ahaz saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

A SOLEMN CAUTION.

Matth. vii, 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

OCCUPATIONS.

LITERATURE.

WRITING.

Judges v, 14. . . . Out of Ma-chir came down governors, and out of Zebulun they that handle the pen of the writer.

Esther viii, 9, 10. Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth day thereof; and it was written (according to all that Mordecai commanded) . . . unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring. . .

Job xix, 23. Oh that my words were now written! oh that they were printed in a book!

Isa. viii, 1. Moreover, the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

Isa. xxxviii, 9. The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness.

Ezek. ii, 10. And he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe.

Ezek. xxiv, 2. Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

Luke i, 63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

2 *Tim.* iv, 13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

LETTERS.

2 *Sam.* xi, 14. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

Ezra iv, 7-9, 11, 17, 18. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and

the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort: Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions. . . This is the copy of the letter that they sent unto him, *even* unto Artaxerxes the king. . . Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me.

Ezra vii, 11. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

Neh. vi, 5. Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand.

Esther ix, 20. And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

(See under SCRIPTURE.)

MATTERS OF ANTIQUITY.

Gen. xxviii, 19. And he called the name of that place Beth-el; but the name of that city was called Luz at the first.

Exod. xii, 2. This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Num. xxi, 27. Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared.

Deut. ii, 12. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the LORD gave unto them.

Deut. iv, 32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing *is*, or hath been heard like it?

Deut. xxiv, 9. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

Deut. xxxii, 7. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

Josh. xiv, 6, 15. Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses, the man of God, concerning me and thee in Kadesh-barnea. And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. . .

Josh. xv, 14, 15. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

Judges i, 11. And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher.)

Judges xviii, 20. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

1 *Sam.* ix, 9. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet, was beforetime called a Seer.)

1 *Sam.* xii, 7. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

1 *Chron.* iv, 22. And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashub-lehem. And these are ancient things.

OCCUPATIONS.

Ezra vi, 1. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

Job viii, 8-10. For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we are but of yesterday, and know nothing, because our days upon earth are a shadow;) Shall not they teach thee, and tell thee, and utter words out of their heart?

Isa. xlii, 13. Behold the land of the Chaldeans; this people was not, till the Assyrian founded it, for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

Micah vi, 5. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

Eccles. i, 9-11. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

Eccles. iii, 15. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Eccles. vii, 10. Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

HERALDRY.

Nam. i, 17, 18. And Moses and Aaron took these men which are expressed by their names: And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

1 Chron. v, 17. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

Ezra ii, 59, 60. And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan,

and Immer; but they could not shew their father's house, and their seed, whether they were of Israel: The children of Delalah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

Neh. vii, 5, 61-63. And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy; and I found a register of the genealogy of them which came up at the first, and found written therein. And these were they which went up also from Tel-melah, Tel-haroshah, Cherub, Addon, and Immer; but they could not shew their father's house, nor their seed, whether they were of Israel. The children of Delalah, the children of Tobiah, the children of Nekoda, six hundred forty and two. And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

Neh. xii, 22, 23. The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian. The sons of Levi, the chief of the fathers, were written in the book of the Chronicles, even until the days of Johanan the son of Eliashib.

Jer. xxxiv, 19. The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf.

MUSIC.

VOCAL MUSIC.

1 Sam. xviii, 7. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

1 Chron. xv, 22. And Chenaniah, chief of the Levites, was for song; he instructed about the song, because he was skillful.

1 Chron. xxv, 7. So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

Neh. xi, 23. For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

Neh. xii, 28, 29, 42, 43, 45, 46. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; Also

from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And Maaseiah, and She-maiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off. And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanks-giving unto God.

Ps. lxxxi, 1. Sing aloud unto God our strength; make a joyful noise unto the God of Jacob.

Ps. cxviii, 4. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

1 Cor. xiv, 15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

INSTRUMENTAL MUSIC.

Gen. iv, 21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

Gen. xxxi, 27. Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

2 Sam. vi, 5. And David, and all the house of Israel, played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

1 Chron. xiii, 8. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

1 Chron. xv, 19-21. So the singers, Heman, Asaph, and Ethan were appointed to sound with cymbals of brass; And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiab, with psalteries on Alamoth; And Mattithiah, and Eliphelel, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

OCCUPATIONS.

1 *Chron. xvi, 5, 6, 42.* Asaph the chief, and next to him, Zechariah, Jelel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Bonalah, and Obed-edom; and Jelel with psalteries and with harps; but Asaph made a sound with cymbals; Beniah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God. And with them Heman and Jeduthan, with trumpets and cymbals, for those that should make a sound, and with musical instruments of God. And the sons of Jeduthan were porters.

1 *Chron. xxv, 5, 6.* All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harp, for the service of the house of God, according to the king's order to Asaph, Jeduthan and Heman.

2 *Chron. v, 11, 12.* And it came to pass, when the priests were come out of the holy place; (for all the priests that were present were sanctified, and did not then wait by course; Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthan, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.)

2 *Chron. vii, 6.* And the priests waited on their offices; the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

2 *Chron. xxix, 25-28.* And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of God the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hizekiah commanded to offer the burnt-offering upon the altar; and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpets sounded: and

all this continued until the burnt-offering was finished.

Ezra iii, 10, 11. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

Neh. xii, 27, 35, 36, 41. And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiiah, the son of Zaccur, the son of Asaph; And his brethren, She-maiah, and Azarael, Malai, Gilalai, Maai, Nathaneel, and Juhah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. And the priests; Eliakim, Maseiah, Miniamin, Michaiiah, Elioenai, Zechariah, and Hananiah, with trumpets.

Ps. xxxiii, 2, 3. Praise the Lord with harp; sing unto him with the psaltery, and an instrument of ten strings. Sing unto him a new song, play skilfully with a loud noise.

Ps. lxxvii, 23. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

Ps. lxxxii, 3, 4. Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day. For this was a statute for Israel, and a law of the God of Jacob.

Ps. lxxxvii, 7. As well the singers as the players on instruments shall be there: all my springs are in thee.

Ps. xcii, 3. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

Ps. xcvi, 5, 6. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet; make a joyful noise before the Lord, the King.

Ps. cxlv, 9. I will sing a new

song; unto thee, O God: upon a psaltery, and an instrument of ten strings, will I sing praises unto thee.

Ps. cl, 3-5. Praise him with the sound of the trumpet: praise him with the psalter and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

Eccles. ii, 8. I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

Isa. xxxviii, 20. The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Daniel iii, 7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psalter, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Rev. xiv, 2, 3. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

POWER OF MUSIC.

1 *Sam. x, 5.* After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy.

1 *Sam. xvi, 15, 16, 17, 19, 23.* And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Wherefore Saul sent messengers unto Jesse, and said, Send me

OCCUPATIONS.

David thy son, which *is* with the sheep. And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

2 Kings iii, 15. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

Ezek. xxxiii, 32. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

VARIOUS ALLUSIONS.

Job xxi, 12. They take the timbrel and harp, and rejoice at the sound of the organ.

Isa. v, 12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Ezek. xxvi, 13. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

Amos. v, 23. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols.

Amos vi, 5. That chant to the sound of the viol, and invent to themselves instruments of musick, like David.

PIONEERING.

Josh. xviii, 4-6, 8, 9. Give out from among you three men for each tribe: and I will send them, and they shall rise and go through the land, and describe it, according to the inheritance of them; and they shall come again to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God. And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord our God. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

Neh. ii, 12-16. And I arose in the night, I and some few men with me; neither told I any man

what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

VARIOUS FORMS OF BUSINESS.

MERCHANDISE, ITS BENEFITS.

Gen. xxiv, 20, 21. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

Judges xviii, 28. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob; and they built a city, and dwelt therein.

Prov. xxxi, 18. She perceiveth that her merchandise is good; her candle goeth not out by night.

Isa. xxiii, 2, 3, 8. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

Ezek. xxviii, 4, 5. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom, and by thy traffick, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

Hosea xii, 8. And Ephraim said, Yet I am become rich, I have found me out substance; in all my labours they shall find none iniquity in me that were sin.

Nahum iii, 16. Thou hast multiplied thy merchants above the stars of heaven.

ITS VICES AND DANGERS.

Prov. xx, 14. It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.

Isa. xxiii, 11. . . . The Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

Isa. xlvii, 15. Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth; they shall wander every one to his quarter; none shall save thee.

Ezek. vii, 12, 13. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive; for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

Ezek. xxii, 13. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

Ezek. xxvii, 32-34, 36. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyre, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledest many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fail. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

Ezek. xxviii, 16, 18. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Zeph. i, 11. Howl, ye inhabitants of Maktesh, for all the merchant

OCCUPATIONS.

people are cut down; all they that bear silver are cut off.

Rev. xviii, 11, 15. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

Prov. xxiii, 23. Buy the truth and sell it not; also wisdom, and instruction, and understanding.

ARTICLES OF

MERCHANDISE.

Ezek. xxvii, 18-20, 23, 24. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

Rev. xviii, 12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

ACCOUNTS, ETC.

Gen. xli, 49. And Joseph gathered corn as the sanl of the sea, very much, until he left numbering; for it was without number.

1 Kings v, 11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.

1 Kings vii, 47. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

1 Kings ix, 10-14. And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house. (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, ac-

ording to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold.

2 Kings xii, 15. Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

2 Kings xxii, 7. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

2 Chron. iv, 18. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

SPICES.

Gen. xxxvii, 25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Rev. xviii, 13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

TIMBER

1 Kings v, 6, 8-10. Now therefore command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants, according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

1 Chron. xxii, 4. Also cedar-

trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

ARTICLES OF LUXURY.

Ezek. xxvii, 12, 16, 22. Tarshish was thy merchant by reason of the multitude of all kind of riches. . . . Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

HORSES.

2 Chron. i, 16, 17. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And they fetched up and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

(GRAIN AND LAND, see under AGRICULTURE.)

TRADES.

CHRISTIAN RULE.

1 Cor. iv, 12. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it.

1 Cor. vii, 17, 20, 24. But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches. Let every man abide in the same calling wherein he was called. Brethren, let every man, wherein he is called, therein abide with God.

2 Thess. iii, 10-12. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Titus iii, 14. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Acts xviii, 3. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

OCCUPATIONS.

Acts xx, 34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

PREPARATION OF FOOD.

Gen. xxv, 29. And Jacob sod pottage; and Esau came from the field and he was faint.

Gen. xxvii, 9, 31. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

2 Sam. xiii, 7, 8. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

Ps. lvi, 9. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

Ezek. xi, 3, 7, 11. Which say, *It is not near; let us build houses: this city is the caldron, and we be the flesh.* Therefore thus saith the Lord God, Your slain, whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but I will bring you forth out of the midst of it. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel.

Ezek. xxiv, 6, 10. Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.

Matth. ix, 17. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Luke xiii, 21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

(See under DIET and ARCHITECTURE)

WOOD-CUTTING.

2 Kings vi, 4. So he went with them. And when they came to Jordan, they cut down wood.

2 Chron. ii, 8-10, 15, 16. Send me also cedar-trees, fir-trees, and alnum-trees, out of Lebanon; (for I know that thy servants can skill to cut timber in Lebanon;) and, behold, my servants shall be with thy servants. Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in flotes by sea to Joppa, and thou shalt carry it up to Jerusalem.

PREPARATION OF CLOTHING.

Isa. lix, 6. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

Matth. ix, 16. No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Mark ii, 21. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

Luke v, 36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

SPINNING AND WEAVING.

Ezod. xxxv, 25, 26. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair.

Ezod. xxxviii, 16. All the hangings of the court round about were of fine twined linen.

1 Kings x, 28. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

1 Chron. iv, 21. The sons of Shelah, the son of Judah were Er, the father of Lecah, and Laadah, the father of Mareshah, and the

families of the house of them that wrought fine linen, of the house of Ashbea.

Prov. xxxi, 13, 19, 24. She seeketh wool and flax, and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She maketh fine linen, and selleth it, and delivereth girdles unto the merchant.

NEEDLEWORK.

Ezod. xxvii, 16. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework; and their pillars shall be four, and their sockets four.

2 Chron. lii, 14. And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

EARTHEN-WARE.

Ezod. v, 6, 9. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

1 Chron. iv, 23. These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

Isa. xxx, 14. And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare. . . .

Lam. iv, 2. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

2 Cor. iv, 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

LEATHER.

Ezod. xxxvi, 19. And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

Acts ix, 43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

WORKING IN METALS.

Gen. iv, 22. And Zillah, she also bare Tubal-cain, an instructor of

OCCUPATIONS.

every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

1 Sam. xlii, 19. Now there was no smith found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears.

1 Kings vii, 45. And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass.

2 Chron. iv, 11-17. And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God; To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars; And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars. He made also bases, and lavers made he upon the bases; One sea, and twelve oxen under it. The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon, for the house of the Lord, of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

Neh. iii, 11. Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces

Prov. xxv, 4. Take away the dross from the silver, and there shall come forth a vessel for the finer.

Jer. vi, 23. They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

Ezek. xxii, 19-20. Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

(See under METALS.)

GOLD AND SILVER SMITHS.

Ezek. xxxix, 3. And they did beat the gold into thin plates, and cut it into wires, to work it in the

blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

2 Chron. ix, 20. And all the drinking-vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was not any thing accounted of in the days of Solomon.

Neh. iii, 32. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Esth. i, 7. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

Isa. ii, 7. Their land also is full of silver and gold, neither is there any end of their treasures. . . .

LAMPS AND CANDLES.

Job xii, 5. He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

Luke xi, 33. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

Rev. xviii, 23. And the light of a candle shall shine no more at all in thee. . . .

CARVING.

1 Kings x, 18-20. Moreover, the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind; and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

JEWELRY.

Ezek. xxviii, 21. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

(See under METALS AND MINERALS.)

MILLS.

Lam. v, 13. They took the young men to grind, and the children tell under the wood.

Matth. xxiv, 41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Rev. xviii, 22. . . . And the sound of a millstone shall be heard no more at all in thee.

ROADS.

Isa. xxxiii, 8. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

Isa. xlix, 11. And I will make all my mountains a way and my highways shall be exalted.

Isa. lvii, 14. And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

Jer. xxxi, 21. Set thee up way-marks, make thee high heaps: set thine heart toward the highway. . . .

Job xix, 8. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

Prov. iii, 23. Then shalt thou walk in my way safely, and thy foot shall not stumble.

Prov. iv, 26, 27. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.

Prov. xvi, 17. The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

Isa. xxxv, 8. And an highway shall be there, and a way, and it shall be called The way of holiness. . . .

Lam. iii, 9, 11. He hath inclosed my ways with hewn stone, he hath made my paths crooked. He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

Hosea ii, 6. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

FOWLING.

ALLUSIONS.

Ps. lxi, 5. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

Ps. cxix, 110. The wicked have laid a snare for me: yet I erred not from thy precepts.

Ps. cxli, 9. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

Ps. cxlii, 3. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

Isa. xxiv, 17. Fear, and the pit,

OCCUPATIONS.

and the snare, are upon thee, O inhabitant of the earth.

Jer. v. 26. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

Jer. xxviii. 12, 13. Then the word of the Lord came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) saying, Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

Jer. i. 24. I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord.

Lam. iii. 47. Fear and a snare is come upon us, desolation and destruction.

(See under ANIMALS.)

Gen. xxxvii. 24. And they took him, and cast him into a pit; and the pit was empty, there was no water in it.

Job vi. 27. Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

Job xviii. 8. For he is cast into a net by his own feet, and he walketh upon a snare.

Ps. ix. 15. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

Ps. xxv. 15. Mine eyes are ever towards the Lord, for he shall pluck my feet out of the net.

Ps. xxxv. 7. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

Ps. lvi. 6. They have prepared a pit before me, in the midst whereof they are fallen themselves. Selah.

Ps. cxix. 85. The proud have digged pits for me, which are not after thy law.

Ps. cxi. 5. The proud have hid a snare for me, and cords; they have spread a net by the way-side: they have set gins for me. Selah.

Ps. cxli. 10. Let the wicked fall into their own nets, whilst that I withal escape.

Prov. xii. 12. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

Jer. xli. 7, 9. And it was so, when they came into the midst of

the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain because of Gedaliah) was it which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain.

Jer. xlviii. 43, 44. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord.

Ezek. xvii. 20. And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass, that he hath trespassed against me.

(NAVIGATION, see under WATER.)

COMMON CUSTOM OF CARRYING PRESENTS.

Gen. xiv. 29, 30. And Rebekah had a brother, and his name was Laban; and Laban ran out to the man unto the well. And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass, that he hath trespassed against me.

Gen. xxxii. 20. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

Gen. xxxiii. 8. And he said, What meanest thou by all this drove which I meet? And he said, These are to find grace in the sight of my Lord.

Gen. xlv. 23. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

Ruth iii. 15-17. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

1 Sam. xvi. 20. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

2 Sam. xxiv. 22, 23. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: be-hold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

1 Chron. xxi. 23. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes; lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

Job xlii. 11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

Ps. xiv. 12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

Prov. xviii. 16. A man's gift maketh room for him, and bringeth him before great men.

Prov. xxi. 14. A gift in secret pacifieth anger; and a reward in the bosom strong wrath.

Ezek. xxvii. 15. The men of Dedan were thy merchants; many isles were the merchandises of thine hand; they brought thee for a present horns of ivory and ebony.

Micah i. 14. Therefore shalt thou give presents to Moresheth-gath; the house of Achizib shall be a lie to the kings of Israel.

GIVEN FOR SELF-INTEREST.

1 Sam. ix. 7, 8. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God; what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.

OCCUPATIONS.

1 Sam. xxv, 26-31. And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD; To *them* which were in Beth-el, and to *them* which were in south Ramoth, and to *them* which were in Jattir, And to *them* which were in Aroer, and to *them* which were in Siphmoth, and to *them* which were in Eshtemoa, And to *them* which were in Rachal, and to *them* which were in the cities of the Jerahmeelites, and to *them* which were in the cities of the Kenites, And to *them* which were in Hormah, and to *them* which were in Chor-asban, and to *them* which were in Athach, And to *them* which were in Hebron, and to all the places where David himself and his men were wont to haunt.

2 Sam. xvi, 1, 4. And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. Then said the king to Ziba, Behold, *thine* are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

2 Kings v, 23, 24. And Naaman said, Be content, take two talents. And he urged him, and boun*d* two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house; and he let the men go, and they departed.

2 Kings viii, 8. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease.

FROM FEAR.

Gen. xxxii, 13, 15-19, 21. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Thirty milch camels with their colts, forty kine, and

ten bulls, twenty she-asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, *They* be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau when ye find him. So went the present over before him; and himself lodged that night in the company.

* Gen. xliii, 15, 25, 26. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

1 Sam. xxv, 18, 27. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

AND AS COMPLIMENTS.

Gen. xxiv, 22, 53. And it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

Gen. xxxiii, 10, 11. And Jacob

said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

1 Kings x, 10, 13. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked besides that which Solomon gave her of his royal bounty. So she turned, and went to her own country, she and her servants.

2 Chron. ix, 9, 12. And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Isa. xxxix, 1. At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 Kings v, 15, 16, 20. And he returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, bet-re whom I stand, I will receive none. And he urged him to take *it*; but he refused. But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the LORD liveth, I will run after him, and take somewhat of him.

ORDINANCES.

I. CEREMONIAL INSTITU- TIONS. INCENSE.

Exod. xxx, 34-38. And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense: of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell it, he shall even be cut off from his people.

U S E.

Exod. xxx, 7-9. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

Lev. xvi, 12, 13. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

Deut. xxviii, 10. They shall touch Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

2 Chron. xlii, 11. And they burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the shew-bread also set they in order upon the pure table, and the candlestick of gold, with the lamps thereof, to burn every evening;

for we keep the charge of the Lord our God; but ye have forsaken him.

Ps. lxxi, 15. I will offer unto thee burnt-sacrifices of fallings, with the incense of rams; I will offer bullocks with goats. Selah.

Luke i, 9, 10. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense.

Ps. xlii, 1, 2. Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.

Jer. vi, 20. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

Rev. viii, 3, 4. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

SHEW-BREAD.

Exod. xxv, 30. And thou shalt set upon the table shew-bread before me alway.

Exod. xl, 23. And he set the bread in order upon it before the Lord, as the Lord had commanded Moses.

Lev. xxiv, 5-9. And thou shalt take fine flour, and bake twelve cakes thereof: two tenths deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him

of the offerings of the Lord made by fire by a perpetual statute.

1 Sam. xxi, 3, 6. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. So the priest gave him hallowed bread; for there was no bread there but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

Matth. xii, 3, 4. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Mark ii, 25, 26. And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Luke vi, 3, 4. And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

SPRINKLING OF PERSONS.

Exod. xxiv, 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

Exod. xxix, 19-21. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt

ORDINANCES.

take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Lev. viii, 23, 24 30. And he slew *it*; and Moses took of the blood of *it*, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about. And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments, with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Lev. xiv, 14, 17, 18. And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering. And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed; and the priest shall make an atonement for him before the Lord.

OF THINGS.

Exod. xxiv, 6. And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

Exod. xxx, 10. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations; *it is* most holy unto the Lord.

Lev. iv, 5-7, 30. And the priest that is anointed shall take of the bullock's blood, and bring *it* to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall

put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation. And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

Lev. xiv, 15, 16. And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord.

Lev. xvi, 14-19. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle *it* upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and I have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the Lord, and make an atonement for *it*; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon *it* with his finger seven times, and cleanse *it*, and hallow *it* from the uncleanness of the children of Israel.

Ezek. xiv, 19, 20. And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that *is* simple; so shall ye reconcile the house.

Heb. ix, 18-23. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people. Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

CEREMONIAL UNCLEAN- NESSES.

Lev. v, 2, 3. Or, if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if it be* hid from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and *it be* hid from him; when he knoweth of *it*, then he shall be guilty.

Lev. vii, 20, 21. But the soul that eateth of the flesh of the sacrifice of peace-offerings that *pertain* unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover, the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the Lord, even that soul shall be cut off from his people.

Lev. xv, 4-7, 9, 10, 12. Every bed whereon he lieth that hath the issue is unclean, and every thing whereon he sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be un-

ORDINANCES.

clean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And the vessel of earth that he toucheth which hath the issue shall be broken; and every vessel of wood shall be rinsed in water.

Lev. xix, 22. And whatsoever the unclean person toucheth shall be unclean, and the soul that toucheth it shall be unclean until even.

Lev. xxi, 4. But he shall not defile himself, being a chief man among his people, to profane himself.

Lev. xxii, 2--7. Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord. Say unto them, Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having it's uncleanness upon him, that soul shall be cut off from my presence: I am the Lord. What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it is his food.

Num. xii, 15. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

Num. xix 11--15. He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a

tent; All that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean.

Num. xxxi, 19. And do ye abide without the camp seven days, whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

Deut. xxiii, 10. If there be among you any man that is not clean, by reason of uncleanness that changeth him by night, then shall he go abroad out of the camp; he shall not come within the camp.

1 Sam. xx, 26. Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

Ezek. xlii, 26, 27. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

Haggai ii, 11--14. Thus saith the Lord of hosts, Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.

Joan iii, 25. Then there arose a question between some of John's disciples and the Jews about purifying.

ABLUTIONS.

Exod. xix, 10, 11. And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.

Exod. xxix, 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Exod. xxx, 18--21. Thou shalt also make a laver of brass, and his

foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein: For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Exod. xl, 12, 31, 32. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation and wash them with water. And Moses, and Aaron, and his sons, washed their hands and their feet thereat. When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

Lev. vi, 27, 28. Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

Lev. viii, 6. And Moses brought Aaron and his sons and washed them with water.

Lev. xiv, 2-7, 49-53. This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest. And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and the scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water; And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop. And he shall kill the one of the birds in an earthen vessel over running water. And he shall take

ORDINANCES.

the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet. But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

Lev. xv, 7, 13. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and he shall be clean.

Lev. xvi, 28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward shall he come into the camp.

Num. xix, 2-10, 17, 18, 20-22. This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And *one* shall burn the heifer in his sight: her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man *that* is clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place: and it shall be kept for the congregation of the children of Israel for a water of separation; *it is* a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even. . . . And for an unclean *person* they shall take of the ashes of the burnt

heifer of purification for sin, and running water shall be put thereto in a vessel; And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he *is* unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

Num. xxxi, 21-24. And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses: Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless *it* shall be purified with the water of separation: and all that abideth not the fire, ye shall make *it* go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

Deut. xxiii, 11. But *it* shall be, when evening cometh on, he shall wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

Neh. xii, 30. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Luke xi, 38-40. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness, Ye fools, did not he that made that which is without make that which is within also?

John ii, 6. And there were set there six water-pots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

John xiii, 8, 9. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

Acts xxi, 23, 26. Do therefore this that we say to thee: We have four men which have a vow on them; Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

ANOINTING.

THE OINTMENT.

Exod. xxx, 23-25, 31-33. Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*, and of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an hin. And thou shalt make *it* an oil of holy ointment, an ointment compound after the art of the apothecary. It shall be an holy anointing oil. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall *it* not be poured; neither shall ye make *any* other like *it*, after the composition of *it*: *it is* holy, and *it* shall be holy unto you. Whosoever compoundeth *any* like *it*, or whosoever putteth *any* of *it* upon a stranger, shall even be cut off from his people.

THE COMMAND.

Exod. xxix, 7. Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

Exod. xxx, 26-30. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

Exod. xl, 9-11. And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow *it*, and all the vessels thereof; and *it* shall be holy. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar; and *it* shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify *it*.

Lev. viii, 10-12. And Moses

ORDINANCES.

took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

Lev. x. 7. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

Ps. cxxxiii. 2. *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments.

2 Cor. i. 21. Now he which stablisheth us with you in Christ, and hath appointed us, *is* God.

1 John ii. 20, 27. But ye have an unction from the Holy One, and ye know all things. But the anointing, which ye have received of him, abideth in you; and ye need not any that man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

CUSTOM IN THE NEW TESTAMENT.

Mark vi. 13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

James v. 14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

2.—SACRAMENTAL ORDINANCES.

1.—UNDER OLD TESTAMENT. CIRCUMCISION.

Gen. xvii. 9-14. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money,

must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Joshua v. 2. At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

Ezek. xxviii. 10. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord God.

Ezek. xxxii. 19. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

Rom. xv. 8. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers.

Lev. xxvi. 41, 42. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Deut. x. 16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

Deut. xxx. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

Jer. iv. 4. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

Jer. vi. 10-12. To whom shall I speak, and give warning, that they may hear? Behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him* that is full of days. And their houses shall be turned unto others, *with* their fields and wives together:

for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

Jer. ix. 25, 26. Behold, the days come, saith the Lord, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

Rom. ii. 23, 29. For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God.

Col. ii. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

INSTANCES.

Gen. xvii. 23-27. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God had said unto him. And Abraham *was* ninety years old and nine when he was circumcised in the flesh of his foreskin. And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin. In the self-same day *was* Abraham circumcised, and Ishmael his son; And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Gen. xxi. 4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

Gen. xxxiv. 13-24. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister:) And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us: But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, *be* circumcised:

ORDINANCES.

DISPUTES ABOUT CIRCUMCISION IN THE DAYS OF THE APOSTLES.

then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem, Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honourable than all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us; Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle, and their substance, and every beast of theirs, be ours? only let us consent unto them, and they will dwell with us. And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

Exod. iv, 24-26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Josh. v, 3-5, 7-9. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised; And their children whom he raised up in their stead, them Joshua circumcised; for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherfore the name of the place is called Gilgal unto this day.

Acts vii, 8. And he gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

Acts xv, 1, 2, 5, 6, 10, 24. And certain men, which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. But there rose up certain of the sect of the Pharisees which believed, saying That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment.

Acts xvi, 3. Him [Timothy] would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Rom. ii, 24-27. For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

Rom. iii, 30, 31. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

Rom. iv, 9-12. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the

righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

1 Cor. vii, 18, 19. Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

Gal. ii, 3, 5. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unwares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you.

Gal. v, 6-10, 11, 12. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you.

Gal. vi, 12-15. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

Phil. iii, 2, 3. Beware of dogs, beware of evil workers, beware of the circumcision. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

PASS OVER. INSTITUTION.

Exod. xii, 14, 17, 21, 42. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever. And ye

ORDINANCES.

shall observe *the feast of unleavened bread*; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: *this is that night of the Lord to be observed of all the children of Israel in their generations.*

Exod. xiii, 4, 5, 8-10. This day came ye out, in the month Abib. And it shall be, when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. And thou shalt shew thy son in that day, saying, *This is done* because of that *which the Lord did unto me* when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

Exod. xxiii, 15. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty.)

Exod. xxxiv, 18. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib; for in the month Abib thou camest out from Egypt.

Num. ix, 2. Let the children of Israel also keep the passover at his appointed season.

THE PASCAL LAMB.

Exod. xii, 3-9, 13, 21-23. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the

goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Deut. xvi, 7. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

2 Chron. xxx, 16. And they stood in their place, after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood, *which they received of the hand of the Levites.*

2 Chron. xxxv, 11-13. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses: and so did they with the oxen. And they roasted the passover with fire, according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

Heb. xi, 28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

UNLEAVENED BREAD.

Exod. xii, 15, 18-20. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Exod. xiii, 6, 7. Seven days thou shalt eat unleavened bread, and in the seventh day shalt be a feast to the Lord. Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

Deut. xvi, 3, 4. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even the bread of affliction*; (for thou camest forth out of the land of Egypt in haste); that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Ezra vi, 22. And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

1 Cor. v, 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

THE FEAST.

Exod. xii, 10, 11, 16, 46. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; *with your*

ORDINANCES.

loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

Num. xxviii, 18. In the first day shall be an holy convocation; ye shall do no manner of servile work therein.

Deut. xvi, 48. . . . Neither shall there any thing of the flesh, which thou sacrificest the first day at even, remain all night until the morning. Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

2 Chron. xxx, 21. And the children of Israel, that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

TIME AND PLACE.

Lev. xxiii, 5, 6. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

Num. ix, 3, 10, 11. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

Num. xxviii, 16. And in the fourteenth day of the first month is the passover of the Lord.

Deut. xvi, 1-6. Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou may-

est not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

2 Chron. xxx, 2-4, 13, 15, 23. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the Lord. And the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness.

Ezek. xiv, 21. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

PREPARATION.

Exod. xii, 43-45, 47, 48. And the Lord said unto Moses and Aaron, This is the ordinance of the passover; There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Num. ix, 6-8, 13, 14. And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day. And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? And Moses

said unto them, Stand still, and I will hear what the Lord will command concerning you. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from his people; because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

2 Chron. xxx, 17-20. For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim, and Manasse, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people.

2 Chron. xxxv, 6. So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

Ezra vi, 20, 21. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat.

John xi, 55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

ACCOMPANYING SACRIFICES.

2 Chron. xxxv, 7-9, 12, 13. And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand; and three thousand bullocks: these were of the king's sub-

ORDINANCES.

stance. And his princes gave willingly unto the people, to the priests, and to the Levites: Illiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen. Conaniah also, and Shemalah, and Nathaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen. And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as *it is written* in the book of Moses; and so *did they* with the oxen. And they roasted the passover with fire according to the ordinance; but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were *busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

INSTANCES.

Nam. ix. 4, 5. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

Josh. v. 10. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

2 Kings xxiii. 21-23. And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is written* in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem.

2 Chron. xxx. 1, 5, 26. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. So they established a decree to make proclamation throughout all Israel, from Beer-

sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done *it* of a long time in such sort as it was written. So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, *there was not* the like in Jerusalem.

2 Chron. xxxv. 1, 16-19. Moreover, Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month. So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

Luke ii. 41, 42. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

John vi. 4. And the passover, a feast of the Jews, was nigh.

CHRIST'S LAST PASSOVER.

Matth. xxvi. 17-20. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve.

Mark xiv. 12, 16, 17. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? . . . And they made ready the passover. And in the evening he cometh with the twelve.

Luke xxii. 1, 7-16. Now the feast of unleavened bread drew nigh, which is called the Passover. Then came the day of unleavened bread, when the passover must

be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

2.—UNDER NEW TESTAMENT.

BAPTISM. INSTITUTION.

Matth. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

1 Cor. i. 13-17. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

Eph. iv. 5. One Lord, one faith, one baptism.

Matth. xx. 22, 23. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. . . .

Mark x. 38, 39. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the

ORDINANCES.

baptism that I am baptized withal shall ye be baptized.

Luke xii, 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

1 Cor. x, 1, 2. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud; and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.

1 Cor. xii, 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 Cor. xv, 29, 30. Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead? And why stand ye in jeopardy every hour?

INSTANCES.

Acts viii, 12, 13, 36-38. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts ix, 18. And immediately there fell from his eyes as it had been scales, and he received sight therewith, and arose and was baptized.

Acts x, 46-48. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts xvi, 14, 15, 33. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And

when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Acts xviii, 8. And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing believed, and were baptized.

BLESSINGS.

Mark xvi, 16. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

Acts xxii, 16. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Rom. vi, 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Gal. iii, 27. For as many of you as have been baptized into Christ, have put on Christ.

Col. ii, 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

1 Peter iii, 21. The like figure wherunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

BAPTISM OF CHRIST.

Matth. iii, 13-15. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

Mark i, 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

DISPENSED BY CHRIST.

John iii, 22. After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized.

John iv, 1, 2. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples.)

BY JOHN.

Matth. iii, 5, 6, 11, 12. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mark i, 4, 5, 8. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

John iii, 23. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and was baptized.

Acts i, 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts xviii, 25. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Acts xix, 2-5. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

THE LORD'S SUPPER.

ITS INSTITUTION.

Matth. xxvi, 26-29. And as they were eating, Jesus took bread, and blessed it, and brake it, and

ORDINANCES.

gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

1 Cor. xi, 23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my

blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

BENEFITS AND CAUTIONS.

1 Cor. x, 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

1 Cor. xi, 20-34. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them

that have not? What shall I say to you? shall I praise you in this? I praise *you* not. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come,

PARABLES AND EMBLEMS.

REMARKS ON PARABLES.

Ps. xlix, 4. I will incline mine ear to a parable; I will open my dark saying upon the harp.

Ps. lxxviii, 2. I will open my mouth in a parable; I will utter dark sayings of old.

Prov. xxvi, 9. As a thorn goeth up into the hand of a drunkard; so is a parable in the mouth of fools.

Ezek. xx, 49. Then said I, Ah Lord God! they say of me, Doth he not speak parables?

Hosea xii, 10. I have also spoken by the prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets.

1. PARABLES IN THE OLD TESTAMENT.

ROYAL BRAMBLE.

Judges ix, 8-15. The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

EWY LAMB.

2 Sam. xii, 1-7. And the Lord sent Nathan unto David; and he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; But the poor man had nothing, save one little ewy lamb, which he had bought and nourished up; and it

grew up together with him, and with his children; It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul.

QUARRELSOME BROTHERS.

2 Sam. xiv, 3-20. And come to the king, and speak on this manner unto him. So Joab put the words in her mouth. And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O King! And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also; and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth. And the king said unto the woman, Go to thine house, and I will give charge concerning thee. And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless. And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more. Then said she, I pray thee, let the

king remember the Lord thy God! that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth. Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again, neither doth God respect any person; yet doth he devise means that his banished be not expelled from him. Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid; and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be comfortable; for as an angel of God, so is my lord the king, to discern good and bad; therefore the Lord thy God will be with thee. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: To fetch about this form of speech hath thy servant Joab done this thing; and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

AMBITIOUS THISTLE.

2 Kings xiv, 9. And Jehoshaphat the king of Israel sent to Amaziah

PARABLES AND EMBLEMS.

king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle

FRUITLESS VINEYARD.

Isa. v, 1-6. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

RED WINE VINEYARD.

Isa. xxvii, 2, 3. In that day sing ye unto her, A vineyard of red wine. I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

EAGLES AND VINE-TREE.

Ezek. xvii, 3-8. And say, Thus saith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow-tree; And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him,

that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

LIONESS.

Ezek. xix, 1-9. Moreover, take thou up a lamentation for the princes of Israel. And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men. The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt. Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men. And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring. Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

CHRIST'S PARABLES.

Matth. xiii, 10-13, 34, 35, 53. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. And it came to pass, that when Jesus had finished these parables, he departed thence.

Mark iv, 2, 33, 34. And he

taught them many things by parables, and said unto them in his doctrine. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples.

Luke viii, 4. And when much people were gathered together, and were come to him out of every city, he spake by a parable.

Luke xv, 3. And he spake this parable unto them, saying,

Luke xix, 11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

2. PARABLES IN THE NEW TESTAMENT.

THE TWO FOUNDATIONS.

Matth. vii, 24-27. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

TARES.

Matth. xiii, 24-30. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

PARABLES AND EMBLEMS.

MUSTARD SEED.

Luke xlii, 18, 19. Then said he, *Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.*

LEAVEN.

Matth. xiii, 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

TREASURE FOUND.

Matth. xiii, 44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

FISHING.

Matth. xiii, 47, 48. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

DEBTORS AND CREDITORS.

Matth. xviii, 23-34. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents: But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave

thee all that debt, because thou desiredst me; Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

DAY LABOURERS.

Matth. xx, 1-16. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place. And he said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the Goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE TWO SONS.

Matth. xxi, 28-31. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go,

sir; and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

MARRIAGE FEAST.

Matth. xxii, 1-14. And Jesus answered, and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fallows are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TEN VIRGINS.

Matth. xxv, 1-12. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, but took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said

PARABLES AND EMBLEMS.

unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.* And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

TALENTS.

Matth. xxv. 14-29. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not straved: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I have not sown; and gather where I have not straved; Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take

therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

SOWER.

Mark iv. 3-9. Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and, because it had no root, it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear.

SEED SPRINGING UP IMPERCEPTIBLY.

Mark iv. 26-29. And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

HUSBANDMEN.

Mark xii. 1-9. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let

us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

BLIND GUIDE.

Luke vi. 39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

MIDNIGHT VISITOR.

Luke xi. 5-8. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise and give him as many as he needeth.

UNCLEAN SPIRIT.

Luke xi. 24-26. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

RICH FOOL.

Luke xii. 16-21. And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully; And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he which layeth up treasure for himself, and is not rich toward God.

BARREN FIG-TREE.

Luke xiii. 6-9. He spake also

PARABLES AND EMBLEMS.

this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well; and if not, then after that thou shalt cut it down.

GREAT SUPPER.

Luke xiv, 16-24. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife; and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

LOST SHEEP.

Luke xv, 4-6. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

LOST MONEY.

Luke xv, 8, 9. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends

and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

PRODIGAL SON.

Luke xv, 11-32. And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots,

thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

UNJUST STEWARD.

Luke xvi, 1-8. And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

RICH AND POOR.

Luke xvi, 19-31. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores. And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things; and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all

PARABLES AND EMBLEMS.

this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; For I have five brethren; that he may testify unto this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

UNJUST JUDGE AND IMPUTATE WIDOW.

Luke xviii, 2-6. Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man: Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith.

PHARISEE AND PUBLICAN.

Luke xviii, 9-14. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

TEN POUNDS.

Luke xix, 12-24. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over

us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

VERNAL TREES.

Luke xxi, 29-32. And he spake to them a parable; Behold the fig-tree, and all the trees: When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled.

SHEPHERD.

John x, 1-5, 12, 13. Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth;

and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

3. ALLEGORY

CEDAR.

Ezek. xxi, 2-13. Son of man, Speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his branches: nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him; upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches.

4. EMBLEMS.

BOWS AND ARROWS.

2 Kings xiii, 14-19. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and

PARABLES AND EMBLEMS.

saft. O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha said unto him, Take bow and arrows; and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow; and he put his hand upon it; and Elisha put his hands upon the king's hands. And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot; and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice.

BOTTLES.

Jer. xiii, 12. Therefore thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

Jer. xix, 1, 10. Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests. Then shalt thou break the bottle in the sight of the men that go with thee.

RAZOR.

Ezek. v, 1, 3-5. And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for the reef shall a fire come forth into all the house of Israel. Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

COMPOUND ANIMAL.

Rev. xiii, 1-3. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and

his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

CANDLESTICK.

Zech. iv, 1-5, 11-14. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof; And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches, which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

CHARIOTS AND HORSES.

Zech. vi, 4-8. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grised go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

COOKERY.

Ezek. iv, 10-13, 15. Thy meat which thou shalt eat shall be of

weight, twenty shekels a day; from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin; from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

REGAL CROWNS.

Zech. vi, 10, 11. Take of them of the captivity, even of Beeldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest.

EPHAH.

Zech. v, 5-10. Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah. And he said, This is Wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; (for they had wings like the wings of a stork); and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah?

FLYING BOOK.

Zech. v, 1, 2. Then I turned, and lifted up mine eyes, and looked, and, behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

RIPE FRUIT.

Jer. xxiv, 1-3. The Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah

PARABLES AND EMBLEMS.

the son of Jeholakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket *had* very good figs, *even* like the figs that are first ripe; and the other basket *had* very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Amos viii, 1, 2. Thus hath the Lord God shewed unto me; and behold a basket of summer-fruit. And he said, Amos, what seest thou? And I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

CONFINED POSTURE.

Ezek. iv, 4-8. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

GIRDLE.

Jer. xiii, 1-7. Thus saith the Lord unto me, Go, and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle, according to the word of the Lord, and put it on my loins. And the word of the Lord came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the Lord commanded me. And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid

it; and, behold, the girdle was marred, it was profitable for nothing.

HORNS AND CARPENTERS.

Zech. i, 18-20. Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters.

EQUESTRIAN SCENE.

Zech. i, 8-11. I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

SUBMERSION.

Jer. xliii, 9. Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah.

Jer. ii, 61-64. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words, Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and they shall be weary. Thus far are the words of Jeremiah.

Rev. xviii, 21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

NAKED PROPHET.

Isa. xx, 3, 4. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three

years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

PLUMB-LINE.

Amos vii, 7, 8. Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more.

REMOVING FURNITURE.

Ezek. xii, 3-5. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby.

PLAN OF A SIEGE.

Ezek. iv, 1, 2. Thou also, son of man, take thee a tile and lay it before thee, and portray upon it the city, *even* Jerusalem: And lay siege against it, and build a fort against it, and cast a mound against it; set the camp also against it, and set battering-rams against it round about.

STICKS AND STAVES.

Jer. i, 11, 12. Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

Ezek. xxxvii, 16, 17. Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

Zech. xi, 7, 10, 11, 14. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. And I took my staff, *even* Beauty, and cut it asunder, that I might

PARABLES AND EMBLEMS.

break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord. Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

VINE TREE.

Ezekiel xv, 2-5. Son of man, What is the vine-tree more than any tree, or *than* a branch which is among the trees of the forest? Shall wood be taken of the forest to do any work? or will *men* take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt. Is it meet for *any* work? Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

Ezek. xix, 10-14. Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful, and full of branches, by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered, the fire consumed them. And now she *is* planted in the wilderness, in a dry and thirsty ground. And fire *is* gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

THE WHALE.

Ezek. xxxii, 1-6. And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, *that* the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas; and thou camest forth with thy rivers, and troubledest the waters with thy feet, and foulest thy rivers. Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh

upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

CUP OF WINE.

Jer. xxv, 15-17. For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me.

YOKES.

Jer. xxvii, 2, 3. Thus sayeth the Lord to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah.

5. PICTURED SPIRITUAL SCENES.

PRESENCE OF SATAN.

Job i, 6-12. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance *is* increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Job ii, 3-7. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst

me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life: But put forth thine hand, now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he *is* in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

HEAVEN IN COUNCIL.

1 *Kings* xxii, 15-21. So he came to the king. And the king said unto him, Micajah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver *it* into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master; let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, I hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand, and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

JOSHUA AND SATAN.

Zeck. iii, 1, 3-5. And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

6. RIDDLES.

Judges xiv, 14-18. And he said

PARABLES AND EMBLEMS

unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it not so?* And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

Ezek. xvii. 2. Son of man, put forth a riddle, and speak a parable unto the house of Israel.

7. EMBLEMS AND TITLES OF CHRIST.

THE BRANCH.

Isa. lv. 2. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

Jer. xxxiii. 14-16. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness.

Ezek. xvi. 22-24. Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all

fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree; have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it.

Ezek. xxxiv. 29. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

Zech. iii. 8. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The BRANCH.

Zech. vi. 12, 13. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

BREAD.

John vi. 32-35, 48, 50-58. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood,

dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

1 Cor. x. 3. And did all eat the same spiritual meat.

WATER.

John iv. 10-12. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John vii. 37-39. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

SHEPHERD

Ezek. xxxiv. 23. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

Micah v. 4, 5. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

LIFE.

John xi. 25. . . . I am the resurrection, and the life. . . .

John xiv. 19. . . . Because I live, ye shall live also.

2 Tim. 1, 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

PARABLES AND EMBLEMS.

1 John i. 2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)

1 John v. 11, 12. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

L A M B.

John i. 29, 35, 36. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! Again the next day after John stood and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Rev. v. 6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

FOUNDATION.

1 Cor. iii. 11. For other foundation can no man lay than that is laid, which is Jesus Christ.

Eph. ii. 20-22. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are built together for an habitation of God through the Spirit.

FORETOLD AS THE CORNER STONE.

Ps. cxviii. 22-24. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.

Isa. xxviii. 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a trial stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Zech. iii. 9. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

APPLICATION.

Math. xxi. 42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the

builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Mark xii. 10, 11. And have ye not read this scripture, The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?

Luke xx. 17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Acts iv. 11. This is the stone which was set at nought of you builders, which is become the head of the corner.

1 Peter ii. 7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

PREDICTED AS A STUMBLING-BLOCK.

Isa. viii. 14, 15. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Math. xxi. 44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Luke xx. 18. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Rom. ix. 33. As it is written, Behold, I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

LIVING STONE.

1 Peter ii. 3-5. If so be ye have tasted that the Lord is gracious: To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

AS LIGHT AND SUN.

Isa. xlii. 6, 7. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the

prisoners from the prison, and them that sit in darkness, out of the prison house.

Mat. iv. 2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth and grow up as calves of the stall.

LIGHT OF THE WORLD.

Luke i. 78, 79. Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

John viii. 12. Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

John xii. 35, 36, 46. Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

STARS.

Num. xxiv. 17. I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Rev. i. 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

Rev. ii. 1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Rev. iii. 1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

Rev. xxii. 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

PARABLES AND EMBLEMS.

As a Sword.

Isa. xlix, 1-4. Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.

Rev. xix, 15, 21. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

PICTURESQUE DESCRIPTIONS.

THE SAVIOUR.

Rev. ii, 18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire and his feet are like fine brass.

Rev. xix, 11-14. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself: And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean.

THE MILLENNIUM.

Rev. xx, 1-3, 5, 6. And I saw an angel come down from heaven, having the key of the bottomless

pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

PAUL'S BATTLE.

1 Cor. xv, 31, 32. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die.

PERSECUTION.

PERSECUTIONS IN GENERAL.

Ps. xciv. 5. They break in pieces thy people, O Lord, and afflict thine heritage.

Ps. cxix. 86. All thy commandments are faithful: they persecute me wrongfully; help thou me.

Lam. iii. 45. Thou hast made us as the off-scouring and refuse in the midst of the people.

Matth. x. 21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

Mark xiii. 12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

Luke xxi. 16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

1 Cor. iv. 9. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

2 Cor. i. 8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life.

2 Cor. vii. 5. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

2 Cor. xi. 26, 27. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Gal. i. 13. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it.

Gal. iv. 29. But as then he that was born after the flesh persecuted him that *was* born after the Spirit, even so *it is* now.

1 Thess. ii. 14, 15. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.

Rev. vi. 9, 11. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled.

FORETOLD AND EXPECTED.

Dan. xi. 33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Matth. x. 18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Matth. xxiii. 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.

Luke x. 3. Go your ways: behold, I send you forth as lambs among wolves.

Luke xi. 49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute.

Luke xxi. 12, 13. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake! And it shall turn to you for a testimony.

John xv. 20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

Acts xiv. 22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts xx. 22, 23. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

2 Tim. iii. 12. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

1 Thess. iii. 3, 4. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

VARIOUS FORMS OF PERSECUTION.

RIDICULE.

1 Cor. iv. 12, 13. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

Heb. x. 33. Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

Heb. xi. 36. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment.

HATRED AND ANIMOSITY.

Gen. xlix. 23. The archers have sorely grieved him, and shot at him and hated him.

Matth. x. 22. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.

PERSECUTION.

Matth. xxiv, 9, 10. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.

Luke xxi, 17. And ye shall be hated of all men for my name's sake.

Acts iv, 1, 2. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Acts v, 17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation.

Acts xiv, 2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

OUTRAGE.

Acts vii, 54. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

Acts xxii, 22-24. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

Acts xxvi, 11. And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceedingly mad against them, I persecuted them even unto strange cities.

CONSPIRACIES.

Ps lxxi, 10, 11. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

Jer. xviii, 18. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

Dan. vi, 4, 5. Then the presidents and princes sought to find

occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful: neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Acts v, 33. When they heard that, they were cut to the heart and took counsel to slay them.

Acts ix, 23. And after that many days were fulfilled, the Jews took counsel to kill him.

STIMULATING OTHERS TO PERSECUTE.

Jer. xxvi, 11. Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

Acts xvii, 5-8, 13. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assailed the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people, and the rulers of the city, when they heard these things. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

JUDICIAL PROCESS.

Acts iv, 5-7. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have you done this?

PREACHING SILENCED.

Jer. xxvi, 8, 9. Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests, and the prophets, and all the people took him, saying, Thou

shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

Acts iv, 18. And they called them and commanded them not to speak at all, nor teach, in the name of Jesus.

Acts v, 27, 28, 40. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. And to him they agreed; and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

FINES LEVIED.

Heb. x, 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

IMPRISONMENTS.

2 Chron. xvi, 10. Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing.

Acts iv, 3. And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

Acts v, 18. And laid their hands on the apostles, and put them in the common prison.

Acts viii, 3. As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison.

Acts xii, 4. And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him; intending after Easter to bring him forth to the people.

CORPOREAL PUNISHMENTS.

Mark xiii, 9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

Acts xvi, 22, 23. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they

PERSECUTION.

had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely.

2 Cor. xi, 23, 25. Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep.

EXCOMMUNICATION.

John ix, 34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

BANISHMENT.

Acts xiii, 50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Rev. i, 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

PUT TO THE SWORD.

1 Kings xix, 10. And he [Elijah] said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

Acts xii, 1, 2. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.

STONED TO DEATH.

2 Chron. xxiv, 19-21. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them; but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

SLAIN IN VARIOUS WAYS.

Acts xxii, 4, 5. And I persecuted

this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Acts xxvi, 10. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

Rom. viii, 36. As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.

2 Cor. iv, 11, 12. For we which live are always delivered unto death for Jesus' sake. . . . So then death worketh in us, but life in you.

Rev. xiii, 7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Rev. xvii, 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

DISSECTED ALIVE.

Heb. xi, 37. They were stoned, they were sawn asunder. . . .

PERSECUTORS AND THEIR PLEAS.

Esther iii, 8. And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them.

Ps. xiv, 4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

Jer. xxvi, 19-24. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah: And

when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt; And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achber, and certain men with him, into Egypt: And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

John xv, 21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

John xvi, 2, 3. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And the things which they will do unto you, because they have not known the Father, nor me.

Acts xii, 3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

Acts xvi, 19-21. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.

Acts xxvi, 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

PERSECUTION DEFEATS

ITSELF.

Acts v, 24, 25, 41, 42. Now, when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts viii, 4. Therefore they that were scattered abroad went every where preaching the word.

PERSECUTION:

Acts xi, 19, 20. Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

Acts xiv, 4-7. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel.

Gal. i, 23, 24. But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me.

Phil. i, 12-14. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

2 Tim. ii, 9. Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound.

FORBIDDEN BY GOD.

Prov. xxiv, 15. Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place.

Math. xxiii, 30-32. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

Acts xxii, 7, 8. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

PUNISHED BY GOD.

Deut. xxx, 7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Neh. ix, 26-28. Nevertheless they

were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations. Therefore thou deliverest them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and, according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee: therefore lettest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them, according to thy mercies.

Luke xi, 50, 51. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

Math. xxiii, 35, 36. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Rev. xvi, 5-7. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

SUFFERERS SUPPORTED BY HIM.

Math. v, 10, 11. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Math. x, 39, 39. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

Mark viii, 35. For whosoever will save his life shall lose it; but whosoever shall lose his life for

my sake and the gospel's, the same shall save it.

Mark x, 29, 30. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's. But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Luke vi, 22, 23. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Luke ix, 24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Luke xii, 11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.

Luke xxi, 14, 15. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

John xvi, 1. These things have I spoken unto you, that ye should not be offended.

Acts xx, 24. But none of these things move me: neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts xxi, 12, 13. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Rom. v, 3, 4. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope.

Rom. viii, 18. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

2 Cor. i, 3-7. Blessed be God,

PERSECUTION.

even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer:* or whether we be comforted, *it is for your consolation and salvation.* And our hope of you *is steadfast,* knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

2 Cor. iv. 8, 9. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.*

Phil. i. 7, 28-30. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake: Having the same conflict which ye saw in me, and now hear to be in me.

Phil. ii. 17, 18. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

2 Thess. i. 4, 5. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

2 Tim. ii. 10-13. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is a faithful saying:* For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.

Heb. xi. 25, 26. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures

of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

1 Peter i. 6, 7. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

1 Peter iii. 14-17. But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.*

1 Peter iv. 12-14. 16, 19. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on your part he is evil spoken of, but on your part he is glorified. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarce be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

Rev. vii. 14. These are they which came out of great tribulation. . .

PERSECUTION TO BE AVOIDED.

1 Kings xix. 3. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

Matth x. 16, 17, 23. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men; for they will

deliver you up to the councils, and they will scourge you in their synagogues: But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Acts xiii. 51, 52. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

2 Cor. xi. 32. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison desirous to apprehend me; And through a window in a basket was I let down by the wall, and escaped his hands.

DELIVERANCES.

Ps. lxxii. 14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

Jer. xxvi. 16-19, 24. Then said the princes and all the people unto the priests, and to the prophets, This man is not worthy to die: for he hath spoken to us in the name of the Lord our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

2 Cor. i. 9, 10. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; Who delivered us from so great a death, and doth deliver in whom we trust that he will yet deliver us.

2 Tim. iii. 10, 11. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

PRAISE AND PRAYER.

I.

GOD ALONE TO BE PRAISED.

1 *Chron.* xvi. 7-9, 23, 24, 28, 29. Then on that day David delivered first *this psalm*, to thank the Lord, into the hand of Asaph and his brethren. Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Sing unto the Lord, all the earth, shew forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

1 *Chron.* xxix. 10, 13. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Now therefore, our God, we thank thee, and praise thy glorious name.

Neh. ix. 5. Then the Levites, Joshua, and Kadmiel, Bani, Hashabiah, Sherebiah, Hodijah, Shebaniah, and Pethabiah, said, Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

Ps. viii. 9. O Lord our Lord, how excellent is thy name in all the earth!

Ps. xli. 11. Sing praises to the Lord, which dwelleth in Zion; declare among the people his doings.

Ps. xxi. 13. Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Ps. xxix. 1, 2. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

Ps. xli. 13. Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

Ps. xlvii. 1, 6. O clap your hands, all ye people: shout unto God with the voice of triumph. Sing praises to God, sing praises: sing praises unto our King, sing praises.

Ps. xlviii. 1. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Ps. lvii. 5, 11. Be thou exalted, O God, above the heavens; let thy glory be above all the earth. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

Ps. lxxvi. 1, 2. Make a joyful noise unto God, all ye lands. Sing forth the honour of his name; make his praise glorious.

Ps. lxxviii. 32. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord. Selah.

Ps. lxxii. 19. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

Ps. lxxxix. 52. Blessed be the Lord for evermore. Amen, and Amen.

Ps. xvi. 7. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Ps. ci. 1. I will sing of mercy and judgment: unto thee, O Lord, will I sing.

Ps. ciii. 1, 22. Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Ps. cv. 1. O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Ps. cviii. 5. Be thou exalted, O God, above the heavens; and thy glory above all the earth.

Eph. v. 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

GOD PRAISED BY ANGELS.

Ps. ciii. 20, 21. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

Ps. cxlviii. 1, 2. Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts.

Ezek. iii. 12. Then the spirit took me up, and I heard behind me a voice of a great rushing,

saying, Blessed be the glory of the Lord from his place.

Luke ii. 13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.

BY SAINTS.

Ps. xxii. 23. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

Ps. xxx. 4. Sing unto the Lord, O ye saints of his; and give thanks at the remembrance of his holiness.

Ps. cxlii. 1. Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

Ps. cxviii. 2-4. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them now that fear the Lord say, that his mercy endureth for ever.

Ps. cxxxv. 19-21. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron: Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

Ps. cxl. 13. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

Ps. cxlvii. 12. Praise the Lord, O Jerusalem; praise thy God, O Zion.

BY ALL.

Judges v. 3. Hear, O ye kings; give ear, O ye princes: I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

Ps. vii. 17. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.

Ps. ix. 1, 2. I will praise, thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

Ps. xxxiv. 2. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

Ps. li. 15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

Ps. lvi. 10. In God will I praise his word: in the Lord will I praise his word.

PRAISE AND PRAYER.

Ps. lvi, 7. 8. My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

Ps. lix, 17. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Ps. lxxi, 4. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

Ps. lxxix, 34. Let the heaven and earth praise him, the seas, and every thing that moveth therein.

Ps. lxxi, 14. But I will hope continually, and will yet praise thee more and more.

Ps. xevi, 1. O sing unto the Lord a new song; sing unto the Lord, all the earth.

Ps. cviii, 1-3. O God, my heart is fixed; I will sing and give praise, even with my glory. Awake, psaltery and harp; I *myself* will awake early. I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations.

Ps. cxvii, 1. O praise the Lord: all ye nations; praise him, all ye people.

Ps. cxviii, 28. Thou art my God, and I will praise thee; *thou art* my God, I will exalt thee.

Ps. cxix, 7, 171. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. My lips shall utter praise, when thou hast taught me thy statutes.

Ps. cxxxviii, 4. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

Ps. cxlv, 5, 6. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And *men* shall speak of the might of thy terrible acts; and I will declare thy greatness.

Ps. cl, 6. Let every thing that hath breath praise the Lord. Praise ye the Lord.

ON EARTH.

2 Sam. xxii, 50. Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

Ps. xxxiv, 3. O magnify the Lord with me, and let us exalt his name together.

Ps. lvii, 9. I will praise thee, O Lord, among the people; I will sing unto thee among the nations.

Ps. xcv, 2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Ps. xcvi, 3. Declare his glory

among the heathen, his wonders among all people.

Ps. cxxxviii, 1. I will praise thee with my whole heart; before the gods will I sing praise unto thee.

Ps. cxlvi, 1, 2. Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being.

Isa. xlii, 10-12. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up *their voice*, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.

Jer. ii, 10. The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.

IN PUBLIC WORSHIP.

Ps. ix, 14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

Ps. xxvi, 12. My foot standeth in an even place: in the congregations will I bless the Lord.

Ps. xxxv, 18. I will give thee thanks in the great congregation: I will praise thee among much people.

Ps. lxxviii, 26. Bless ye God in the congregations, *even* the Lord, from the fountain of Israel.

Ps. lxxxix, 5. And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints.

Ps. cvii, 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Ps. cix, 30. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

Ps. cxxxiv, 1-3. Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth, bless thee out of Zion.

Ps. cxxxv, 1-3. Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord *is* good; sing praises unto his name; for *it is* pleasant.

Ps. cxlix, 1. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

Neh. xi, 17. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda, the son of Shammua, the son of Galai, the son of Jeduthun.

AND IN HEAVEN.

Ps. cl, 1. Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power.

Rev. vii, 11, 12. And all the angels stood about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

Rev. xix, 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God.

REASONS OF PRAISE.

Ps. v, 11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Ps. xxxiii, 1. Rejoice in the Lord, O ye righteous; for praise is comely for the upright.

Ps. l, 23. Whoso offereth praise glorifieth me: and to him that ordereth his conversation *aright* will I shew the salvation of God.

Ps. liv, 6. I will freely sacrifice unto thee: I will praise thy name, O Lord, for *it is* good.

Ps. lxxli, 3. Because thy loving-kindness *is* better than life, my lips shall praise thee.

Ps. lxxvii, 3-7. Let all the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. *Then* shall the earth yield her increase; and God, *even* our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

Ps. lxxi, 15. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

Ps. lxxxix, 1, 2. I will sing of the mercies of the Lord for ever; with

PRAISE AND PRAYER.

my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

Ps. cxxxv, 3. Praise the Lord; for the Lord *is* good; sing praises unto his name; for *it is* pleasant.

Ps. cxlviii, 1. Praise ye the Lord: for *it is* good to sing praises unto our God; for *it is* pleasant; and praise is comely.

2 Cor. iv, 15. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

1 Thess. v, 18. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

FOR HIS GOODNESS.

Eccol. xv, 2. The Lord *is* my strength, and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Ps. cvi, 1, 2. Praise ye the Lord. O give thanks unto the Lord; for he *is* good: for his mercy *endureth* for ever. Who can utter the mighty acts of the Lord? *who* can shew forth all his praise?

Ps. cxv, 1. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Ps. cxlviii, 14. The Lord *is* my strength and song, and is become my salvation.

Isa. xxv, 9. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the Lord; we have waited for him, we will be glad and rejoice in his salvation.

FOR HIS PROVIDENCE.

2 Sam. xxii, 47. The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.

Ps. xlvii, 46. The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted.

Ps. xlviii, 10. According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

Ps. lxxviii, 34, 35. Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds. O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto his people. Blessed be God.

Ps. cl, 2. Praise him for his

mighty acts: praise him according to his excellent greatness.

Isa. xii, 4, 5. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this *is* known in all the earth.

Isa. xxv, 1. O Lord, *thou art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Daniel ii, 20, 21. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.

Daniel iv, 37. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

FOR CHRIST AND HIS BLESSINGS.

Luke i, 68, 69. Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David.

2 Cor. ii, 14. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2 Cor. ix, 15. Thanks be unto God for his unspeakable gift.

Eph. i, 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Col. i, 12, 13. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Rev. i, 5, 6. And from Jesus Christ, *who is* the faithful Witness, and the first-born of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

FOR PRAYERS HEARD.

Ps. xxviii, 6. Blessed be the

Lord, because he hath heard the voice of my supplications.

Ps. lxxvi, 20. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Ps. cxvi, 1, 2. I love the Lord, because he hath heard my voice, and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Ps. cxviii, 21. I will praise thee; for thou hast heard me, and art become my salvation.

Daniel ii, 19, 23. Then was the secret revealed unto Daniel in a night-vision. Then Daniel blessed the God of heaven. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

FOR DAILY MERCIES

Ps. xlii, 6. I will sing unto the Lord, because he hath dealt bountifully with me.

Ps. xxxv, 27, 28. Let them shout for joy, and be glad, that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness, and of thy praise, all the day long.

Ps. lxxviii, 19. Blessed be the Lord, *who* daily loadeth us with benefits, *even* the God of our salvation. Selah.

Ps. ciii, 2. Bless the Lord, O my soul, and forget not all his benefits.

Ps. cxvi, 12, 13. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.

Ps. cxix, 65. Thou hast dealt well with thy servant, O Lord, according unto thy word.

Ps. cxxxix, 17, 18. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee.

FOR SPECIAL MERCIES.

Gen. xxiv, 27. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: *I bring* in the way, the Lord led me to the house of my master's brethren.

Eccol. xviii, 10. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand

PRAISE AND PRAYER.

of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

1 Sam. ii, 1. And Hannah prayed, and said, My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 Chron. vi, 4. And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

Ps. xxvii, 6. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Ps. xxxi, 7. I will be glad and rejoice in thy mercy; for thou hast considered my trouble; thou hast known my soul in adversities.

Ps. liv, 7. For he hath delivered me out of all trouble; and mine eye hath seen his desire upon mine enemies.

Isa. xii, 1. And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Jer. xx, 13. Sing unto the Lord, praise ye the Lord; for he hath delivered the soul of the poor from the hand of evil doers.

Micah vii, 19. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Rom. i, 8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

FOR PUBLIC BLESSINGS.

1 Kings viii, 56. Blessed be the Lord, who hath given rest unto his people Israel, according to all that he promised; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

Ezra vii, 27. Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem.

Joel ii, 26. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed.

FOR SUCCESS IN WAR.

Ezod. xv, 6, 7. Thy right hand, O Lord, is become glorious in

power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble.

Judges v, 2, 11, 12. Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. *They that are delivered* from the noise of archers in the places of drawing water; there shall they rehearse the righteous acts of the Lord, *even the righteous acts toward the inhabitants* of his villages in Israel; then shall the people of the Lord go down to the gates. Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead thy captivity captive, thou son of Abinoam.

2 Sam. xxii, 18. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

2 Chron. xx, 21. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army and to say, Praise the Lord; for his mercy endureth for ever.

Ps. xviii, 47-49. *It is* God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Ps. xxxi, 21. Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city.

Ps. xlii, 7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

Ps. li, 19. He hath delivered my soul in peace from the battle that was against me: for there were many with me.

Ps. lxxvi, 3. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

Ps. lxxi, 23, 24. My lips shall greatly rejoice when I sing unto thee; my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long; for they are confounded, for they are brought unto shame, that seek my heart.

Ps. lxxv, 1. Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy

name is near thy wondrous works declare.

Ps. xcvi, 1, 2. O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen.

Ps. xciv, 6. Blessed be the Lord, who hath not given us as a prey to their teeth.

Ps. cxxxvi, 17-20, 24. To him which smote great kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: And Og the king of Bashan: for his mercy endureth for ever. And hath redeemed us from our enemies: for his mercy endureth for ever.

Ps. cxi, 7, 8. O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle. Grant not, O Lord, the desires of the wicked; further not his wicked device, lest they exalt themselves. Selah.

Ps. cxliv, 1. Blessed be the Lord my strength which teacheth my hands to war, and my fingers to fight.

Luke i, 71. That we should be saved from our enemies, and from the hands of all that hate us.

PRAISE NOW AND FOR EVER.

1 Chron. xvi, 36. Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord.

Ps. xxx, 12. To the end that my glory may sing praise to thee, and not be silent, O Lord my God, I will give thanks unto thee for ever.

Ps. xxxiv, 1. I will bless the Lord at all times; his praise shall continually be in my mouth.

Ps. xlii, 8. In God we boast all the day long, and praise thy name for ever. Selah.

Ps. lix, 16. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

Ps. lxxii, 4. Thus will I bless thee while I live: I will lift up my hands in thy name.

Ps. lxxi, 8. Let my mouth be filled with thy praise and with thy honour all the day.

Ps. lxxv, 9. But I will declare for ever; I will sing praises to the God of Jacob.

Ps. lxxix, 13. So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will

PRAISE AND PRAYER.

shew forth thy praise to all generations.

Ps. xcii, 1, 2. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy loving-kindness in the morning, and thy faithfulness every night.

Ps. cvi, 48. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

Ps. cxiii, 2, 3. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun, unto the going down of the same, the Lord's name is to be praised.

Ps. cxv, 18. But we will bless the Lord from this time forth and for evermore. Praise the Lord.

Ps. cxix, 164. Seven times a day do I praise thee because of thy righteous judgments.

Ps. cxlv, 1, 2, 4, 21. I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. One generation shall praise thy works to another, and shall declare thy mighty acts. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever.

Col. i, 3. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you.

1 Thess. i, 2. We give thanks to God always for you all, making mention of you in our prayers.

DOXOLOGIES.

Rom. xi, 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Rom. xvi, 24-27. The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.) To God only wise, be glory through Jesus Christ for ever. Amen.

Ephesians iii, 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Phil. iv, 20. Now unto God, and our Father be glory for ever and ever. Amen.

1 Peter v, 11. To him be glory and dominion for ever and ever. Amen.

Jude 24, 25. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

PUBLIC PROCESSIONS.

2 Chron. xx, 26-28. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord; therefore the name of the same place was called, The valley of Berachah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

Nehxii 31-34 37-40. Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate; And after them went Heshaiab, and half of the princes of Judah, And Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah; And at the fountain-gate, which was before against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward. And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate; and they stood still in the prison gate. So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me.

II.

PRAYER.

THE COMMAND.

1 Chron. xvi, 10, 11. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually.

Ps. cv, 3, 4. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength; seek his face evermore.

Isa. lv, 6. Seek ye the Lord while he may be found, call ye upon him while he is near.

Lam. iii, 41. Let us lift up our heart with our hands unto God in the heavens.

Luke xviii, 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

Phil. iv, 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Col. iv, 2. Continue in prayer, and watch in the same with thanksgiving.

1 Thess. v, 17. Pray without ceasing.

1 Tim. ii, 8. I will therefore that men pray every where, lifting up holy hands; without wrath and doubting.

THE EXAMPLE.

Matth. vi, 9-13. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Isa. xiv, 2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so we will render the calves of our lips.

Matth. vi, 7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Matth. xviii, 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Luke xi, 1. And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

SEASONS.

Ps. v, 3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my

PRAISE AND PRAYER.

prayer unto thee, and will look up.

Ps. lv. 17. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

Ps. lxxxvi. 3. Be merciful unto me, O LORD, for I cry unto thee daily.

Ps. lxxxviii. 1. O LORD God of my salvation, I have cried day and night before thee.

Ps. lxxxviii. 13. But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

Ps. cxlii. 8. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Isa. xxxiii. 2. O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

Acts xvi. 25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

PLACES.

2 Chron. xx. 9. If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

Ps. lxi. 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.

Lam. iii. 55. I called upon thy name, O LORD, out of the low dungeon.

Jonah ii. 1. Then Jonah prayed unto the LORD his God out of the fish's belly.

Matth. vi. 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

POSTURES.

KNEELING.

1 Kings viii. 54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

2 Chron. vi. 13. For Solomon had made a brazen scaffold of

five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.

BOWING.

Gen. xlv. 48, 52. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way, to take my master's brother's daughter unto his son. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

Exod. xxxiv. 8. And Moses made haste, and bowed his head toward the earth, and worshipped.

1 Chron. xxix. 20. And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

2 Chron. xxix. 29, 30. And when they had made an end of offering, the king, and all that were present with him, bowed themselves, and worshipped. Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer; and they sang praises with gladness, and they bowed their heads and worshipped.

PROSTRATION.

Gen. xvii. 3. And Abram fell on his face, and God talked with him, saying,

Joshua vii. 10. And the LORD said unto Joshua, Get thee up; therefore liest thou thus upon thy face?

2 Chron. xx. 18. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

Ezra x. 1. Now, when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.

Neh. viii. 6. And Ezra blessed the LORD, the great God; and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the LORD with their faces to the ground.

CONFESSION.

Lev. v. 5. And it shall be, When he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

Lev. xxvi. 40. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me.

Num. v. 6, 7. Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; Then they shall confess their sin which they have done. . . .

1 Kings viii. 47. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness.

Job vii. 20. I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

Ps. xxxi. 10. For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed.

Ps. xxxii. 3, 5. When I kept silence, my bones waxed old through my roaring all the day long; I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. *Selah.*

Ps. xxxviii. 4-8, 10. For mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. My wounds stink, and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the quietness of my heart. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

Ps. xl. 12. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

PRAISE AND PRAYER.

Jer. iii, 13. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.

Gen. xviii, 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes.

Num. xiv, 40. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the Lord hath promised: for we have sinned.

Judges x, 10, 15. And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Balaam. And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

I Sam. xii, 10. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Balaam and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

Ezra ix, 6, 15. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. O Lord God of Israel, thou art righteous; for we remain yet escaped, as *it is* this day: behold, we are before thee in our trespasses; for we cannot stand before thee because of this.

Neh. i, 6, 7. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Neh. ix, 2, 33-35. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: Neither have our kings our

princes, nor priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them. For they have not served thee in thy kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

Job xl, 4, 5. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.

Ps. xxxviii, 18. For I will declare mine iniquity; I will be sorry for my sin.

Ps. li, 3, 4. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

Ps. lxi, 5. O God, thou knowest my foolishness; and my sins are not hid from thee.

Ps. cvi, 6, 7. We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.

Ps. cxix, 176. I have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.

Ps. cxxx, 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

Isa. vi, 5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Isa. lix, 12, 13. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

Jer. iii, 25. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God.

Jer. xiv, 7, 20. O Lord, though

our iniquities testify against us, do thou *it* for thy name's sake; for our backslidings are many; we have sinned against thee. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee.

Lam. i, 18. The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow; my virgins, and my young men are gone into captivity.

Lam. iii, 42. We have transgressed, and have rebelled: thou hast not pardoned.

Lam. v, 16. The crown is fallen from our head: woe unto us, that we have sinned!

Dan. ix, 5-8, 10-15. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments; Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel *that* are near, and *that* are far off, through all the countries whither thou hast driven them because of their trespass that they have transgressed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast

PRAISE AND PRAYER.

brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

CONFESSION OF SIN TO OTHERS.

Josh. vii, 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

James v, 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Gen. xli, 9. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

Ecc. ix, 27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

Num. xxi, 7. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee.

Joshua vii, 20. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

1 Sam. xv, 24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice.

1 Sam. xxvi, 21. Then said Saul, I have sinned; return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

2 Sam. xix, 19, 20. And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore, behold I am come the first this day of all the house of Joseph: to go down to meet my lord the king.

PETITION.

BASED UPON THE DIVINE PROMISES.

Gen. xxxii, 12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the

sea, which cannot be numbered for multitude.

2 Chron. vi, 16, 17. Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

Neh. i, 8-10. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

Neh. ix, 32. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Ps. cxix, 49, 169, 170. Remember the word unto thy servant, upon which thou hast caused me to hope. Let my cry come near before thee, O Lord: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word.

Jer. xiv, 21. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

UPON PROVIDENCE.

Ecc. xvii, 4. And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

Deut. iii, 23, 24. And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth that can do according to thy works, and according to thy might?

Ps. xli, 1. Help, Lord; for the

godly man ceaseth; for the faithful fail from among the children of men.

Jonah i, 14. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

UPON THE DIVINE GOODNESS.

1 Kings iii, 6, 7. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord, my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

Ps. xxv, 6. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Ps. xxvii, 9. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

Ps. lvi, 13. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Isa. lxiii, 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? Are they restrained?

Dan. ix, 17-19. Now therefore O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

UPON THE DIVINE JUSTICE.

Gen. xviii, 23-25, 28-32. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous

PRAISE AND PRAYER.

within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirtythere. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

Ps. xviii, 1, 2. Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that *goeth* not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Ps. lvi, 1. Save me, O God, by thy name, and judge me by thy strength.

UPON THE DIVINE GLORY.

Exod. xxxii, 11, 12. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Num. xiv, 13-16. And Moses said unto the Lord, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them.) And they will tell *it* to the inhabitants of this land: for they have heard that thou, Lord, art among this people; that thou, Lord, art seen face to face; and that thy cloud standeth over them; and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. Now, if thou shalt kill *all* this people as one

man, then the nations, which have heard the fame of thee, will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

Deut. ix, 28, 29. Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet, they are thy people, and thine inheritance; which thou broughtest out by thy mighty power, and by thy stretched-out arm.

Joshua vii, 7-9. And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites, and all the inhabitants of the land, shall hear of *it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name.

1 Kings xviii, 33, 37. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

1 Chron. xvi, 35. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

Ps. cxv, 2. Wherefore should the heathen say, Where is now thy God?

Isa. xxxvii, 17, 20. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

AND ALSO UPON CONFIDENCE IN GOD, AND RELATION TO HIM, PRESENT, PAST, AND FUTURE.

2 Kings xx, 3. I beseech thee, O Lord, remember now how I have walked before thee in truth

and with a perfect heart, and have done *that* which is good in thy sight. And Hezekiah wept sore.

Neh. v, 19. Think upon me, my God, for good, according to all that I have done for this people.

Neh. xiii, 14. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God and for the offices thereof.

Ps. lii, 3. But thou, O Lord, art a shield for me, my glory, and the lifter up of mine head.

Ps. xvi, 1. Preserve me, O God: for in thee do I put my trust.

Ps. xxvi, 1-3. Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes; and I have walked in thy truth.

Ps. xxxi, 1. In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Ps. xxxiii, 22. Let thy mercy, O Lord, be upon us, according as we hope in thee.

Ps. lxxi, 1, 7. In thee, O Lord, do I put my trust; let me never be put to confusion. I am as a wonder unto many, but thou art my strong refuge.

Ps. lxxxvi, 1, 2. Bow down thine ear, O Lord, hear me; for I am poor and needy. Preserve my soul; for I am holy; O thou my God, save thy servant that trusteth in thee.

Ps. cxix, 30, 31, 41, 42, 94, 132. I have chosen the way of truth: thy judgments have I laid before me. I have stuck unto thy testimonies: O Lord, put me not to shame. Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. I am thine, save me: for I have sought thy precepts. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

Ps. cxli, 8. But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

Ps. cxlii, 5, 6. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

Isa. xxxviii, 2, 3. Then Hezekiah turned his face toward the wall and prayed unto the Lord, And said, Remember now, O

PRAISE AND PRAYER.

LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight; and Hezekiah wept sore.

Jer. xvii. 17. Be not a terror unto me: thou art my hope in the day of evil.

Mark. xi. 24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

INTERCESSION.

THE RULE.

Mal. i. 9. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

Exod. ix. 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

Exod. x. 18. And he went out from Pharaoh, and entreated the Lord.

Num. xii. 13. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

1 Sam. i. 17, 18. Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

Job xlii. 9, 10. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as the Lord commanded them: the Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

Dan. ii. 17, 18. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish

with the rest of the wise men of Babylon.

2 Tim. i. 3, 4. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.

Philemon 4. I thank my God, making mention of thee always in my prayers.

THE EXCEPTION.

Jer. vii. 16. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Jer. xi. 14. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

Jer. xiv. 11. Then said the Lord unto me, Pray not for this people for their good.

1 John v. 16. . . . There is a sin unto death: I do not say that he shall pray for it.

INTERCESSION REQUESTED.

Exod. ix. 28. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

Exod. x. 17. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.

1 Sam. vii. 8. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

Jer. xxxvii. 3. And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.

Acts viii. 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

INTERCESSION.

FOR MINISTERS OF THE GOSPEL.

Matth. ix. 37, 38. Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Rom. xv. 30-33. Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of

the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

2 Cor. i. 11. Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

Eph. vi. 19, 20. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Col. iv. 3, 4. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. That I may make it manifest, as I ought to speak.

1 Thess. v. 25. Brethren, pray for us.

2 Thess. iii. 1, 2. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; And that we may be delivered from unreasonable and wicked men: for all men have not faith.

Heb. xiii. 18, 19. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

FOR SAINTS.

2 Chron. vi. 41. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

Ps. x. 12. Arise, O Lord; O God lift up thine hand: forget not the humble.

Ps. xxxvi. 10. O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

Ps. xl. 16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

Ps. lxxvii. 1, 2. God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations.

PRAISE AND PRAYER.

Ps. lxx, 4, 5. Let all those that seek thee rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified. But I *am* poor and needy; make haste unto me, O God; thou *art* my help and my deliverer; O Lord, make no tarrying.

Ps. cxix, 79. Let those that fear thee turn unto me, and those that have known thy testimonies.

Ps. ccxv, 4, 5. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

Acts xx, 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Phil. i, 3-5. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy. For your fellowship in the gospel from the first day until now.

Col. i, 9. For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding.

1 *Thess. iii, 10-13.* Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

2 *Thess. i, 11, 12.* Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power. That the name of our Lord Jesus Christ may be glorified in you and ye in him, according to the grace of our God and the Lord Jesus Christ,

FOR FAMILY, See under
FAMILY.

FOR OUR COUNTRY.

Exod. xxiv, 9. And he said, If now I have found grace in thy

sight, O Lord, let my Lord, I pray thee, go among us. . . .

Num. xiv, 17, 19. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Num. xxvii, 15-17. And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them. . . .

Deut. ix, 19, 25, 26. (For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you.) But the Lord hearkened unto me at that time also. Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

Deut. xxvi, 15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

1 *Sam. vii, 5.* And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

1 *Chron. xxix, 18.* O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

Ps. xxviii, 9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Ps. lxxiv, 2, 3. Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. Lift up thy feet unto the perpetual desolations, even all that the enemy hath done wickedly in the sanctuary.

Ps. lxxix, 8, 9. O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

Ps. lxxx, 1, 2. Give ear, O Shepherd of Israel, thou that leadest

Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

Ps. cvi, 4, 5. Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

Isa. lxiv, 9. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

IN PUBLIC DISTRESS.

Ps. x, 1. Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

Ps. xxv, 22. Redeem Israel, O God, out of all his troubles.

Ps. xiv, 23-25. Awake, who sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust, our belly cleaveth unto the earth.

Ps. lx, 1, 11, 12. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies.

Ps. lxxiv, 19. O deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

Ps. lxxx, 5, 6, 14, 15. Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours; and our enemies laugh among themselves. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

Jer. xiv, 19. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

Lam. i, 19, 20. I called for my lovers, but they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O Lord, for I *am* in distress: my bowels are troub-

PRAISE AND PRAYER.

led: mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.

Ezek. ix, 8. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

Daniel ix, 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain.

FOR VICTORY.

Judges v, 31. So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

1 Kings viii, 32-34, 44, 45. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: Then hear thou in heaven their prayer and their supplication, and maintain their cause.

2 Kings xix, 19, 20. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

2 Chron. vi, 24, 25, 34, 35. And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house: Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to

them, and to their fathers. If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

2 Chron. xiv, 11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

2 Chron. xx, 12, 13. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children.

Ps. ix, 19. Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.

Ps. xvii, 7. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

Ps. xlv, 4, 5. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

Ps. lx, 9, 10. Who will bring me into the strong city? who will lead me into Edom? *Wilt* not thou, O God, *which* hadst cast us off? and thou, O God, *which* didst not go out with our armies.

Ps. lxxiv, 22, 23. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Ps. lxxix, 10-12. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants *which* is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; and render unto our neighbours seven-fold into their bosom their reproach, wherewith they have reproached thee, O Lord.

Ps. lxxxlii, 1, 2. Keep not thou silence, O God; hold not thy peace, and be not still, O God. For, lo,

thine enemies make a tumult; and they that hate thee have lifted up the head.

Ps. cviii, 10-13. Who will bring me into the strong city? who will lead me into Edom? *Wilt* not thou, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for he it is that shall tread down our enemies.

1 Chron. v, 19, 20. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

2 Chron. xiii, 14-16. And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah; and God delivered them into their hand.

Ps. xx, 5. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

EARNEST DESIRE OF BEING HEARD.

2 Chron. vi, 20, 21, 28, 29, 36-40. That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive. If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness *there be*: Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house: If they sin against thee, (for there is no man that sinneth not,) and thou be angry with

PRAISE AND PRAYER.

them, and deliver them over before their enemies, and they carry them away captives unto a land far off, or near; Yet if they be think themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name; Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Neh. i, 5, 6. And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned.

Ps. xx, 1-4. The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt-sacrifice. Selah. Grant thee according to thine own heart, and fulfil all thy counsel.

Ps. ix, 5. That thy beloved may be delivered, save with thy right hand, and hear me.

IMPORTANCE OF PRAYER.

Exod. xxxii, 17. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Deut. ix, 14, 15, 19. Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands. For I was afraid

of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also.

Deut. x, 10. And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

1 Sam. xii, 23, 24. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.

2 Chron. xv, 13, 14. That who-soever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

Job v, 8. I would seek unto God, and unto God would I commit my cause.

Ps. ix, 10. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

Ps. xxvii, 8. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Ps. lv, 16. As for me, I will call upon God; and the Lord shall save me.

Ps. lvii, 1, 2. Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God that performeth all things for me.

Ps. cvi, 23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

Ps. cxxi, 1. I will lift up mine eyes unto the hills, from whence cometh my help.

Ps. cxlv, 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Prov. iii, 6. In all thy ways acknowledge him, and he shall direct thy paths.

Lam. iii, 25. The Lord is good unto them that wait for him, to the soul that seeketh him.

Ezek. xxii, 30, 31. And I sought for a man among them that should make up the hedge, and

stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

Ezek. xxxvi, 37. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

Amos v, 4, 6, 7. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live; Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the leave.

Gen. iv, 26. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

Gen. xiii, 4. Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord.

2 Chron. xx, 4, 5. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court.

Neh. ii, 4. The king said unto me, For what dost thou make request, so I prayed to the God of heaven.

Ps. xxv, 1-5. Unto thee O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed; let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Ps. xxx, 8. I cried to thee, O Lord; and unto the Lord I made supplication.

Ps. lxxvi, 16, 17. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue.

Ps. cxvi, 4. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

PRAISE AND PRAYER.

Ps. cxlii. 1. I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

Isa. xxxvii. 14, 15, 21. And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria.

Jer. xxxii. 16. Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,

Dan. vi. 10-14. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they, and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a-day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

Zech. vii. 2. When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord.

Acts i. 13, 14. And when they were come in, they went up into an upper-room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the

woman, and Mary the mother of Jesus, and with his brethren.

Acts x. 9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour.

Acts xii. 5, 12. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying.

OMISSION OF PRAYER.

Job xv. 4. Yea, thou castest off fear, and restrainest prayer before God.

Job xxvii. 10. Will he delight himself in the Almighty? will he always call upon God?

Ps. x. 4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

Ps. liiii. 4. Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

Ps. lxxix. 6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name: For they have devoured Jacob, and laid waste his dwelling-place.

Isa. xliii. 22. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

FORBIDDEN BY HUMAN LAW.

Dan. vi. 7-9. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

DIVINE PROMISE TO HEAR PRAYER, AND TRUST IN IT.

Deut. iv. 29, 30. But if from

thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice.

2 Chron. vii. 13, 14. If I shut up heaven, that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Job xxxii. 26. He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.

Ps. xxxii. 6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Ps. i. 15. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

Ps. cxlv. 19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Isa. xxx. 19. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

Isa. lxxv. 24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Jer. xxix. 12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Jer. xxxiii. 3. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

Joel ii. 17, 18. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people.

Matth. vii. 7-11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one

PRAISE AND PRAYER.

that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.

Luke xi, 9, 10. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

CONDITIONS OF BEING HEARD.

Job viii, 5, 6. If thou wouldest seek unto God betimes, and make thy supplication to the Almighty: If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Prov. xv, 29. The Lord is far from the wicked; but he heareth the prayer of the righteous.

Jer. xxix, 13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

Hosea vii, 14. And they have not cried unto me with their heart, when they howled upon their beds; they assemble themselves for corn and wine, and they rebel against me.

Matt. xxi, 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mark xi, 25. And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses.

John xv, 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Heb. iv, 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

James v, 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

1 Peter iii, 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

1 John iii, 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1 John v, 14, 15. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Mark xii, 40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

HOPE OF BEING HEARD.

2 Sam. xxii, 4. I will call on the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

Ps. iv, 3. But now that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

Ps. x, 17, 18. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear; To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Ps. xvi, 6. I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, and hear my speech.

Ps. xviii, 3. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

Ps. xx, 6. Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

Ps. xxxviii, 15, 16. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

Ps. lvi, 9. When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

Ps. lxxv, 2. O thou that hearest prayer, unto thee shall all flesh come.

Ps. lxxix, 13. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Ps. lxxii, 27, 28. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Ps. cli, 17, 18. He will regard the prayer of the destitute, and not despise their prayer. This

shall be written for the generation to come: and the people which shall be created shall praise the Lord.

PRAYERS HEARD.

Gen. xix, 18-21. And Lot said unto them, Out not so, my lord; Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to lie unto, and it is a little one: Out let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

Exod. ix, 33. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth.

2 Sam. xxii, 7. In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears.

2 Kings xiii, 4, 5. And Jehoahaz besought the Lord, and the Lord hearkened unto him; for he saw the oppression of Israel, because the king of Syria oppressed them. And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime.

2 Kings xix, 20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

2 Kings xx, 5. Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David my father, I have heard thy prayer. I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord.

2 Chron. xxx, 27. Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven.

Neh. ix, 23. Yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies.

Ps. lii, 4. I cried unto the Lord

PRAISE AND PRAYER.

with my voice, and he heard me out of his holy hill. Selah.

Ps. vi, 8-10. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Ps. xxi, 2. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

Ps. xxii, 4, 5, 24, 25. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Ps. xxx, 2. O Lord, my God, I cried unto thee, and thou hast healed me.

Ps. xxxi, 22-24. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee. O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Ps. xxxiv, 4-7, 15-17. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. *The righteous* cry, and the Lord heareth, and delivereth them out of all their troubles.

Ps. xl, 1. I waited patiently for the Lord; and he inclined unto me, and I heard my cry.

Ps. lvi, 19. But verily God hath heard me; he hath attended to the voice of my prayer.

Ps. lxxvii, 1. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

Ps. lxxxi, 7. Thou calledst in

trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. Selah.

Ps. xcix, 6. Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.

Ps. cvi, 44. Nevertheless he regarded their affliction, when he heard their cry.

Ps. cvii, 13. Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

Ps. cxviii, 5. I called upon the Lord in distress: the Lord answered me, and set me in a large place.

Ps. cxx, 1. In my distress I cried unto the Lord, and he heard me.

Ps. cxliii, 2. . . . So our eyes wait upon the Lord our God, until that he have mercy upon us.

Ps. cxxxviii, 3. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

Ps. cxlii, 2. I poured out my complaint before him; I shewed before him my trouble.

Lam. iii, 56, 57. Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

Dan. ix, 3, 4. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

Amos vii, 2-6. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: It shall not be, saith the Lord. Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: This also shall not be, saith the Lord God.

Jonah ii, 7. When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple.

James v, 17, 18. Elias was a

man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

PRAYERS NOT HEARD.

Job xlii, 24. Wherefore hidest thou thy face, and holdest me for thine enemy?

Job xxx, 20, 21. I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not. Thou art become cruel to me; with thy strong hand thou opposest thyself against me.

Ps. xxii, 1, 2. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.

Ps. lxi, 3. I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God.

Ps. lxxiv, 1. O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

Ps. lxxx, 4. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

Ps. lxxxv, 4-6. Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee?

Ps. lxxxix, 46. How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?

Lam. iii, 8, 44. Also when I cry and shout, he shutteth out my prayer. Thou hast covered thyself with a cloud, that our prayer should not pass through.

Hab. i, 2. O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

Deut. i, 45, 46. And ye returned, and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So ye abode in Ka-lash many days, according unto the days that ye abode there.

2 Sam. xxii, 42. They looked, but there was none to save; even unto the Lord but he answered them not.

Job xxvii, 9. Will God hear his cry when trouble cometh upon him?

PRAISE AND PRAYER.

Job xxx, 24. Howbeit, he will not stretch out his hand to the grave, though they cry in his destruction.

Ps. xviii, 41. They cried, but there was none to save them; even unto the Lord, but he answered them not.

Cant. v, 6. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

Jer. xi, 11. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

Jer. xv, 1. Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

Hosea v, 6. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them.

THE REASONS.

Deut. iii, 25, 26. I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

Judges x, 12, 13. The Zidonians also, and the Amalekites, and the Moabites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

Job xxxv, 12, 13. There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it.

Ps. lxxvi, 18. If I regard iniquity in my heart, the Lord will not hear me.

Prov. i, 24-28. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek

me early, but they shall not find me.

Isa. i, 15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isa. lix, 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Micah iii, 4. Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Zech. vii, 13. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.

John ix, 31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

2 Cor. xii, 9-10. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

James iv, 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

MEDIATION.

Exod. xxxii, 13, 30. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

Deut. ix, 27. Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

2 Chron. vi, 42. O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant

Job ix, 32, 33. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any day's-man betwixt us, that might lay his hand upon us both.

Job xvi, 21. Oh that one might plead for a man with God, as a man pleadeth for his neighbour!

Job xxxiii, 6, 7. Behold, I am according to thy wish in God's stead; I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

Job xlii, 8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

Ps. xx, 9. Save, Lord: let the King hear us when we call.

Ps. lxi, 6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.

Ps. lxxxv, 17. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

Ps. lxxxiv, 9. Behold, O God, our shield, and look upon the face of thine anointed.

Ps. cxxxii, 10. For thy servant David's sake turn not away the face of thine anointed.

PRAYER FOR SPECIAL BLESSINGS.

BLESSINGS GENERALLY AND TEMPORALLY.

Gen. xxiv, 12. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

1 Chron. iv, 10. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

Neh. i, 11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant me mercy in the sight of this man. For I was the king's cup-bearer.

Ps. xc, 13-15, 17. Return, O Lord, how long? and let it repent thee concerning thy servants. O

PRAISE AND PRAYER.

satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Ps. cxviii, 25. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

PRAYER IN AFFLICTION.

Ps. vi, 1. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Ps. xlii, 3, 4. Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

Ps. xxii, 11. Be not far from me, for trouble *is* near; for *there is* none to help.

Ps. xxv, 16, 17. Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses.

Ps. xxxi, 9. Have mercy upon me, O Lord, for I *am* in trouble, mine eye is consumed with grief; yea, my soul and my belly.

Ps. xxxviii, 1, 2. O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore.

Ps. xxxix, 10, 12, 13. Remove thy stroke away from me: I *am* consumed by the blow of thine hand. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

Ps. lvi, 1. Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities have overpast.

Ps. lxi, 17, 18, 29, 30. And hide not thy face from thy servant; for I *am* in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. But I *am* poor and sorrowful: let thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify him with thanksgiving.

Ps. lxxvii, 2. In the day of my trouble I sought the Lord; my

sore ran in the night, and ceased not: my soul refused to be comforted.

Ps. lxxxvi, 1. Bow down thine ear, O Lord, hear me, for I *am* poor and needy.

Ps. lxxxviii, 2, 3, 14-17. Let my prayer come before thee: incline thine ear unto my cry; For my soul is full of troubles, and my life draweth nigh unto the grave. Lord, why castest thou off my soul? *why* hidest thou thy face from me? I *am* afflicted and ready to die from my youth up; while I suffer thy terrors I *am* distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together.

Ps. cxix, 25, 28, 29, 107, 153. My soul cleaveth unto the dust: quicken thou me according to thy word. My soul melteth for heaviness: strengthen thou me according unto thy word. Remove from me the way of lying; and grant me thy law graciously. I *am* afflicted very much: quicken me, O Lord, according to thy word. Consider mine affliction, and deliver me: for I do not forget thy law.

Ps. cxlii, 11, 12. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

Jer. x, 23, 24. O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

Jer. xvii, 14. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou *art* my praise

PRAYER IN GREAT SORROW AND DANGER.

Ps. xxii, 19. But be not thou far from me, O Lord: O my strength, haste thee to help me.

Ps. xxx, 10. Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

Ps. xxxi, 16. Make thy face to shine upon thy servant: save me for thy mercies' sake.

Ps. xxxviii, 21, 22. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Ps. xi, 17. But I *am* poor and needy; yet the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

Ps. xlii, 23. Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

Ps. lxi, 1, 2, 14, 15. Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where *there is* no standing; where the floods overflow me. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

Ps. lxxi, 12. O God, be not far from me: O my God, make haste for my help.

Ps. lxxx, 7, 19. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

Ps. lxxxvi, 4. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

Ps. cii, 1, 2. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I *am* in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

Ps. cxix, 123, 135, 173. Mine eyes fail for thy salvation, and for the word of thy righteousness. Make thy face to shine upon thy servant; and teach me thy statutes. Let thine hand help me; for I have chosen thy precepts.

Ps. cxxx, 1, 2. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ears be attentive to the voice of my supplications.

Ps. cxlii, 6, 7. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Ps. cxliv, 7, 8. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; Whose mouth speaketh vanity; and their right hand *is* a right hand of falsehood.

Lam. v, 20, 21. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; Renew our days as of old.

IN OLD AGE AND DEATH.

Ps. xxxi, 5. Into thine hand I commit my spirit: thou hast

PRAISE AND PRAYER.

redeemed me, O LORD God of truth.

Ps. xxxix, 4. LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Ps. lxxi, 9. Cast me not off in the time of old age; forsake me not when my strength faileth.

SOCIAL PRAYER.

Zech. viii, 20-22. Thus saith the LORD of hosts, *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Matth. xviii, 19, 20. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Acts i, 14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

PRAYER FOR THE DIVINE MERCY.

Job vii, 21. And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

Job xlii, 23. How many are mine iniquities and sins? make me to know my transgression and my sin.

Ps. iv, 1. Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

Ps. xxv, 7, 11, 18. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD. For thy name's sake, O LORD, pardon mine iniquity; for it is great. Look upon mine affliction and my pain, and forgive all my sins.

Ps. xvi, 11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

Ps. xxvii, 7. Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

Ps. xxxix, 7-9. And now, LORD, what wait I for? my hope is in

thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it.

Ps. li, 1, 2, 9, 14. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Hide thy face from my sins and blot out all mine iniquities. Deliver me from blood guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

Ps. lxxxv, 7. Show us thy mercy, O LORD, and grant us thy salvation.

Ps. lxxxvi, 16, 17. O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid. Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, LORD, hast holpen me, and comforted me.

Ps. cxix, 76, 77. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live; for thy law is my delight.

Ps. cxxxix, 23, 24. Search me, O God, and know my heart; try me, and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting.

Isab. iii, 2. O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

FOR DIVINE LIGHT.

Exod. xxxiii, 12, 13. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

Job xlii, 4. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

Ps. v, 8. Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

Ps. xxv, 4, 5. Show me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Ps. xxvii, 11. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

Ps. cxix, 26, 27, 33, 34, 64, 66, 68, 73, 74, 108, 124, 125. I have declared my ways, and thou heardest me; teach me thy statutes. Make me to understand the way of thy precepts; so shall I talk of thy wondrous works. Teach me, O LORD, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart. The earth, O LORD, is full of thy mercy: teach me thy statutes. Teach me good judgment and knowledge: for I have believed thy commandments. Thou art good, and doest good: teach me thy statutes. Thy hands have made me, and fashioned me; give me understanding, that I may learn thy commandments. They that fear thee will be glad when they see me; because I have hoped in thy word. Accept, I beseech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments. Deal with thy servant according unto thy mercy, and teach me thy statutes. *I am* thy servant; give me understanding, that I may know thy testimonies.

Ps. cxliii, 9, 10. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

EXAMPLES.

THE DIVINE BEING CONSULTED ON TEMPORAL THINGS.

1 Sam. ix, 19, 20. And Samuel answered Saul, and said, *I am* the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them, for they are found.

1 Kings xiv, 1-4. At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that *I should* be king over thee people. And take with thee ten loaves, and cracknels, and a cruse of honey,

PRAISE AND PRAYER.

and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

2 Kings viii, 14. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldst surely recover.

ON SPIRITUAL THINGS.

2 Kings xxii, 12, 13. And the king commanded Iilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Ashtiah a servant of the king's, saying, Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

Jer. xxiii, 35-37. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? And the burden of the Lord shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God. Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

Jer. xlii, 1-3. Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us): That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do.

Zech. vii, 3. And to speak unto the priests which *were* in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these 80 many years?

ON THE EVENTS OF WAR.

Judges i, 1. Now, after the death of Joshua, it came to pass, that the children of Israel asked the Lord, saying, Who shall go

up for us against the Canaanites first, to fight against them?

Judges xviii, 3-6. When they were by the house of Micah, they knew the voice of the young man the Levite; and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here? And he said unto them, Thus and thus dealt Micah with me, and hath lured me, and I am his priest, And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the Lord *is* your way wherein ye go.

Judges xx, 18, 23, 24, 26-28. And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first. (And the children of Israel went up and wept before the Lord *even*, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against them.) And the children of Israel came near against the children of Benjamin the second day. Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept and sat there before the Lord and fasted that day until even, and offered burnt-offerings and peace-offerings before the Lord. And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in those days; and Phinehas the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thine hand.

1 Sam. xxiii, 1-4, 10-13. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors. Therfore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? Then David enquired of the Lord yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

2 Sam. ii, 1. And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 Sam. v, 19, 22-25. And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up; for I will doubtless deliver the Philistines into thine hand. And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David enquired of the Lord, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry-trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines. And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

1 Chron. xiv, 10, 11. And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand. So they came to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal perazim.

2 Chron. xvii, 4-7, 14. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day. Therefore the king of Israel gathered together of prophets four hundred men, and said unto them,

PRAISE AND PRAYER.

Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. But Jehoshaphat said, *Is there not here a prophet of the Lord besides, that we might enquire of him?* And the king of Israel said unto Jehoshaphat, *There is yet one man, by whom we may enquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micalah the son of Imla.* And Jehoshaphat said, Let not the king say so. And when he was come to the king, the king said unto him, Micalah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

Jer. xxi, 2-4. Enquire, I pray thee, of the Lord for us, (for Nebuchadrezzar king of Babylon maketh war against us,) if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us. Then said Jeremiah unto them, Thus shall ye say unto Zedekiah, Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

Jer. xxxvii, 17. Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is; for, said he, thou shalt be delivered into the hand of the king of Babylon.

Jer. xxxviii, 14. Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord; and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

DANGER OF OMISSION.

Josh ix, 14. And the men took of their victuals, and asked not counsel at the mouth of the Lord.

1 Sam. xiv, 18, 19. And Saul said unto Abiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel;) And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased; and Saul said unto the priest, Withdraw thine hand.

1 Chron. x, 14. And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Zeph i, 6. And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him.

ENQUIRIES UNANSWERED.

1 Sam. xiv, 35-38. And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning-light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God. Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day. And Saul said, Draw ye near hither all the chief of the people; and know and see wherein this sin hath been this day.

Ezek. xiv, 1-3, 7-10. Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them? For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth him self from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him.

Ezek. xx, 1-3. And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.

PRAYER FOR THE DIVINE GRACE.

Ps. xvii, 4, 5. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footstep slip not.

Ps. xix, 11-13. Moreover, by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Ps. xxv, 19-21. Consider mine enemies, for they are many; and they hate me with cruel hatred. O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee. Let integrity and uprightness preserve me; for I wait on thee.

Ps. xl, 11. Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me.

Ps. li, 9-13. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit: Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Ps. lxxviii, 23. Thy God hath commanded thy strength; strengthen, O God, that which thou hast wrought for us.

Ps. lxxi, 3. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

Ps. lxxx, 18. So will not we go back from thee: quicken us, and we will call upon thy name.

Ps. lxxxvi, 11. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

Ps. cxix, 5, 6, 8, 35-40, 43-45, 50, 57, 58, 116, 117, 133, 134, 155, 159, 160, 173. Oh that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will keep thy statutes: O forsake me not utterly. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes

PRAISE AND PRAYER.

from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts. Let my heart be sound in thy statutes, that I be not ashamed. They had almost consumed me upon earth: but I forsook not thy precepts. Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. Order my steps in thy word; and let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Consider how I love thy precepts: quicken me, O Lord, according to thy loving-kindness. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Let my soul live, and it shall praise thee; and let thy judgments help me.

Ps. cxx, 2, 3. Deliver my soul, O Lord from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue.

Ps. cxli, 3. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of thy dainties.

Acts iv, 23. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word.

FOR DELIVERANCE FROM ENEMIES.

Ps. lii, 7. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

Ps. vii, 1, 2. O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending

it in pieces, while there is none to deliver.

Ps. xlii, 4. Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

Ps. xvii, 8, 9, 13. Keep me as the apple of the eye; hide me under the shadow of thy wings, From the wicked that oppress me, from my deadly enemies, who compass me about. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword.

Ps. xxvi, 9, 10. Gather not my soul with sinners, nor my life with bloody men; In whose hands is mischief, and their right hand is full of bribes.

Ps. xxviii, 3. Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts.

Ps. xxxi, 15. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Ps. xxxv, 1-3, 24, 25. Plead my cause, O Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

Ps. xxxvi, 11, 12. Let not the foot of pride come against me, and let not the hand of the wicked remove me. There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Ps. xxxviii, 16. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

Ps. xl, 13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

Ps. xliii, 1, 2. Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

Ps. lix, 1, 2. Deliver me from mine enemies, O my God; defend me from them that rise up against me. Deliver me from the work-

ers of iniquity, and save me from bloody men.

Ps. lxi, 1, 2. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity.

Ps. lxi, 18. Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies.

Ps. lxx, 1-3. Make haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say, Aha, aha!

Ps. lxxi, 2, 4, 5. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God: thou art my trust from my youth.

Ps. cix, 26-29. Help me, O Lord my God: O save me according to thy mercy; That they may know that this is thy hand; that thou, Lord, hast done it. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Ps. cxix, 121, 122, 151. I have done judgment and justice: leave me not to mine oppressors. Be surety for thy servant for good: let not the proud oppress me. Plead my cause, and deliver me: quicken me according to thy word.

Ps. cxl, 4, 8. Keep me, O Lord from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings. Grant not, O Lord, the desires of the wicked: further not his wicked device, lest they exalt themselves. Selah.

Ps. cxlii, 6, 7. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Ps. cxliiii, 9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Luke i, 74, 75. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteous-

PRAISE AND PRAYER.

ness before him, all the days of our life.

COMPLAINT TO GOD AGAINST ENEMIES.

Ps. lii, 1, 2. Lord, how are they increased that trouble me? many are they that rise up against me. Many *there be* which say of my soul, *There is no help for him in God.* Selah.

Ps. xxxviii, 19. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.

Ps. liv, 3. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

Ps. lvi, 1-3, 6, 7. Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me. Mine enemies would daily swallow me up: *for they be many that fight against me, O thou most High.* What time I am afraid, I will trust in thee. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in *thine* anger cast down the people, O God.

Ps. lix, 3-5. For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault: awake to help me, and behold. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

Ps. lxi, 4. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

Ps. lxxvii, 14. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them.

Ps. lxxxviii, 17. They came round about me daily, like water: they compassed me about to gether.

Ps. cxliii, 1-5. Hear my prayer, O Lord; give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my lie down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

FOR THEIR OVERTHROW.

Deut. xxxiii, 11. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

Ps. v, 10. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

Ps. vi, 10. Let all mine enemies be ashamed and sore vexed, let them return and be ashamed suddenly.

Ps. x, 13, 14. Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*. Thou hast seen *it*; for thou beholdest mischief and spite, to require *it* with thy hand: the poor committeth himself unto thee: thou art the helper of the fatherless.

Ps. xxxi, 17, 18. Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

Ps. xxxv, 4, 8, 9, 20. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let destruction come upon him at unawares; and let his net that he hath hid catch himself; into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. For they speak not peace; but they devise deceitful matters against *them that are* quiet in the land.

Ps. xl, 14, 15. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame, that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha!

Ps. liv, 5. He shall reward evil unto mine enemies: cut them off in thy truth.

Ps. lv, 9. Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

Ps. lix, 12, 13. For the sin of their mouth, and the words of

their lips let them even be taken in their pride; and for cursing and lying *which* they speak. Consume *them* in wrath, consume *them*, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

Ps. lxxviii, 1, 2. Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive *them* away: as wax melteth before the fire, so let the wicked perish at the presence of God.

Ps. lxxi, 13. Let them be confounded *and* consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

Ps. lxxxiii, 13-18. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire. So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That *men* may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

Ps. cii, 35. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Ps. cix, 25, 29. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Ps. cxix, 78. Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

Ps. cxxix, 5-8. Let them all be confounded and turned back that hate Zion: Let them be as the grass upon the house-tops, which withereth afore it groweth up; Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

Ps. cxi, 11. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

Ps. cxliii, 12. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

PRAISE AND PRAYER.

Jer. xii. 3. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

Jer. xvii. 18. Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

Lam. iii. 65, 66. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord.

Num. xxii. 6-12. Come now therefore, I pray thee, curse me this people: for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou bledest is blessed, and he whom thou curst is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them: peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

Num. xxiv. 10. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

Joshua xxiv. 9-11. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

Judges v. 23. Curse ye Meroz, (said the angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

Judges xvi. 28. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

1 Sam. xxvi. 19. Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

FOR PUNISHMENT TO THEM.

Num. xvi. 15. And Moses was very wroth and said unto the Lord, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Neh. iv. 4, 5. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity. And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

Neh. v. 13. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

Job xxvii. 7. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

Ps. x. 2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

Ps. xxviii. 4. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

Ps. xli. 10-12. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Ps. lv. 15. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

Ps. lix. 5, 14, 15. Thou therefore,

O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. And at evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied.

Ps. lxi. 27, 28. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous.

Ps. xciv. 2-4. Lift up thyself, thou Judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

Ps. cix. 7-20. When he shall be judged, let him be condemned; and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labour. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. Let his posterity be cut off, and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth: Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing, like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

Ps. cxix. 84. How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

Ps. cxl. 9, 10. As for the head of those that compass me about, let the mischief of their own lips

PRAISE AND PRAYER.

cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits that they rise not up again.

Jer. xi. 20. But, O Lord of hosts that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

Jer. xv. 15, 16. O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake, I have suffered rebuke. Thy words were found, and I did eat them; and thy rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.

Jer. xviii. 21, 22. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet.

Lam. i. 22. Let all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

Lam. iii. 64. Render unto them a recompence, O Lord, according to the work of their hands.

1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

Gal. i. 9. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

2 Tim. iv. 14. Alexander the coppersmith did me much evil; the Lord reward him according to his works.

2 Sam. xvi. 12. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

Ps. xxxvii. 22. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

Eccles. vii. 22. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

PRAYER FOR ENEMIES.

1 Sam. xxvi. 24, 25. And, behold,

as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

Ps. ix. 20. Put them in fear, O Lord; that the nations may know themselves to be but men. Selah.

Ps. lxx. 11. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

Luke xxiii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Acts vii. 60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell a-sleep.

EARNEST DESIRE OF BENEDICTION.

THE FORM UNDER THE OLD TESTAMENT.

Num. vi. 22-27. And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.

OFFICIAL BLESSINGS AND CURSINGS.

Deut. xi. 29, 30. And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

Deut. xxvii. 11-13. And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

Josh. viii. 33. And all Israel, and

their elders and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

FORMS UNDER THE NEW TESTAMENT.

Rom. xv. 13, 33. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Now the God of peace be with you all, Amen.

1 Cor. i. 3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1 Cor. xvi. 23, 24. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

2 Cor. i. 2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Eph. i. 2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Eph. vi. 23, 24. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Phil. i. 2. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Phil. iv. 23. The grace of our Lord Jesus Christ be with you all, Amen.

1 Thess. i. 1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Thess. v. 28. The grace of our Lord Jesus Christ be with you. Amen.

2 Thess. iii. 5, 16, 18. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The grace of our Lord Jesus Christ be with you all. Amen.

2 Tim. iv. 22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Philemon 3, 25. Grace to you, and peace, from God our Father and the Lord Jesus Christ. The

PRAISE AND PRAYER.

grace of our Lord Jesus Christ be with you spirit. Amen.

Heb. xiii, 20, 21, 25. Now the God of peace, that brought again from the dead. . . . Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Grace be with you all. Amen.

1 *Peter v, 10.* But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

2 *Peter i, 1, 2.* Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

Jude 2. Mercy unto you, and peace and love be multiplied.

Rev. xxii, 21. The grace of our Lord Jesus Christ be with you all. Amen.

BLASPHEMY.

ITS SEVERE REPROBATION.

Job xiii, 7-9. Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

Job xv, 13, 25, 26. That thou turnest thy spirit against God, and lettest such words go out of thy mouth? For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him even on his neck, upon the thick bosses of his bucklers.

Job xxxiv, 37. For he addeth rebellion unto his sin; he clappeth his hands among us, and multiplieth his words against God.

Job xl, 2. Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Job xlii, 7. And it was so, that, after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.

Isa. xxi, 16. Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or

shall the thing framed say of him that framed it, He had no understanding?

Isa. xlv, 9. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Col. iii, 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

INSTANCES.

Lev. xxiv, 11. And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses; (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)

2 Kings xix, 4-6, 10, 11, 22. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard; wherefore lift up thy prayer for the remnant that are left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

2 Chron. xxxii, 10, 14-20. Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation, or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

And his servants spake yet more against the Lord God, and against his servant Hezekiah. He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. Then they cried with a loud voice in the Jews' speech, unto the people of Jerusalem that were on the wall, to affright them, and to trouble them, that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

Ps. lxxix, 10, 18. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

Isa. xxxvii, 4-6. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard; wherefore lift up thy prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

Ezek. xx, 27. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

Ezek. xxxv, 12. And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

Rom. ii, 24. For the name of God is blasphemed among the Gentiles through you, as it is written.

VARIOUS FORMS OF IT.

DENIAL OF PROVIDENCE.

Job xxi, 13-15. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not

PRAISE AND PRAYER:

the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

Job xxii, 17. Which said unto God, Depart from us: and what can the Almighty do for them?

Job xxxiv, 9. For he hath said, It profiteth a man nothing that he should delight himself with God.

Ps. x, 13. Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not requir^{est} it.

Ps. i, 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: but I will reprove thee, and set *them* in order before thine eyes.

Ezek. ix, 9. Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land *is* full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

Zeph. i, 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.

Mal. iii, 13, 14. Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee? Ye have said, It *is* vain to serve God; and what profit *is* it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

DIVINE JUSTICE DOUBTED.

Job ix, 16, 17. If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice. For he breaketh me with a tempest, and multiplieth my wounds without cause.

Job xix, 6, 7. Know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there *is* no judgment.

Job xxxiv, 5, 6. For Job hath said, I am righteous; and God hath taken away my judgment. Should I lie against my right, my wound *is* incurable without transgression.

Ezek. xviii, 25. Yet ye say, The way of the Lord *is* not equal. Hear now, O house of Israel, *is* not my way equal? are not your ways unequal?

Ezek. xxxiii, 17-20. Yet the children of thy people say, The way of the Lord *is* not equal; but as for them, their way *is* not

equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which *is* lawful and right, he shall live thereby. Yet ye say, The way of the Lord *is* not equal. O ye house of Israel, I will judge you every one after his ways.

THE DIVINE KNOWLEDGE.

Job xxii, 12-14. *Is* not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? can he judge through the dark clouds? Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

Ps. x, 11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

Ps. lxxiii, 11. And they say, How doth God know? and *is* there knowledge in the most high?

Ps. xciv, 7. Yet they say, The Lord shall not see, neither shall the God of Jacob regard *it*.

Isa. xxix, 15. Woe unto them that seek deep to hide their counsel from the Lord; and their works *are* in the dark! and they say, Who seeth us? and who knoweth us?

Isa. xl, 27. Why sayest thou, O Jacob, and speakest, O Israel, My way *is* hid from the Lord, and my judgment *is* passed over from my God?

Ezek. viii, 12, 13. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

THE DIVINE POWER.

Ps. lxxviii, 19, 20. Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

Isa. xxxvi, 18, 20, 21. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Who *are* they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? But they

held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Isa. xxxvii, 10. Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

THE DIVINE TRUTH.

Isa. xxxvi, 15. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us; this city shall not be delivered into the hand of the king of Assyria.

2 Peter iii, 3, 4. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where *is* the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Jer. iv, 10. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Jer. xvii, 15. Behold, they say unto me, Where *is* the word of the Lord? let it come now.

Jer. xx, 7. O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

AND ALSO THE DIVINE GOODNESS IMPUGNED

Job vii, 19. How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

Job ix, 34, 35. Let him take his rod away from me, and let not his fear terrify me; Then would I speak, and not fear him: but *it* *is* not so with me.

Job x, 2-7. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. *Is* it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? Hast thou eyes of flesh, or seest thou as man seeth. *Are* thy days as the days of man? *are* thy years as men's days, That thou enquirest after mine iniquity, and searchest after my sin? Thou knowest that I am not wicked; and there *is* none that can deliver out of thine hand.

Job xiii, 25, 26. Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? For

PRAISE AND PRAYER.

thou writest bitter things against me, and makest me to possess the iniquities of my youth.

Job xvi, 11, 12. God had delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

Job xix, 21, 22. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh?

Job xxxiii, 10, 11. Behold, he findeth occasions against me, he counteth me for his enemy; He putteth my feet in the stocks, he marketh all my paths.

Job xxxvii, 20. Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

PENALTY OF BLASPHEMY.

Lev. xxiv, 15, 16, 23. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. And Moses spake unto the children of Israel, that

they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

2 Kings xix, 27, 28. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

(Omitted in its Proper Place.)

EARNEST DESIRE OF BEING HEARD.

1 Kings viii, 28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day.

2 Chron. vi, 19. Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee.

Job xlii, 20-22. Only do not two things unto me; then will I not hide myself from thee: Withdraw thine hand far from me; and let not thy dread make me afraid: Then call thou, and I will answer; or let me speak, and answer thou me,

Ps. v, 1, 2. Give ear to my words, O Lord; consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

Ps. xxviii, 1. Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Ps. liv, 2. Hear my prayer, O God; give ear to the words of my mouth.

Ps. lv, 1. Give ear to my prayer O God; and hide not thyself from my supplication.

Ps. lxi, 1. Hear my cry, O God; attend unto my prayer.

Ps. lxxxi, 8. O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Ps. lxxxvi, 6. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

Ps. cxviii, 6. That thy beloved may be delivered: save with thy right hand, and answer me.

Ps. cxix, 149. Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment.

Ps. cxl, 6. I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord.

Ps. cxliii, 1. Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

PROPHECY.

THE COMMISSION.

2 *Chron.* xxxvi, 15. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place.

Isa. vi, 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Jer. i, 10. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Ezek. ii, 7. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious.

Ezek. iii, 4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

Ezek. xi, 4. Therefore prophesy against them, prophesy, O son of man.

Rev. x, 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

TO SAMUEL.

1 *Sam.* iii, 4-10. That the Lord called Samuel; and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

1 *Sam.* xv, 10. Then came the word of the Lord unto Samuel, saying.

NATHAN.

2 *Sam.* vii, 4. And it came to pass that night, that the word of the Lord came unto Nathan, saying.

JEHU.

1 *Kings* xvi, 1. Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying.

GAD.

1 *Chron.* xxi, 9. And the Lord spake unto Gad, David's seer, saying.

SHEMAIAH.

2 *Chron.* xi, 2. But the word of the Lord came to Shemaiah the man of God, saying

DAVID.

2 *Sam.* xxii, 1. And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 *Sam.* xxiii, 1, 2. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue.

Ps. lxxii, 20. The prayers of David the son of Jesse are ended.

SOLOMON.

Prov. xxx, 1. The words of Agur the son of Jakeh, even the prophecy; the man spake unto Ithiel, even unto Ithiel and Ucal.

Prov. xxxi, 1. The words of king Lemuel, the prophecy that his mother taught him.

ELIJAH.

1 *Kings* xvii, 8. And the word of the Lord came unto him, saying.

1 *Kings* xxi, 17, 23. And the word of the Lord came to Elijah the Tishbite, saying. And the word of the Lord came to Elijah the Tishbite saying.

ISAIAH.

Isa. ii, 1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Isa. viii, 5. The Lord spake also unto me again, saying,

Isa. xiii, 1. The burden of Babylon, which Isaiah the son of Amoz did see.

Isa. xiv, 28. In the year that king Ahaz died was this burden.

Isa. xxxviii, 4. Then came the word of the Lord to Isaiah, saying.

JEREMIAH.

Jer. i, 4. Then the word of the Lord came unto me, saying.

Jer. vii, 1. The word that came to Jeremiah from the Lord, saying.

Jer. xi, 1. The word that came to Jeremiah from the Lord, saying.

Jer. xlii, 8. Then the word of the Lord came unto me, saying.

Jer. xvi, 1. The word of the Lord came also unto me, saying.

Jer. xviii, 1. The word which came to Jeremiah from the Lord, saying.

Jer. xx, 1. Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things.

Jer. xxv, 1, 2. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying.

Jer. xxvi, 1. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the Lord, saying.

Jer. xxvii, 1. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying.

Jer. xxix, 1, 24, 30. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. Thus shall thou also speak to Shemaiah the Nehelamite, saying. Then came the word of the Lord unto Jeremiah, saying.

Jer. xxx, 1, 4. The word that came to Jeremiah from the Lord,

PROPHECY.

saying. And these *are* the words that the Lord spake concerning Israel, and concerning Judah.

Jer. xxxii, 1, 6, 26. The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. And Jeremiah said, The word of the Lord came unto me, saying. Then came the word of the Lord unto Jeremiah, saying.

Jer. xxxiii, 1, 19, 23. Moreover, the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying. And the word of the Lord came unto Jeremiah, saying. Moreover, the word of the Lord came to Jeremiah, saying.

Jer. xxxiv, 12, 13. Therefore the word of the Lord came to Jeremiah from the Lord, saying. Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying.

Jer. xxxv, 12. Then came the word of the Lord unto Jeremiah, saying.

Jer. xxxvi, 1. And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying.

Jer. xxxvii, 6. Then came the word of the Lord unto the prophet Jeremiah, saying.

Jer. xl, 1. The word which came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

Jer. xliii, 8. Then came the word of the Lord unto Jeremiah in Tahpanhes, saying.

Jer. xli, 1. The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying.

Jer. xli, 1, 2. The word of the Lord which came to Jeremiah the prophet against the Gentiles; Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

Jer. xlix, 24. The word of the Lord that came to Jeremiah the prophet against Elam in the be-

ginning of the reign of Zedekiah king of Judah, saying.

Jer. i, 1. The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

EZEKIEL.

Ezek. iii, 16. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying.

Ezek. vi, 1. And the word of the Lord came unto me, saying.

Ezek. vii, 1. Moreover, the word of the Lord came unto me, saying.

Ezek. xi, 14. Again the word of Lord came unto me, saying.

Ezek. xii, 1, 8, 17, 21. The word of the Lord also came unto me, saying. And in the morning came the word of the Lord unto me, saying. Moreover, the word of the Lord came to me, saying. And the word of the Lord came unto me, saying.

Ezek. xiii, 1. And the word of the Lord came unto me, saying.

Ezek. xiv, 12. The word of the Lord came again to me, saying.

Ezek. xv, 1. And the word of the Lord came unto me, saying.

Ezek. xvi, 1. Again the word of the Lord came unto me, saying.

Ezek. xvii, 1, 11. And the word of the Lord came unto me, saying. Moreover, the word of the Lord came unto me, saying.

Ezek. xviii, 1. The word of the Lord came unto me again, saying.

Ezek. xx, 45. Moreover, the word of the Lord came unto me, saying.

Ezek. xxi, 1, 8, 18. And the word of the Lord came unto me, saying. Again the word of the Lord came unto me, saying. The word of the Lord came unto me again, saying.

Ezek. xxii, 1, 17, 23. Moreover, the word of the Lord came unto me, saying. And the word of the Lord came unto me, saying. And the word of the Lord came unto me, saying.

Ezek. xxiii, 1. The word of the Lord came again unto me, saying.

Ezek. xxiv, 1, 15, 20. Again, in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying. Also the word of the Lord came unto me, saying. Then I answered them, The word of the Lord came unto me, saying.

Ezek. xxv, 1. The word of the Lord came again unto me, saying.

Ezek. xxvi, 1. And it came to pass in the eleventh year, in the

first day of the month, that the word of the Lord came unto me, saying.

Ezek. xxvii, 1. The word of the Lord came again unto me, saying.

Ezek. xxviii, 1, 11, 20. The word of the Lord came again unto me, saying. Moreover, the word of the Lord came unto me, saying. Again the word of the Lord came unto me, saying.

Ezek. xxix, 1, 17. In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying. And it came to pass in the seventh and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying.

Ezek. xxx, 1, 20. The word of the Lord came again unto me, saying. And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying.

Ezek. xxxi, 1. And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying.

Ezek. xxxii, 1, 17. And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying. It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying.

Ezek. xxxiii, 1, 23. Again the word of the Lord came unto me, saying. Then the word of the Lord came unto me, saying.

Ezek. xxxiv, 1. And the word of the Lord came unto me, saying.

Ezek. xxxv, 1. Moreover, the word of the Lord came unto me, saying.

Ezek. xxxvi, 16. Moreover, the word of the Lord came unto me, saying.

Ezek. xxxvii, 15. The word of the Lord came again unto me, saying.

Ezek. xxxviii, 1. And the word of the Lord came unto me, saying.

AMOS.

Amos vii, 14, 15. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

JONAH.

Jonah iii, 1. And the word of

PROPHECY.

the Lord came unto Jonah the second time, saying.

HAGGAI.

Haggai ii, 1, 10, 20. In the twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying.

ZECHARIAH.

Zech. i, 7. Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, (the son of Barachiah, the son of Iddo,) the prophet, saying.

Zech. iv, 8. Moreover, the word of the Lord came unto me, saying.

Zech. vi, 9. And the word of the Lord came unto me, saying.

Zech. vii, 1, 4, 8. And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu; Then came the word of the Lord of hosts unto me, saying, And the word of the Lord came unto Zechariah, saying.

Zech. viii, 1, 18. Again the word of the Lord of hosts came to me, saying, And the word of the Lord of hosts came unto me, saying.

II.

THE QUALIFICATION.

Num. xi, 25-27. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

1 Sam. ii, 27. And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they

were in Egypt in Pharaoh's house.

1 Sam. ix, 10. Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

2 Sam. xxiv, 11. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying.

1 Kings xiii, 14. And went after the man of God, and found him sitting under an oak; and he said unto him, Art thou the man of God that comest from Judah? And he said, I am.

2 Kings iii, 12, 13. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him. And Elisha said unto the king of Israel, What have I to do with thee? got thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the Lord hath called these three kings together, to deliver them into the hand of Moab.

2 Kings iv, 9. And she said unto her husband, Behold now, I perceive that this is an holy man of God which passeth by us continually.

2 Kings viii, 7, 8. And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto his eunuch, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease.

2 Chron. xx, 14, 15. Then upon Jahaziel the son of Zechariah, the son of Benalab, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the Lord unto you, Be not afraid or dismayed by reason of this great multitude; for the battle is not yours, but God's.

Isa. xlvi, 16. And now the Lord God, and his Spirit, hath sent me.

Isa. i, 4. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

Jer. i, 5-9, 17-19. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I

ordained thee a prophet unto the nations. Then said I, Ah Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth: and the Lord said unto me, Behold, I have put my words in thy mouth. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and a brass wall against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

Jer. xi, 18. And the Lord hath given me knowledge of it, and I know it: then thou showedst me their doings.

Jer. xv, 19, 21. Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Ezek. ii, 6. And thou, son of man, be not afraid of them, neither be afraid of their words: though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

Ezek. iii, 8, 24. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

Amos iii, 7. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

Micah iii, 8. But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

PROPHECY.

Luke i, 67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying.

1 Sam. x, 6, 9-13. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And it was so, that, when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this that is come unto the son of Kish? *Is* Saul also among the prophets? And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

1 Sam. xix, 20-23. And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that *is* in Sechu; and he asked and said, Where *are* Samuel and David? And one said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah; and the Spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah.

1 Kings xiii, 18-22. He said unto him, I *am* a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment, which the Lord thy

God commanded thee. But camest back, and hast eaten bread and drunk water in the place of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

III.

THE COMMUNICATION.

Num. xii, 6, 7. And he said, Hear now my words; If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who *is* faithful in all mine house.

1 Sam. iii, 21. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

Jer. xx, 9, 10. Then I said, I will not make mention of him, nor speak any more in his name; but *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

Ezek. ii, 1, 2. And he said unto me, Son of man, stand upon thy feet and I will speak unto thee. And the spirit entered into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Ezek. iii, 22, 23, 27. And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbear-eth, let him forbear: for they *are* a rebellious house.

Ezek. xxiv, 27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them; and they shall know that I *am* the Lord.

Ezek. xxix, 21. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and

they shall know that I *am* the Lord.

Ezek. xxxiii, 22. Now the hand of the Lord was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

Amos iii, 8. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

Heb. i, 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets.

Heb. iv, 1. After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

IV.

FIDELITY ON THE PART OF THE PROPHETS.

Num. xxii, 8, 18-20, 38. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me. And the princes of Moab abode with Balaam. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

Num. xxiii, 5, 11-13, 16-18, 26, 27. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence. And the Lord met

PROPHECY.

Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zipper: But Balaam answered and said unto Balak, Told not I thee, saying, all that the Lord speaketh, that I must do? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

Num. xxiv, 12, 13. And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

Num. xxix, 40. And Moses told the children of Israel according to all that the Lord commanded Moses.

1 Sam. iii, 15-18. And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord; let him do what seemeth him good.

1 Sam. xv, 16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

2 Sam. vii, 17. According to all these words, and according to all this vision, so did Nathan speak unto David.

1 Kings xxii, 13, 14. And the messenger that was gone to call Micalah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micalah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

1 Chron. xvii, 15. According to all these words, and according to

all this vision, so did Nathan speak unto David.

Isa. xxi, 10. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.

Jer. xxvi, 2, 12, 13. Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word. Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophesy against this house, and against this city, all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

Jer. xlii, 4. Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you.

Ezek. iii, 10, 11. Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear.

Ezek. xi, 25. Then I spake unto them of the captivity all the things that the Lord had shewed me.

V.

CERTAINTY OF FULFILLMENT.

1 Sam. iii, 12. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

1 Kings xiii, 32. For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

1 Kings xx, 41, 42. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life

shall go for his life, and thy people for his people.

2 Kings ii, 10. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

Jer. xxviii, 5, 6. Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in presence of all the people that stood in the house of the Lord, Even the prophet Jeremiah said, Amen: the Lord do so; the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place.

Ezek. vii, 2, 5-7. Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land. Thus saith the Lord God, An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

Ezek. xii, 22-23. Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God.

Ezek. xxxiii, 33. And when this cometh to pass, (to, it will come,) then shall they know that a prophet hath been among them.

Dan. ix, 2. In the first year of his reign, I Daniel understood by books the number of the years,

PROPHECY.

whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Hab. ii, 3, 4. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Matth. xiii, 16, 17. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Acts xi, 27-30. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts xxi, 4, 10, 11. And finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Rev. xxi, 6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

INSTANCES.

Joshua vi, 26. And Joshua adjured them at that time, saying, Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

1 Kings xvi, 34. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest

son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

1 Kings ii, 27. So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

1 Kings xlii, 1, 2. And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

1 Kings xv, 29, 30. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

1 Kings xvi, 12, 13. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet; For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, provoking the Lord God of Israel to anger with their vanities.

1 Kings xxii, 37, 38. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

2 Kings vii, 16, 17, 19, 20. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the lord, on whose hand he leaned, to have the charge of the gate; and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he

said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

2 Kings ix, 25, 26. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

2 Kings xv, 25. He restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

2 Kings xv, 12. This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

2 Kings xxiii, 16. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord, which the man of God proclaimed, who proclaimed these words.

LESSONS.

Josh. xxii, 15. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

Isa. xlviii, 6, 7. Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

Jer. xxxii, 42. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

Zech. i, 6. But my words and my statutes, which I commanded

PROPHECY.

my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

1 Peter i, 10-12. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

SPECIAL PROPHETIC PERIODS.

Dan. vii, 25. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time.

Dan. viii, 13, 14. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Dan. xii, 6, 7, 11-13. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Rev. xi, 2, 3. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev. xii, 6, 14. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev. xiii, 5, 18. And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.

VI.

PROPHECY THE MEANS OF KNOWLEDGE UNDER THE FORMER DISPENSATION.

1 Sam. iii, 1. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

1 Chron. xxi, 12-17. And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians; And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so

that there was never a son left him, save Jehoiahi, the youngest of his sons.

Ps. lxxix, 9. We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

Prov. xxix, 18. Where there is no vision, the people perish: but he that keepeth the law, happy is he.

Jer. vi, 27. I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

Hosea vi, 5, 6. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

SCHOOLS OF THE PROPHETS.

2 Kings ii, 3-7. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elisha said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elisha said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan.

PROPHETESSES.

Eccl. xv, 20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

Judges iv, 4, 5. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.

2 Kings xxii, 14, 15. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went

PROPHECY.

unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college); and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me.

2 Chron. xxxiv, 22, 23. And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college); and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me.

Isa. viii, 3. And I went unto the prophetess; and she conceived, and bare a son: then said the Lord to me, Call his name Maher-shalal-hash-baz.

Luke ii, 36, 37. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age; and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

Acts xxi, 9. And the same man had four daughters, virgins, which did prophesy.

Ezek. xiii, 17-23. Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and I prophesy thou against them. And say, Thus saith the Lord God; Woe to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God, Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom

I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand; and ye shall know that I am the Lord.

Rev. ii, 20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

PROPHETS UNDER THE NEW TESTAMENT.

Acts xv, 32. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

Rom. xii, 6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

1 Cor. xiv, 1-3, 29-33. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.

THE PROPHETS RESPECTED.

1 Sam. iii, 19, 20. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord.

1 Sam. ix, 6. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

1 Kings xviii, 4. For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid

them by fifty in a cave, and fed them with bread and water.)

2 Kings ii, 15. And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

2 Kings x, 10. Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah.

2 Chron. xxvi, 5. And he sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper.

Jer. xxxix, 11, 12. Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

Jer. xl, 4, 5. And now, behold, I loose thee [Jeremiah] this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go. Now, while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

Acts xxvi, 27. King Agrippa, believest thou the prophets? I know that thou believest.

BUT SOMETIMES HATED AND PERSECUTED.

1 Kings xxii, 7-9, 24-27. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imiah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imiah. But

PROPHECY.

Ze-lekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

2 Chron. xviii, 17, 25, 26. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil? Then the king of Israel said, Take ye Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son: And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

Isa. xxx, 10, 11. Which say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Jer. xi, 21-23. Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand: Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

Jer. xx, 1, 2. Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.

Jer. xxix, 25-29. Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maseiah the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is

mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

Jer. xxxii, 2, 3. For then the king of Babylon's army besieged Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it.

Ezek. iii, 25, 26. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor; for they are a rebellious house.

Amos vii, 12, 13, 16, 17. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Beth-el; for it is the king's chapel, and it is the king's court. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Micah ii, 6. Prophesy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

1 Kings xix, 14. And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

2 Chron. xxxvi, 16, 17. But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath

of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand.

Jer. xx, 3, 4. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him. The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

Rom. xi, 2, 3. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

James v, 10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

DUTY OF THE PEOPLE.

Zech. vii, 7. Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

1 Thess. v, 20. Despise not prophesings.

SIN OF UNBELIEF.

2 Kings vii, 1, 2. Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, Tomorrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

2 Chron. xxiv, 19. Yet he sent prophets to them, to bring them again unto the Lord; and they

PROPHECY.

fortified against them: but they would not give ear.

Jer. vii, 25-28. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending *them*: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

Jer. xxv, 3, 4. From the thirteenth year of Joshua the son of Amon king of Judah, even unto this day, (that is the three and twentieth year,) the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

Jer. xliii, 1-4. And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, *even* all these words. Then spake Azariah the son of Ho-shaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely; the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: But Baruch the son of Neriah, setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

ITS PUNISHMENT.

Neh. ix, 30. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Jer. v, 12-15. They have belied the Lord, and said, *It is not he*; neither shall evil come upon us; neither shall we see sword nor famine: And the prophets shall

become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: It is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

Jer. xix, 18, 19. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early, and sending *them*; but ye would not hear, saith the Lord.

VII.

FALSE PROPHETS.

WARNINGS AGAINST THEM.

Neh. vi, 8, 9. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

Jer. xiv, 14. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Jer. xxiii, 14-16, 21, 22, 25-28. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their

own heart, and not out of the mouth of the Lord. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. . . .

Jer. xxviii, 14-17. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon: and they shall serve him: and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent thee; but thou makest this people to trust in a lie: Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year, in the seventh month.

Jer. xxix, 8. For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed.

Matth. vii, 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matth. xxiv, 11. And many false prophets shall rise, and shall deceive many.

2 *Peter ii, 1.* But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction

1 *John iv, 1.* Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

PROPHECY.

THEIR CHARACTER.

MERCENARY.

Neh. vi, 10-14. Afterward I came unto the house of Shemalah the son of Delaiah the son of Mehetabel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who is there, that, *being* as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore *was* he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

Ezek. xxii, 25. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

FALSE.

1 Kings xxii, 24, 25. But Zedekiah the son of Chenaanah went near, and smote Micajah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micajah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

Isa. ix, 15. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

Jer. xxvii, 15. For I have not sent them, saith the Lord, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

Jer. xxix, 9. For they prophesy falsely unto you in my name: I have not sent them saith the Lord.

Ezek. xiii, 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

Ezek. xxi, 29. Whiles they see vanity unto thee, whiles they divine a lie unto thee to bring

thee upon the necks of *them* that are slain, of the wicked, whose day is come, when their iniquity shall have an end.

Ezek. xxii, 28. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

FLATTERERS.

Jer. xxiii, 17, 18. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?

Lam. ii, 14. Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

Ezek. xiii, 4-9. O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

ESPECIALLY IN TIME OF WAR.

1 Kings xxii, 6, 11, 12. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have con-

sumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.

2 Chron. xviii, 5, 10, 11. Therefore the king of Israel gathered together of prophets four hundred men, and saith unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the Lord shall deliver it into the hand of the king.

Jer. xiv, 13. Then said I, Ah Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Jer. xxviii, 1-4, 10, 11. And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, Thus saith the Lord God of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon. Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

THE CRITERION.

Deut. xiii, 1-3. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder and the sign or the wonder come to pass, wherof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that

PROPHECY.

dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul.

Deut. xviii, 20-22. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

1 Kings xxii, 28. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

2 Chron. xviii, 27. And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Hearken, all ye people.

Isa. xli, 21, 22. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

Isa. xliii, 8, 9. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth.

Jer. xxviii, 7-9. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; the prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

Ezek. xiv, 9. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

Ezek. xxiv, 24. Thus Ezekiel is unto you a sign: according to all

that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God.

2 Kings iii, 13. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

Jer. xxxvii, 19. Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

THE PENALTY.

Deut. xviii, 20. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Zech. xiii, 2, 3. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

REPROOF.

Jer. xiv, 15. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed.

Jer. xx, 6. And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

Jer. xxiii, 9, 13, 30-32. Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his

neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

Jer. xxviii, 15-17. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year, in the seventh month.

Jer. xxix, 15-17, 20-22, 31, 32. Because ye have said, The Lord hath raised us up prophets in Babylon; Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity; Thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon; Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes: And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire. Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the god that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

Ezek. xiii, 2, 3, 8, 9. Son of man, prophesy against the prophets of Israel that prophesy, and say thou

PROPHECY.

unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

Micah ii, 11. If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

PUNISHMENT OF THEMSELVES AND THEIR DUPES.

Jer. xiv, 16. And the people to

whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them

Ezek. xii, 15. And they shall know that I *am* the Lord, when I scatter them among the nations, and disperse them in the countries.

Ezek. xlii, 23. Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand; and ye shall know that I *am* the Lord.

Ezek. xiv, 10, 11. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him, That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my

people, and I may be their God, saith the Lord God.

Micah iii, 5-7. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

Zech. xlii, 4, 5. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth,

PROVIDENCE.

1st.—THE DIVINE GOVERNMENT IN TEMPORAL THINGS.

IN INDIVIDUALS.

Gen. xxi, 29. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

Gen. xiv, 5-8. Now therefore be not grieved nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now, *it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.*

Gen. i, 19, 20. And Joseph said unto them, Fear not: for *am I in the place of God?* But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

1 Sam. xxv, 29. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

Job xliii, 14. For he performeth the thing that is appointed for me: and many such things are with him.

Prov. xvi, 9. A man's heart deviseth his way: but the Lord directeth his steps.

Prov. xix, 21. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

Prov. xx, 24, 25. Man's goings are of the Lord; how can a man then understand his own way? *It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.*

Prov. xxi, 1. The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Prov. xxix, 26, 27. Many seek the ruler's favour: but every man's

judgment cometh from the Lord. An unjust man is an abomination to the just; and *he that is upright in the way is abomination to the wicked.*

Eccles. iii, 1-9. To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up: A time to weep, and a time to laugh; a time to mourn, and a time to dance: A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing: A time to get, and a time to lose; a time to keep, and a time to cast away: A time to rend, and a time to sew; a time to keep silence, and a time to speak: A time to love, and a time to hate; a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth?

Isa. x, 5-7. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

Jer. x, 23. O Lord, I know that the way of man is not in himself; *it is* not in man that walketh to direct his steps.

Dan. xii, 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

Matth. x, 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Luke xii, 6, 7. Are not five sparrows sold for two farthings? and not one of them is forgotten before God: But even the very hairs of your head are all numbered. Fear not therefore: ye are

of more value than many sparrows.

John vii, 30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

John viii, 20. These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come.

IN PUBLIC AFFAIRS.

1 Kings xi, 23. And God stirred him up another adversary, Rezon the son of Eliadab, which fled from his lord Hadadezer king of Zobah.

2 Kings xix, 25. Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

Neh. vi, 16. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God.

Ps. lx, 6-8. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, and Manasseb is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

Ps. exxvii, 1, 2. Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Prov. xxi, 30. There is no wisdom, nor understanding, nor counsel, against the Lord.

Isa. x, 15. Shall the ax boast itself against him that leweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

Isa. xiv, 26, 27. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall dis-

PROVIDENCE.

annul it? and his hand *is* stretched out, and who shall turn it back?

Isa. xxxvii, 26. Hast thou not heard long ago, *how* I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenceless cities *into* ruinous heaps.

Jer. xxvii, 6, 7. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and *then* many nations and great kings shall serve themselves of him.

Jer. ii, 20-23. Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

Lam. ii, 17. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old. . . .

Lam. iii, 38. Out of the mouth of the Most High proceedeth not evil and good?

Dan. iv, 15, 24, 25. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven. This *is* the interpretation, O king, and this *is* the decree of the Most High; which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field. . . .

Dan. xi, 22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Joel i, 15. Alas for the day! for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come.

Amos iii, 6. Shall a trumpet be blown in the city, and the people

not be afraid? shall there be evil in a city, and the Lord hath not done it?

Hab. i, 12. . . . O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

Hab. ii, 13. Behold, *is* it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

Acts v, 38, 39. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Deut. ii, 30. But Sihon king of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

Josh. xi, 19, 20. There was not a city that made peace with the children of Israel save the Hivites, the inhabitants of Gibeon; all other they took in battle; For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

Judges ix, 22, 23. When Abimelech had reigned three years over Israel, Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.

1 Kings xi, 14. And the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he was of the king's seed in Edom.

1 Kings xii, 15. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying. . . .

2 Kings xxiv, 20. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

2 Chron. x, 15. So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

2 Chron. xxv, 16, 20. And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou

be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. But Amaziah would not hear; for it *came* of God, that he might deliver them into the hands of *their enemies*, because they sought after the gods of Edom.

Isa. xix, 14. The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

Jer. lii, 3. For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

LESSONS.

Gen. xlv, 49, 50. And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak unto thee bad or good.

1 Sam. ii, 30. Wherefore the Lord God of Israel saith, I said indeed, that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for thou hast despised me; I will honour them, and they that despise me shall be lightly esteemed.

1 Kings xii, 23, 24. Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Esth. iv, 12-14. And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?

Job xxii, 28. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

PROVIDENCE.

Ps. lv, 22, 23. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Jer. xviii, 7-10. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

Zeph. ii, 1, 2. Gather yourselves together, yea, gather together, O nation not desiring before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

PRESUMPTION.

2 Kings xviii, 25. Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

Isa. xxxvi, 10. Am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it.

2nd.—THE DIVINE GOVERNMENT IN SPIRITUAL THINGS.

THE DIVINE DECREES AND CHOICE.

Exod. xxxii, 32, 33. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Exod. xxxiii, 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Prov. xvi, 3, 4. Commit thy works unto the Lord, and thy thoughts shall be established. The Lord hath made all things for himself; yea, even the wicked for the day of evil.

Isa. lv, 3. And it shall come to pass, that he that is left in Zion,

and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

Jer. i, 5. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Matth. xxii, 14. For many are called, but few are chosen.

Matth. xiii, 10, 11. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Matth. xx, 16. So the last shall be first, and the first last: for many be called, but few chosen.

Matth. xxiv, 22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matth. xxv, 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Mark x, 31. But many that are first shall be last; and the last first.

Mark xiii, 20. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

Luke viii, 9, 10. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luke x, 22. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Luke xviii, 7, 8. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

John vi, 44, 45. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

John xv, 16. Ye have not chosen me, but I have chosen you, and

ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

John xvii, 6, 9. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Rom. i, 6, 7. Among whom are ye also the called of Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

Rom. ix, 10-14, 16. And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

1 Cor. i, 26-29. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

1 Cor. ii, 7, 8. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Eph. i, 4-6, 10-12. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in hea-

PROVIDENCE.

ven, and which are on earth, *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ.

Eph. ii, 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph. iii, 10, 11. To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God; According to the eternal purpose which he purposed in Christ Jesus our Lord.

Phil. iv, 3. And I entreat thee also, true yoke-fellow, help these women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

2 Tim. i, 9. Who hath saved us, and called us with an holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

2 Tim. ii, 10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Titus i, 1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.

1 Pet. i, 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Rev. xiii, 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev. xx, 15. And whosoever was not found written in the book of life was cast into the lake of fire.

Rev. xxi, 27. And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination or *maketh* a lie; but they which are written in the Lamb's book of life.

THE DIVINE REJECTION.

Deut. xxix, 4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

1 Sam. ii, 25. If one man sin

against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

2 Sam. xxiv, 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

Job xvii, 4. For thou hast hid their heart from understanding: therefore shalt thou not exalt them.

Isa. vi, 9, 10. And he said, Go, and tell this people, Hear ye indeed but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isa. xxix, 10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.

Isa. xlv, 18. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

Jer. vi, 21, 22, 30. Therefore thus saith the Lord, Behold, I will lay the stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. Reprobate silver shall *men* call them, because the Lord hath rejected them.

John vi, 65, 66. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him.

John xvii, 12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Rom. ix, 22. What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.

Rom. xi, 7. What then? Israel hath not obtained that which he seeketh for; but the election hath

obtained it, and the rest were blinded.

2 Cor. iv, 3. But if our gospel be hid, it is hid to them that are lost.

2 Tim. iii, 8, 9. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

Ps. lxxxi, 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels.

Prov. v, 22, 23. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.

Isa. lxiii, 17. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Isa. lxvi, 4, 5. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and choose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

Ezek. xx, 24-26. Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live: And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

2 Cor. xiii, 5-7. Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

PROVIDENCE.

2 Thess. ii, 11, 12. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

1 Peter ii, 8. And a stone of offence, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

ILLUSTRATIONS.

Gen. xxv, 22, 23. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

1 Kings xix, 18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Isa. i, 9. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Isa. x, 22, 23. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

Jer. xviii, 2-6. Arise, and go down to the potter's house; and there I will cause thee to hear my words. Then I went down to the potter's house; and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

Rom. ix, 27-29. Esaias also crieth concerning Israel, Though

the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

Rom. xi, 4-6. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

2 Tim. ii, 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

Exod. iv, 21. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand; but I will harden his heart, that he shall not let the people go.

Exod. vii, 3, 4, 13. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

Exod. ix, 12, 16. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.

Exod. x, 1, 20, 27. And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. But the Lord hardened Pharaoh's heart, and he would not let them go.

Exod. xi, 9, 10. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my

wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exod. xiv, 4, 8, 17. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with an high hand. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

Ps. cv, 25. He turned their heart to hate his people, to deal subtilly with his servants.

Rom. ix, 17, 18. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

MEANS AND END.

Isa. x, 21. The remnant shall return, even the remnant of Jacob, unto the mighty God.

Jer. xxxi, 3. The Lord hath appeared of old unto me, saying, Yea, have I loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.

Acts ii, 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts xiii, 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Acts xviii, 9, 10. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

Acts xxvii, 21-26, 30, 31. But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have

PROVIDENCE.

gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

Rom. viii, 28-30. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

Gal. i, 14-16. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

Phil. ii, 13. For it is God which worketh in you both to will and to do of his good pleasure.

I Thess. i, 3-5. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

2 Thess. ii, 13, 14. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

LESSONS.

LUTY.

Deut. xxix, 29. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Phil. ii, 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

2 Tim. ii, 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

2 Pet. i, 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

PRAISE.

Matt. xi, 25-27. At that time Jesus answered and said, I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Luke x, 20, 21. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Rom. viii, 31. What shall we then say to these things? If God be for us, who can be against us?

1 John iv, 19-21. We love him, because he first loved us. If a man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

HUMILITY.

Rom. ix, 19-21. Thou wilt say then unto me, Why doth he yet

find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

1 Cor. iv, 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

3rd.—MAN'S RESPONSIBILITY.

SUFFICIENT INSTRUMENTALITY PROVIDED IN THE DIVINE GOODNESS.

Isaiah lv, 1. He ever one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

Jer. xxvi, 3. If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the evil of their doings.

Ezek. xviii, 23, 24, 31, 32. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, in his sin that he has sinned, in them shall he die. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will you die, O house of Israel? For I have no pleasure in the death of him who dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Ezek. xxxiii, 10-16. Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will you die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day

PROVIDENCE.

of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; *if* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

Joel ii, 32. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Matth. xviii, 11, 14. For the Son of man is come to save that which was lost. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

John vi, 37, 38. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me.

Acts ii, 21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Rom. x, 11, 13, 21. For the scripture saith, Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

2 Tim. ii, 21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Rev. xxii, 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

HIS DESTINY DETERMINED BY HIS CHOICE.

Deut. xii, 26-28. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose. And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God; and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

Deut. xxx, 15, 16, 19, 20. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land whither thou goest to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Ps. lxxxi, 13-15. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the LORD should have submitted themselves unto him; but their time should have endured for ever.

Isa. xlviii, 18. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

Matth. xxiii, 37. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Luke xiii, 31-35. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye

would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

John v, 40. And ye will not come to me, that ye might have life.

Exod. viii, 32. And Pharaoh hardened his heart at this time also, neither would he let the people go.

Exod. ix, 34, 35. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

1 Sam. vi, 6. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

4th. THE DIVINE SOVEREIGNTY IN PROVIDENCE.

1 Sam. ii, 4-10. The bows of the mighty men are broken, and they that stumbled are girded with strength. *They that were full have hired out themselves for bread; and they that were hungry ceased;* so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich; he bringeth low, and lifteth up. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his anointed.

Job v, 18. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

Job xxix, 2, 4. Oh that I were as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness; As I was in the days of my youth, when the secret of God was upon my tabernacle.

Job xxiv, 21. He shall break in pieces mighty men without number, and set others in their stead.

Ps. xxx, 6, 7. And in my prosperity I said, I shall never be moved. Led by thy favour thou hast made my mountain to stand

PROVIDENCE.

strong: thou didst hide thy face, and I was troubled.

Ps. lxxi, 20, 21. *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side.

Ps. ci, 1. I will sing of mercy and judgment: unto thee, O Lord, will I sing.

Ps. cii, 10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

Isa. xix, 22. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them and shall heal them.

Jer. xxii, 21, 22. I spake unto thee in thy prosperity; but thou saidst, I will not hear: *this hath been* thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

Ezek. xxxv, 14, 15. Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord.

Luke i, 52, 53. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent away empty.

John xvi, 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

OFTEN APPARENTLY INDICRIMINATE.

Job ix, 22, 23. This is one thing, therefore I said it, He destroyeth the perfect and the wicked. If the scourge slay suddenly, he will laugh at the trial of the innocent.

Eccles. vii, 15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Eccles. viii, 14. There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked: again, there

be wicked men, to whom it happeneth according to the work of the righteous. I said, that this also is vanity.

Eccles. ix, 1-3, 11. For all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their works, are in the hand of God; no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all; yea, also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

Ezek. xxi, 2-5. Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel. And say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north; That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more.

AND MYSTERIOUS.

Job ix, 24. The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

Job xii, 6. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

Job xxii, 18. Yet he filled their houses with good things; but the counsel of the wicked is far from me.

Ps. lxxiii, 5-8, 12. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they

have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. Behold, these are the ungodly, who prosper in the world; they increase in riches.

ABRAHAM OFFERING UP ISAAC.

Gen. xxii, 1-17, 20-22. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of the place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen. And the angel of the Lord

PROVIDENCE.

called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his first-born, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

PROVIDENCE SOMETIMES EXALTS.

1 Sam. ii, 8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.

Job viii, 7. Though thy beginning was small, yet thy latter end should greatly increase.

Ps. cxlii, 7-9. He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; That he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

1 Sam. xv, 17. And Samuel said, When thou wast little in thine own sight, *wast* thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

2 Sam. vii, 8, 9. Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel; And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

2 Sam. xii, 7, 8. . . . Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and it that had been too little, I would moreover have given unto thee such and such things.

1 Chron. xvii, 7, 8. Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, *even* from following the sheep, that thou shouldst be ruler over my people Israel; And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

AND SOMETIMES DEPRESSES.

Job xix, 9. He hath stripped me of my glory, and taken the crown from my head.

Ps. lxxxix, 44, 45. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened; thou hast covered him with shame. Selah.

Ps. cvi, 43. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

Ps. cvii, 39. Again they are diminished and brought low through oppression, affliction, and sorrow.

Isa. xiv, 16, 17. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

Isa. xxii, 15-19. Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.

Jer. xlviii, 10-12. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord,

that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

Lam. iii, 17. And thou hast removed my soul far off from peace: I forgot prosperity.

Lam. iv, 5. They that did feed delicately are desolate in the streets, they that were brought up in scarlet, embrace dunghills.

Dan. xi, 19. Then he shall turn his face toward the fort of his own land; but he shall stumble, and fall, and not be found.

Rev. xviii, 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

BUT STILL IT IS JUST.

Job v, 3. I have seen the foolish taking root; but suddenly I cursed his habitation.

Job xxiv, 22, 23. He draweth also the mighty with his power; he riseth up, and no man is sure of life: *Though* it be given him to be in safety whereon he resteth, yet his eyes are upon their ways.

Ps. xxxvii, 31-36. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay-tree: Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

Ps. lxxlii, 16-20. When I thought to know this, it was too painful for me, Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awaketh, thou shalt despise their image.

Ps. xcii, 6, 7. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.

Eccles. viii, 11-13. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked,

PROVIDENCE.

neither shall he prolong *his days*, which are as a shadow; because he feareth not before God.

FOR GOD IS GOVERNOR AND JUDGE.

1 Chron. xvi. 14, 15. He *is* the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant, the world which he commanded to a thousand generations.

Job xxi. 22. Shall *any* teach God knowledge? seeing he judgeth those that are high.

Job xxiii. 7. There the righteous might dispute with him: so should I be delivered for ever from my judge.

Ps. vii. 8. The Lord shall judge the people: Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

Ps. ix. 8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Ps. l. 4, 6. He shall call to the heavens from above, and to the earth, that he may judge his people. And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

MYSTERIES IN PROVIDENCE.

Job xxi. 6-9. Even when I remember I am afraid, and trembling taketh hold on my flesh. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither *is* the rod of God upon them.

Job xxiv. 12. Men groan from out of the city, and the soul of the wounded crieth out; yet God layeth not folly to them.

Ps. lxxiii. 2-4, 13-15. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For *there are* no bands in their death; but their strength *is* firm. Verily I have cleansed my heart *in* vain, and washed my hands in innocence. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

Jer. xii. 1, 2. Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously? Thou hast planted them; yea, they have taken root: they grow; they bring

forth fruit: thou art near in their mouth, and far from their reins.

Hab. i. 3, 4, 13, 17. Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slack, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devour *the man that is* more righteous than he? Shall they therefore empty their net, and not spare continually to slay the nations?

Mal ii. 17. Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil *is* good in the sight of the Lord, and he delighteth in them; or, Where *is* the God of judgment?

Mal. iii. 15. And now we call the proud happy; yea, they that work wickedness are set up; yea; *they that tempt* God are even delivered.

PROVIDENCE OFTEN MARKED IN ITS DISCRIMINATION.

Exod. viii. 22, 23. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I *am* the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be.

Exod. ix. 4-7, 26. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that *is* the children's of Israel. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. Only in the land of Goshen, where the children of Israel *were*, was there no hail.

Exod. xi. 7. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a differ-

ence between the Egyptians and Israel.

Num. xiv. 34, 35. After the number of the days in which ye searched the land, *even* forty days, (each day for a year,) shall ye bear your iniquities, *even* forty years; and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

Job xv. 31. Let not him that is deceived trust in vanity; for vanity shall be his recompence.

Job xviii. 7. The steps of his strength shall be straitened, and his own counsel shall cast him down.

Job xxiv. 11. For the work of a man shall he render unto him, and cause every man to find according to his ways.

Ps. vii. 15. He made a pit, and digged it, and is fallen into the ditch which he made.

Ps. xxxvii. 14, 15. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.

Ps. xciv. 23. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the Lord our God shall cut them off.

Prov. v. 22. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

Prov. xxvi. 27. Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

Eccles. x. 8, 9. He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. Whoso removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby.

Isa. iii. 11. Woe unto the wicked! *it shall be* ill with him; for the reward of his hands shall be given him.

Jer. iv. 18. Thy way and thy doings have procured these things unto thee: this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

Jer. ii. 24. And I will render unto Babylon, and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord.

Isaiah xii. 2. The Lord hath also a controversy with Judah, and will punish Jacob according

PROVIDENCE.

to his ways; according to his doings will he recompense him.

Obad. 15. For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

Matth. xxiv, 40. Then shall two be in the field; the one shall be taken, and the other left.

Luke iv, 25-27. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elishus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Luke xvii, 34-35. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.

Judges i, 6-7. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table; as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

Judges ix, 55-57. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren; And all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal.

Esther ix, 25. But when Esther came before the king, he commanded led by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

THE REASON.

Num. xiv, 24, 30, 36-39. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land wherunto he went; and his seed shall possess it. Doubtless ye shall not come into the land

concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land. Even those men, that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel; and the people mourned greatly.

Num. xxvi, 63-65. These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Deut. iv, 3, 4. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.

2 Sam. xxii, 26-28. With the merciful thou wilt shew thyself merciful; and with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt show thyself unsavoury. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down.

Ps. xviii, 25-27. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks.

Ps. xxxvii, 17. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

Ps. xci, 7-9. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation.

Prov. xiv, 2. He that walketh in

his uprightness feareth the Lord; but he that is perverse in his ways despiseth him.

Prov. xxi, 8. The way of man is froward and strange; but as for the pure, his work is right.

Prov. xxviii, 1. The wicked fleo when no man pursueth; but the righteous are bold as a lion.

Prov. xxix, 6. In the transgression of an evil man there is a snare; but the righteous doth sing and rejoice.

Isa. lvi, 13, 14. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

Ezek. ix, 4-6. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

2 John 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son.

CONTRAST OFTEN PRESENTED.

IN THE PRESENT LIFE.

2 Chr. xv, 2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

Job viii, 20-22. Behold, God will not cast away a perfect man, neither will he help the evil-doers; Till he fill thy mouth with laughing, and thy lips with rejoicing. They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

Ps. i, 6. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Ps. xxxii, 10, 11. Many sorrows

PROVIDENCE.

shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

Prov. iii, 32. For the froward is abomination to the Lord: but his secret is with the righteous.

Prov. x, 6, 9, 24, 25, 29, 30. Blessings are upon the head of the just; but violence covereth the mouth of the wicked. He that walketh uprightly walketh surely; but he that perverteth his ways shall be known. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation. The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity. The righteous shall never be removed; but the wicked shall not inhabit the earth.

Prov. xi, 3, 5, 6, 10, 11, 19, 20, 21, 31. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them; but transgressors shall be taken in in their own naughtiness. When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked. As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death. They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.

Prov. xii, 2, 3, 7, 21. A good man obtaineth favour of the Lord; but a man of wicked devices will he condemn. A man shall not be established by wickedness; but the root of the righteous shall not be moved. The wicked are overthrown, and are no more; but the house of the righteous shall stand. There shall no evil happen to the just; but the wicked shall be filled with mischief.

Prov. xiii, 6, 13, 21. Righteousness keepeth him that is upright in the way; but wickedness overthroweth the sinner. Whoso despiseth the word shall be de-

stroyed; but he that feareth the commandment shall be rewarded. Evil pursueth sinners; but to the righteous good shall be repaid.

Prov. xiv, 19, 22, 34. The evil bow before the good; and the wicked at the gates of the righteous. Do they not err that devise evil? but mercy and truth shall be to them that devise good. Righteousness exalteth a nation: but sin is a reproach to any people.

Prov. xv, 9. The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness.

Prov. xix, 16. He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

Prov. xxi, 18. The wicked shall be a ransom for the righteous, and the transgressor for the upright.

Prov. xxii, 5. Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them.

Prov. xxviii, 18. Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once.

Mal. iii, 17, 18. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

Mal. iv, 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

AND FOR EVER.

1 Chron. xxviii, 9. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Ps. cxxv, 5. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

Prov. xiv, 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death.

Malth. xxv, 46. And these shall go away into everlasting punish-

ment: but the righteous into life eternal.

1 Pet. iv, 17, 18. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

5th.—THE LOT IN ANCIENT TIMES AN APPEAL TO PROVIDENCE.

Num. xxvi, 55, 56. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.

Numb. xxxiv, 16-29. And the Lord spake unto Moses, saying, These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe, to divide the land by inheritance. And the names of the men are these: Of the tribe of Judah Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the prince of the tribe of the children of Dan, Bukki the son of Josi. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe of the children of Asher, Abihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Amihud. These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Josh. vii, 14, 16-18. In the morning therefore ye shall be brought according to your tribes; and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. And he brought the family of Judah; and he took the

PROVIDENCE.

family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

1 Sam. x, 19-21. And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

1 Sam. xiv, 39-42. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken; but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

1 Chron. xxiv, 5, 31. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governor of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites even the principal fathers over against their younger brethren.

1 Chron. xxv, 8. And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

1 Chron. xxvi, 13. And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

Esth. iii, 7. In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

Jonah i, 7. And they said every

one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Prov. xvi, 33. The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Prov. xviii, 18. The lot causeth contentions to cease, and parteth between the mighty.

Dan. xii, 13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Micah ii, 5. Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

(AFFLICTIVE PROVIDENCES,
See under Disease and Death.)

6th.

ASPECTS OF PROVIDENCE TOWARDS THE RIGHTEOUS.

IN TEMPORAL BLESSINGS.

Deut. xxviii, 11, 13. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

Deut. xxx, 9, 10. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments, and his statutes, which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

2 Sam. v, 10. And David went on, and grew great; and the Lord God of hosts was with him.

2 Sam. vi, 8. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

1 Kings ii, 3. And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law

of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.

1 Chron. xi, 9. So David waxed greater and greater: for the Lord of hosts was with him.

1 Chron. xxii, 13. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

2 Chron. xvii, 3-5. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Balaam; But sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel: Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

2 Chron. xxvii, 6. So Jotham became mighty, because he prepared his ways before the Lord his God.

Job iv, 5, 6. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

Job xxxvi, 11. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

Prov. ii, 21. For the upright shall dwell in the land, and the perfect shall remain in it.

Prov. xxiv, 10. If thou faint in the day of adversity, thy strength is small.

Isa. i, 19. If ye be willing and obedient, ye shall eat the good of the land.

Isa. iii, 10. Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings.

Lam. iii, 39. Whereunto doth a living man complain, a man for the punishment of his sins.

* IN SUPPORT AND DELIVERANCES.

Gen. vii, 1. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Kings xxii, 18-20. But to the king of Judah, which sent you to enquire of the Lord, thou shalt say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself

PROVIDENCE.

before the Lord, when thou hearest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

2 Chron. xxx, 9. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Job iv, 7. Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

Job v, 19, 21. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

Job xii, 30. He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands.

Ps. xxxvii, 19, 20, 23, 24, 31-33. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged.

Ps. cxii, 4. Unto the upright there ariseth light in the darkness, he is gracious and full of compassion, and righteous.

Prov. i, 33. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Prov. xii, 28. In the way of righteousness is life; and in the pathway thereof there is no death.

Eccles. viii, 5. Whoso keepeth

the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

Isa. lrv, 14. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Jer. xxxix, 16-18. Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord.

Ezek. xviii, 5, 9. But if a man be just, and do that which is lawful and right. Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

IN SPIRITUAL BLESSINGS.

1 Sam. xii, 14, 15. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God: But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

2 Chron. xv, 7. Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

Job xii, 21. Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.

Ps. v, 12. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Ps. xviii, 24. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

Ps. xxiv, 5, 6. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Ps. xxv, 10. All the paths of the Lord are mercy and truth unto

such as keep his covenant and his testimonies.

Ps. xxi, 19, 20. Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

Ps. xxxiii, 12. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

Ps. xxxvii, 27-29, 37. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. Mark the perfect man, and behold the upright; for the end of that man is peace.

Ps. lxxv, 4. Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Ps. lxxxiv, 11. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

Ps. xcvi, 11. Light is sown for the righteous, and gladness for the upright in heart.

Ps. cvi, 3. Blessed are they that keep judgment, and he that doeth righteousness at all times.

Prov. xxi, 21. He that followeth after righteousness and mercy findeth life, righteousness, and honour.

Jer. xxxiii, 6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

Zech. iii, 6, 7. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

John xii, 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

ASPECTS OF PROVIDENCE TOWARD THE WICKED.

PERSONAL PUNISHMENT.

Num. xiv, 41-43. And Moses

PROVIDENCE.

said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

2 Sam. iii, 39. . . . The Lord shall reward the doer of evil according to his wickedness.

Job xxi, 23, 29, 31, 32, 34. For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens. Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave, and shall remain in the tomb. How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Job xxxi, 2-3. For what portion of God is there from above? and what inheritance of the Almighty from on high? Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

Job xxiv, 26, 27. He striketh them as wicked men in the open sight of others; Because they turned back from him, and would not consider any of his ways.

Job xxvi, 17. But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

Ps. i, 4. The ungodly are not so: but are like the chaff which the wind driveth away.

Ps. i, 5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Ps. ix, 16. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

Ps. xxxiv, 21. Evil shall slay the wicked; and they that hate the righteous shall be desolate.

Ps. xxxvii, 20, 38. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

Ps. lxxviii, 21. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

Ps. cxix, 118-120. Thou hast

trodden down all them that err from thy statutes: for their deceit is falsehood. Thou putt'st away all the wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Prov. iv, 19. The way of the wicked is as darkness; they know not at what they stumble.

Prov. xxi, 10-12. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness.

Isa. xlviii, 22. There is no peace, saith the Lord unto the wicked.

Isa. lvii, 20, 21. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Jer. xxiii, 19, 20. Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Jer. xxx, 14, 15, 22, 23. All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. And ye shall be my people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

Jonah ii, 8. They that observe lying vanities forsake their own mercy.

WITH SPECIAL AGGRAVATIONS.

Job viii, 22. They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

Job xviii, 20, 21. They that come after him shall be astonished at his day, as they that went before were affrighted. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Jer. xlii, 22. And if thou say in

thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

Ezek. vii, 3, 4, 8, 9. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the Lord. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.

Ezek. ix, 10, 11. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Ezek. xxiv, 13, 14. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

Micah vi, 16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

NATIONAL DISASTER.

Deut. xxviii, 45-47. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign, and for a wonder, and upon thy seed for ever. Because thou servest not the Lord thy God with joyfulness, and with

PROVIDENCE.

gladness of heart, for the abundance of all things.

1 Sam. xli, 15. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

Isaiah i 20. But if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it.

Isaiah xxx, 1. Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.

Jer. xi 8. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

Jer. xli, 17. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

Jer. xxv, 29, 31. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. . . He will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

Jer. xxvi 4-7. And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you, To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. So the priests and the prophets, and all the people, heard Jeremiah speaking these words in the house of the Lord.

Jer. xxxv, 16, 17. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: Therefore, thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I

have called unto them, but they have not answered.

Ezek. xxi, 24. Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

Hosea viii, 1. Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law.

Hosea ix, 9, 17. They have deeply corrupted themselves, as in the days of Gibeon: therefore he will remember their iniquity, he will visit their sins. My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

AND DEATH IN EVERY SENSE.

Gen. vi 13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

Num. xxvii, 13, 14. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

2 Sam. xxiii, 6, 7. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

Job iv, 8, 9. Even as I have seen they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.

Job xxxvi, 12. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

Ps. xi, 6. Upon the wicked he shall reign snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Ps. xxxvii, 9, 10. For evil-doers

shall be cut off: but those that wait upon the Lord they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

Ps. lxi, 3. How long will ye imagine mischief against a man? ye shall be slain all of you; as a bowing wall shall ye be, and as a tottering fence.

Ps. xcii, 9. For, lo, thine enemies O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

Prov. ii, 22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Isaiah i, 28. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

Isaiah v, 23, 24. Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

Isaiah ix, 18. For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest; and they shall mount up like the lifting up smoke.

Jer. xxi, 14. But I will punish you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Ezek. xviii, 18. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

Ezek. xxii, 31. Therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

Mal. iv, 1. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

REDEMPTION.

1st. DELIVERANCE FROM THE CURSE AND POWER OF SIN.

Matth. xviii, 11. For the Son of man is come to save that which was lost.

Luke ix, 56. For the Son of man is not come to destroy men's lives, but to save them. . . .

Luke xix, 10. For the Son of man is come to seek and to save that which was lost.

John iii, 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Acts iv, 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

Rom. vi, 18, 22. Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

1 Cor. i, 30, 31. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

Gal. i, 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

Gal. iii, 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

Gal. iv, 1. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.

1 Tim. i, 15. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Titus ii, 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 John iv, 9, 14. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that

we might live through him. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

2nd. THE REDEEMER. (HIS MESSIAHSHIP, DIVINITY, HUMANITY, AND CHARACTER, ETC., See under JESUS CHRIST.)

THE DISPENSER OF GRACE.

John i, 16. And of his fulness have all we received, and grace for grace.

John xvii, 13, 19. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

1 Cor. i, 4-6, 30. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

2 Cor. xii, 9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Eph. iii, 18, 19. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Phil. iv, 13. I can do all things through Christ which strengtheneth me.

Col. ii, 3. In whom are hid all the treasures of wisdom and knowledge.

MEDIATOR AND INTERCESSOR.

John xiv, 6. Jesus saith unto me, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John xvi, 23-27. And in that day ye shall ask me nothing.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John xvii, 11, 20. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word.

Rom. viii, 34. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Eph. iii, 12. In whom we have boldness and access with confidence by the faith of him.

Col. iii, 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

1 Tim. ii, 5. For there is one God, and one mediator between God and men, the man Christ Jesus.

Heb. vii, 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb. ix, 15, 24. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For Christ is not entered into the holy places made with hands which are the figures of the true but into heaven itself, now to appear in the presence of God for us.

Heb. xii, 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling,

REDEMPTION.

that speaketh better things than that of Abel.

1 John ii, 1. My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

MAINTAINS COMMUNION WITH BELIEVERS.

John xiv, 18-20. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

John xv, 1, 2, 4, 5. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

John xvi, 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but he of good cheer; I have overcome the world.

Rom. viii, 8-10. So then they that are in the flesh cannot please God. . . . Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Rom. xii, 5. So we, being many, are one body in Christ, and every one members one of another.

1 Cor. ii, 16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Cor. xii, 12, 27. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular.

2 Cor. xiii, 3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

Eph. i, 9, 10, 21-23. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That in the dispensa-

tion of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all.

Eph. iv, 15, 16. But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph. v, 29, 30. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones.

Col. i, 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Col. ii, 10. And ye are complete in him, which is the head of all principality and power.

Heb. ii, 11-13. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

(On the Offices of PROPHET and KING, EXERCISED BY CHRIST.

See under JESUS CHRIST.)

3rd.

THE PRICE.

Acts xx, 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Eph. i, 7, 8. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence.

Heb. ix, 11-14. But Christ being come an high priest of good things to come, by a greater and

more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?

1 Peter i, 18-20. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.

Rev. v, 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

1 Cor. vi, 20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

1 Cor. vii, 23. Ye are bought with a price: be not ye the servants of men.

THE DEATH OF CHRIST PRE-DETERMINED.

Luke ix, 30, 31. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

John xviii, 31, 32. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

John xix, 11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Acts iii, 18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

REDEMPTION.

Acts iv, 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.

1 Peter i, 20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

AND PREDICTED.

Gen. iii, 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Ps. xxii, 1, 16. My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet.

Dan. ix, 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Zech. xiii, 7. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

Matth. xvi, 21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matth. xvii, 22, 23. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Mark viii, 30-33. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter say-

ing, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Mark x, 32-34. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *Saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

Luke ix, 43, 44. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Luke xiii, 32, 33. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Luke xvii, 25. But first must he suffer many things, and be rejected of this generation.

Luke xviii, 31-33. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spited on: And they shall scourge him, and put him to death.

John xii, 32-34. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

NARRATIVE OF CHRIST'S DEATH AND SUFFERINGS.

See under JESUS CHRIST.

THE PRIESTHOOD OF CHRIST.

Heb. ii, 17, 18. Wherefore in all things it behoved him to be made like unto his brethren, that he

might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Heb. iii, 1, 2. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Heb. iv, 14, 15. Seeing then that we have have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Heb. v, 6, 7, 10. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec: Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared. Called of God an high priest, after the order of Melchisedec.

Heb. vi, 20. Whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec.

Heb. vii, 7, 8, 11, 13-17, 19-22, 24-28. And without all contradiction, the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever, after the order of Melchisedec. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest:

REDEMPTION.

For those priests were made) without an oath; but this with an oath by him that said unto him, The Lord swear, and will not repent, Thou art a priest for ever, after the order of Melchisedec.) By so much was Jesus made a surety of a better testament. But this man, because he continueth ever, hath an unchangeable priesthood. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Heb. viii, 1-5. Now of the things which we have spoken *this is* the sun: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

Heb. ix, 1-10. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table and the shew-bread; which is called the Sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; The Holy Ghost this sig-

nifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb. x, 1-5, 10, 11, 17-19, 21, 22. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: For then would they not have ceased to be offered; because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices *there is* a remembrance again made of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. And their sins and iniquities will I remember no more. Now, where remission of these *is*, *there is* no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, And *having* an high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb. xiii, 10-12. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Eph. v, 2, 25-27. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

CHRIST'S DEATH SACRIFICIAL.

Ps. xl, 6-8. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book *it is* written of me, I delight to do thy will, O my God; yea, thy law *is* within my heart.

Dan. ix, 27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Heb. ix, 25, 26. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (For then must he often have suffered since the foundation of the world); but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

Heb. x, 5-9, 14. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book *it is* written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; (which are offered by the law): Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. For by one offering he hath perfected for ever them that are sanctified.

SUBSTITUTIONARY.

Isa. liii, 4-6. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Mark x, 45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Rom. v, 6-8 For when we were

REDEMPTION.

yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 Cor. xv, 3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.

2 Cor. v, 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 Peter ii, 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1 Peter iii, 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

AND PROPITIATORY.

Isa. xlii, 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

Isa. liii, 10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Dan. ix, 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

Rom. v, 9-11. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

2 Cor. v, 18, 19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and

bath committed unto us the word of reconciliation.

2 Cor. viii, 9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Eph. ii, 13-16. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Col. i, 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Heb. ix, 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, have obtained eternal redemption for us.

Heb. x, 11, 12. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

1 John ii, 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John iv, 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

RESULTS.

JUSTIFICATION.

Jer. xxxiii, 16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness.

Acts xiii, 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Rom. iii, 24-26. Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and

the justifier of him which believeth in Jesus.

Rom. iv, 23-25. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

Rom. v, 9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom. viii, 1-3. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Gal. iii, 13, 17, 21. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.

PARDON.

Num. xiv, 20. And the Lord said, I have pardoned, according to thy word.

Ps. xxxii, 1, 2. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Ps. lxxv, 3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Ps. lxxxv, 2, 3. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

Ps. cxlxi, 8. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Ps. ciii, 12. As far as the east is from the west, so far hath he re-

REDEMPTION.

moved our transgressions from us.

Ps. cxxx, 8. And he shall redeem Israel from all his iniquities.

Isaiah i, 18. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah xxxiii, 24. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Isaiah xxxviii, 17. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

Isa. xl, 1, 2. Comfort ye, comfort ye my people, saith your God: Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

Isa. xliii, 25. I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins.

Isa. xlv, 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Jer. xxxiii, 8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

Jer. i, 20. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Micah vii, 19. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Luke xxiv, 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Acts v, 31, 32. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost.

Acts xiii, 38. Be it known unto you therefore, men and brethren, that through this man is preached

ed unto you the forgiveness of sins.

Rom. iv, 7, 8. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

Eph. i, 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Col. i, 14. In whom we have redemption through his blood, even the forgiveness of sins.

1 Tim. i, 14. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Heb. viii, 12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb. x, 17, 18. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

1 John i, 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John ii, 12. I write unto you, little children, because your sins are forgiven you for his name's sake.

1 Sam. iii, 14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Job x, 14. If I sin, then thou markest me; and thou wilt not acquit me from mine iniquity.

Isa. xxii, 14. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Jer. ii, 22. For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

Mark xi, 26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

1 John v, 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin unto death. There is a sin unto death: I do not say that he shall pray for it.

SANCTIFICATION.

Zech. xiii, 1. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

Eph. ii, 4-6. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

1 Thess. v, 9-11. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

Titus ii, 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Heb. ix, 13, 14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

Heb. x, 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Rev. vii, 13, 14. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

4th.

REDEMPTION IN ITS APPLICATION AND FRUITS.

THE HOLY GHOST.

John xiv, 26. But the Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John xvi, 7-14. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto

REDEMPTION.

you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: he will shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew *it* unto you.

HIS DIVINITY.

PROVED FROM HIS NAME.

Isa. vi, 8, 9. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, I hear ye indeed, but understand not; and see ye indeed, but perceive not.

Acts v, 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Acts xxviii, 25, 26. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by Eneas the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

1 Cor. iii, 16. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

HIS PERFECTIONS.

Ps. cxxxix, 7. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

1 Cor. ii, 10, 11, 16. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

HIS WORKS.

Gen. i, 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Job xxvi, 13. By his Spirit he hath garnished the heavens; his

hand hath formed the crooked serpent.

Ps. civ, 30. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

Matth. xii, 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

1 Cor. xii, 7-11. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

WORSHIP PRESENTED TO HIM.

Matth. xxviii, 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xiii, 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Rev. i, 4, 5. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

HIS PERSONALITY.

Matth. xii, 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

John xiv, 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John xv, 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which

proceedeth from the Father, he shall testify of me.

Acts xvi, 6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

Acts xxi, 11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

Eph. iv, 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

SPIRITUAL INFLUENCE.

PROMISES AND STATEMENTS OF IT.

Exod. iv, 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Ps. xxxii, 8. I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Isa. xxvi, 12. Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us.

Isa. xxix, 24. They also that erred in spirit shall come to understanding; and they that murmured shall learn doctrine.

Isa. xxx, 21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Isa. xlii, 3-5. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Isa. liv, 13. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

Jer. xxiv, 7. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

Jer. xxxii, 38, 39. And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good

REDEMPTION.

of them, and of their children after them.

Ezek. xi, 19, 20. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh; and will give them an heart of flesh; That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God.

Ezek. xxxvi, 25-27. Thou wilt I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Ezek. xxxvii, 23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.

Ezek. xxxix, 29. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

Joel ii, 28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the hand-maids in those days will I pour out my Spirit.

Isag. ii, 5. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.

Matth. x, 19, 20. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Mark xlii, 11. But when they shall lead you, and deliver you up, take no thought beforehand what he shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Luke xi, 13. If ye then, being evil, know how to give good gifts unto your children; how much

more shall your heavenly Father give the Holy Spirit to them that ask him?

John vi, 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

1 Cor. xii, 5, 6. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

Phil. iv, 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

1 Thess. v, 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Titus iii, 4-6. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour.

ILLUSTRATIONS OF IT.

Job. xxiii, 5, 6. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me.

Job xxxii, 8. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.

Prov. xx, 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

Isa. lv, 4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

Isa. xxxii, 15. Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Isa. xl, 29. He giveth power to the faint; and to them that have no might he increaseth strength.

Luke xvii, 20, 21. And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo

there! for, behold, the kingdom of God is within you.

John vi, 63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Rom. viii, 5, 6. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.

2 Cor. iiii, 4, 5. And such trust have we through Christ to Godward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

Gal. v, 18. But if ye be led by the Spirit, ye are not under the law.

Eph. v, 9. (For the fruit of the Spirit is in all goodness, and righteousness, and truth.)

2 Tim. i, 7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

James iii, 17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Jude 19. These be they who separate themselves, sensual, having not the Spirit.

Gen. xli, 38, 39. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.

1 Kings xii, 22. But the word of God came unto Shemariah the man of God, saying,

2 Chron. xv, 1. And the Spirit of God came upon Azariah the son of Obed.

2 Chron. xxix, 36. And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly.

2 Chron. xxx, 12. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord.

Acts ii, 16-18, 37, 38. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions,

REDEMPTION.

and your old men shall dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy. Now, when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts vi, 9, 10. Then there arose certain of the synagogue, which is called the *synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

Acts viii, 29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Acts xi, 21. And the hand of the Lord was with them: and a great number believed, and turned again unto the Lord.

SPECIAL OPERATIONS.

2 Cor. iv, 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Eph. v, 8. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

1 Pet. ii, 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

REGENERATION.

John i, 12, 13. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John iii, 3-7. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not

that I said unto thee, Ye must be born again.

Gal. iv, 19. My little children, of whom I travail in birth again until Christ be formed in you.

James i, 18. Of his own will begat he us with the kind word of truth, that we should be a kind of first fruits of his creatures.

1 Pet. i, 29. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

1 John ii, 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

John v, 4. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith.

NEWNESS OF LIFE.

Rom. xiii, 14. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

2 Cor. v, 17. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

Eph. iv, 20-25. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

Col. iii, 9-11. Lie not one to another, seeing that ye have put off the old man with his deeds: And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

2 Pet. i, 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

OR LIFE FROM THE DEAD.

** Ezek. xvi, 6.* And when I passed by thee, and saw thee polluted with thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

Rom. vi, 1, 2, 6, 11, 13. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Likewise reckon ye also yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord. Neither yield you your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom. vii, 5, 6. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Gal. ii, 19. For I through the law am dead to the law, that I might live unto God.

Eph. ii, 1. And you hath he quickened, who were dead in trespasses and sins.

Eph. v, 13, 14. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Col. ii, 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

2 Cor. vi, 1. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 Cor. vii, 1, 2. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

Gal. v, 16, 25. *This* I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit.

2 Tim. ii, 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Jude 20, 21. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in

REDEMPTION.

the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

ADOPTION.

See under FAMILY.

FAITH.

John vi, 28, 29. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John xiv, 1. Let not your heart be troubled: ye believe in God, believe also in me.

John xvi, 31. Jesus answered them, Do ye now believe?

1 Tim. i, 16. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

Job xi, 1, 2, 6. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Job xii, 25. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

1 John v, 1, 13. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

FAITH ENJOINED.

2 Chr. xx, 19, 20. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

Job xxxv, 14-16. Although thou sayest thou shalt not see him, yet

judgment is before him; therefore trust thou in him. But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity: Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

Ps. xxxvii, 3-5. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

Ps. lv, 22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

Ps. lxii, 8, 9. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

Ps. cxv, 9-11. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help, and their shield. Ye that fear the Lord, trust in the Lord. . . .

Prov. iii, 5. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Prov. xvi, 3. Commit thy works unto the Lord, and thy thoughts shall be established.

Isa. xxi, 4. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.

Isa. i, 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Mark xi, 22. And Jesus answering, saith unto them, Have faith in God.

Rom. xiv, 22. Hast thou faith? have it to thyself before God. . . .

1 Cor. ii, 5. That your faith should not stand in the wisdom of men, but in the power of God.

1 John iii, 23, 24. And this is the commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

Job xlii, 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

Ps. xi, 1. In the Lord put I my

trust: how say ye to my soul, Flee as a bird to your mountain?

Ps. xiii, 5. But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

Ps. xviii, 18. They prevented me in the day of my calamity; but the Lord was my stay.

Ps. xxii, 4. Our fathers trusted in thee, they trusted, and thou didst deliver them.

Ps. xxxi, 14. But I trusted in thee, O Lord: I said, Thou art my God.

Ps. xl, 3, 4. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Ps. lii, 8. But I am like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

Isa. x, 20. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

Acts xvi, 34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

2 Cor. v, 7. For we walk by faith, not by sight.

Gal. v, 5. For we through the Spirit wait for the hope of righteousness by faith.

FAITH PROFESSED.

Matth. vii, 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matth. x, 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Luke xii, 8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

Rom. x, 9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

2 Tim. i, 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

1 John ii, 4. He that saith, I know him, and keepeth not his

REDEMPTION.

commandments, is a liar, and the truth is not in him.

Rev. iii, 8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Matth. x, 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matth. xii, 30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Luke ix, 26. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Luke xi, 23. He that is not with me is against me; and he that gathereth not with me scattereth.

Luke xii, 9. But he that denieth me before men, shall be denied before the angels of God.

John xii, 42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

2 Tim. ii, 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

UNBELIEF AND ITS PENALTY.

Exod. iv, 1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

Num. xi, 21-23. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

Num. xx, 12, 13. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

Ps. li, 7. Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

Ps. lxxviii, 32, 33. For all this they stoned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble.

Ps. cxvi, 11. I said in my haste, All men are liars.

Acts xxviii, 24. And some believed the things which were spoken, and some believed not.

Rom. x, 16, 17. But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.

Jeb. iii, 18, 19. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Jeb. iv, 2, 6. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

John i, 11. He came unto his own, and his own received him not.

John v, 38, 41, 43. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. I receive not honour from men. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

John vi, 36. But I said unto you, That ye also have seen me, and believe not.

John viii, 24, 45, 46. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

John xi, 46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

John xvi, 9. Of sin, because they believe not on me.

CONNECTION OF FAITH WITH SALVATION.

Gen. xv, 6. And he believed in the Lord; and he counted it to him for righteousness.

1 Sam. xxx, 6. And David was greatly distressed: for the people spake of stoning him; because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.

Ps. xviii, 30. As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him.

Ps. xxvii, 13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Ps. xxxiv, 22. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

Ps. xxxvi, 7. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Ps. xxxvii, 39, 40. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Ps. xl, 4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Ps. lxxxiv, 12. O Lord of hosts, blessed is the man that trusteth in thee.

Ps. xci, 9, 10. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Ps. cxvi, 10. I believed, therefore have I spoken: I was greatly afflicted.

Ps. cxxv, 1. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

Isa. xxvi, 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Isa. lvii, 13. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

Jer. xvii, 7, 8. Blessed is the man that trusteth in the Lord, and whose hope the Lord is: For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of

REDEMPTION.

drought, neither shall cease from yielding fruit.

Heb. ii, 4. Behold, his son which is lifted up is not upright in him; but the just shall live by his faith.

Luke i, 45. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

John iii, 15, 16, 18, 36. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John v, 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John vi, 40, 47. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John xiv, 12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John xx, 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Acts x, 43. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

Acts xvi, 29-32. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

Rom. i, 17. For therein is the

righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Rom. iv, 3, 22. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. And therefore it was imputed to him for righteousness.

Rom. v, 1, 2. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

2 Cor. i, 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

Gal. iii, 6-9. Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

Eph. ii, 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Titus iii, 7. That, being justified by his grace, we should be made heirs according to the hope of eternal life.

Heb. xi, 31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

James ii, 23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

1 Peter i, 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

1 John v, 9, 10. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

JUSTIFICATION NOT BY WORKS.

Job ix, 2, 3. I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.

Isa. lvii, 12. I will declare thy righteousness, and thy works; for they shall not profit thee.

Rom. iv, 1, 2, 4. What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom. vii, 1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Rom. xi, 6. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Gal. iii, 10-12, 21. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gal. iv, 21-23. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise.

Gal. v, 4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Eph. ii, 9. Not of works lest any man should boast.

James ii, 10-12. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.

BUT BY FAITH BRINGING RIGHTEOUSNESS.

Ps. lxxi, 16, 17. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. O God,

REDEMPTION.

thou hast taught me from my youth; and hitherto have I declared thy wondrous works.

Isa. i, 27. Zion shall be redeemed with judgment, and her converts with righteousness.

Isa. xlv, 24, 25. Surely, shall one say, In the Lord have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

Isa. xlii, 12, 13. Harken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

Rom. iii, 21, 22, 27, 28. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law.

Rom. iv, 5, 6, 13. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom. viii, 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. x, 4-8. For Christ *is* the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith which we preach.

Phil. iii, 7-9. But what things were gain to me, those I counted

loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Rev. iii, 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev. xix, 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Rom. iii, 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

Rom. iv, 14-17. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

Rom. vi, 14, 15. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.

Rom. viii, 33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

2 Cor. iv, 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

Gal. iii, 1-4, 23. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in

the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

James ii, 20. But wilt thou know, O vain man, that faith without works is dead?

FAITH OF MIRACLES.

Matt. xiii, 58. And he did not many mighty works there because of their unbelief.

Matt. xxi, 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do *this which is done* to the fig tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Mark ix, 23, 24. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mark xli, 23. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Luke vii, 50. And he said to the woman, Thy faith hath saved thee; go in peace.

Luke viii, 48. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

Luke xvii, 6, 19. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

John xi, 40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

Rom. iv, 18-21. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to

REDEMPTION.

God; And being fully persuaded that what he had promised he was able also to perform.

Gal. iii, 5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? &c.

Heb. xi, 29. By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned.

THE FIRST AND SECOND ADAM.

Rom. v, 15-21. But not as the offence, so also is the free gift. For if through the offence of one man be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life, by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

JUSTIFICATION NOT OF WORKS, BUT LEADING TO GOOD WORKS.

Deut. vi, 25. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

Ps. xv, 1-4. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not.

Ezek. xx, 11. And I gave them my statutes, and showed them my

judgments, which if a man do, he shall even live in them.

Amos v, 14, 15. Seek good, and not evil, that ye may live; and so the Lord, the God of Hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph.

Mic. vi, 8. He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Luke viii, 21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Luke x, 25-29. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

John viii, 51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John xiii, 17. If ye know these things, happy are ye if ye do them.

John xv, 14. Ye are my friends, if ye do whatsoever I command you.

Rom. ii, 13. For not the hearers of the law are just before God, but the doers of the law shall be justified.

Rom. x, 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Gal. vi, 4, 5. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Col. i, 10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

1 Thess. ii, 12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

Math. xxvi, 10. When Jesus understood it, he said unto them,

Why trouble ye the woman? for she hath wrought a good work upon me.

YET NO MERIT IN MAN.

Job xxii, 2-4. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment?

Job xxxv, 5-8. Look unto the heavens, and see; and behold the clouds, which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

Ps. xvi, 2, 3. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Ezek. xx, 44. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

Luke xvii, 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Eccles. vii, 16-18. Be not righteous over-much; neither make thyself over-wise: why shouldst thou destroy thyself? Be not over-much wicked, neither be thou foolish: why shouldst thou die before thy time? It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for that teareth God shall come forth of them all.

BLESSINGS OF PENITENCE.

Deut. xxx, 1-5. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the

REDEMPTION.

Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Ps. xxxiv, 18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Ps. cxlvii, 3. He healeth the broken in heart, and bindeth up their wounds.

Isa. lxi, 2. For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.

Jer. iv, 1, 2. If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

Jer. xxxi 19, 20. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord.

Ezek. xviii, 21, 22, 26-28. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath

committed, he shall surely live, he shall not die.

Ezek. xxxiii, 19. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Matth. v, 3, 4. Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.

Luke xv, 7. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

GENUINE PENITENCE FOLLOWED BY REFORMATION.

Job xi, 14, 15. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear.

Isa. i, 16. Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil.

Isa. lv, 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jer. vii, 3. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

Jer. xviii, 11. Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

Jer. xxv, 5. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever.

Jer. xxvi, 13. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

Jer. xxxvi, 7. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.

Ezek. xxxiii, 14-16. Again, when

I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Matth. iii, 7, 8. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

SIN AND CURSE OF IMPENITENCE.

Pror. xxi, 29. A wicked man hardeneth his face: but as for the upright, he directeth his way.

Jer. viii, 6. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

Ileb. vi, 10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

James ii, 14, 17, 18, 24-26. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Ye see then how that by works a man is justified, and not by faith only. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them but another way? For as the body without the spirit is dead, so faith without works is dead also.

Rev. xxii, 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

PENITENCE OFTEN MARKED.

Ps. cix, 22. For I am poor and needy, and my heart is wounded within me.

Jer. i, 4. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they

REDEMPTION.

shall go, and seek the LORD their God.

Ezek. vi, 9, 10. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

Ezek. xvi, 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the LORD God.

Ezek. xx, 43. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

Ezek. xxxvi, 31, 32. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I *this*, saith the LORD God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Ios. vi, 1. Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Ios. xiv, 1. O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

Zech. i, 2, 3. The LORD hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the LORD of hosts, Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Matth. iv, 17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matth. ix, 13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Mark i, 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark vi, 12. And they went out, and preached that men should repent.

Luke v, 32. I came not to call the righteous, but sinners to repentance.

Acts iii, 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts xvii, 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.

Acts xx, 21. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.

Zech. xii, 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

2 Cor. vii, 9, 10. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2 Chron. xii, 12. And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether; and also in Judah things went well.

2 Chron. xv, 4. But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

2 Chron. xxx, 11. Nevertheless divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

2 Chron. xxxii, 26. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem; so that the wrath of the LORD came not upon them in the days of Hezekiah.

Jer. xxxi, 18. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

Matth. xxvi, 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Luke xxii, 61, 62. And the Lord turned, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto

him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

PENITENCE A SOLEMN DUTY.

2 Chron. xxx, 6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

Isa. xxi, 6. Turn ye unto him from whom the children of Israel have deeply revolted.

Ezek. xviii, 30. Therefore I will judge you, O house of Israel, every one according to his ways, saith the LORD God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Jer. xiv, 9, 10. Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

Matth. xi, 20-22. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Luke x, 13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Luke xiii, 1-5, 24-27. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were

REDEMPTION.

sinners above all men that dwell in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

Rom. ii, 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

2 Cor. xli, 21. And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

Heb. xii, 17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Rev. ii, 21. And I gave her space to repent of her fornication: and she repented not.

Rev. ix, 21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

5th.

THE CHURCH.

1 Cor. xli, 23-31. And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues. *Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

Heb. xii, 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the Judge

of all, and to the spirits of just men made perfect.

ITS CONGREGATIONS.

Acts xi, 22. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Acts xv, 41. And he went through Syria and Cilicia, confirming the churches.

Acts xvi, 5. And so were the churches established in the faith, and increased in number daily.

Acts xviii, 22. And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

1 Cor. xvi, 19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

2 Cor. viii, 18, 19, 23, 24. And we have sent with him the brother, whose praise is in the gospel throughout all the churches: And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind. Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

Gal. i, 2, 22. And all the brethren which are with me, unto the churches of Galatia. And was unknown by face unto the churches of Judea which were in Christ.

1 Peter v, 13. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

ITS MEMBERSHIP.

Deut. xxxiii, 3. Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words.

1 Sam. ii, 9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

Ps. xxxvii, 23. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

Ps. liii, 9. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

Ps. xxviii, 10. Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Ps. cxxxii, 9. Let thy priests be clothed with righteousness; and let thy saints shout for joy.

Ps. cxlv, 10. All thy works shall praise thee, O Lord; and thy saints shall bless thee.

Ps. cxlix, 5. Let the saints be joyful in glory: let them sing aloud upon their beds.

Prov. ii, 8. He keepeth the paths of judgment, and preserveth the way of his saints.

Dan. vii, 18, 21, 22, 27. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High. . . .

Isaac xi, 12. Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints.

Eph. i, 15, 16. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers.

Eph. ii, 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Col. i, 4. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.

Philemon 5-7. Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

ORGANIZED FOR MUTUAL EDIFICATION.

Ps. lxxvi, 16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

REDEMPTION.

Mal. iii, 16. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Acts iv, 23. And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

Rom. xiv, 13, 15, 19. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock, or an occasion to fall, in his brother's way. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Rom. xv, 1, 2. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification.

1 Cor. ix, 19, 23. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.

1 Cor. x, 32, 33. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Gal. vi, 1, 2. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

AND THEREFORE FALSE DOCTRINE AND HERESY TO BE AVOIDED.

Matth. xv, 13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up,

Matth. xxiii, 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

Eph. iv, 14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Eph. v, 10. Proving what is acceptable unto the Lord.

Col. ii, 4. And this I say, lest any man should beguile you with enticing words.

1 Thess. v, 21. Prove all things: hold fast that which is good.

1 Tim. i, 3-7. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved, have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1 Tim. iv, 7. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

1 Tim. vi, 3-5, 20. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.

2 Tim. ii, 14, 16, 17, 23. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; But foolish and unlearned questions avoid, knowing that they do gender strifes.

Titus iii, 9-11. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic, after he first and second admonition, reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Heb. xiii, 9. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

1 John iv, 6. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.

AND FOR MUTUAL SYMPATHY AND LOVE.

Isa. xxix, 23. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

John xiii, 34, 35. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one to another.

John xv, 12, 17. This is my commandment, That ye love one another, as I have loved you. These things I command you, that ye love one another.

Gal. vi, 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Col. ii, 5. For though I be absent in the flesh, yet am I with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

1 Thess. iv, 9, 10. But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but ye beseech you, brethren, that ye increase more and more.

Phil. 20. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

1 Pet. i, 22. . . . See that ye love one another with a pure heart fervently.

REDEMPTION.

1 John iv, 7, 8, 20, 21. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

1 John v, 2, 3. By this we know that we love the children of God, when we love God, and keep his commandments: for this is the love of God that we keep his commandments; and his commandments are not grievous.

2 John 3-6. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

3 John 3, 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.

THE POWER OF THE CHURCH.

Matt. xviii, 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

1 Cor. v, 2-5. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I, verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Tim. iii, 14, 15. These things write I unto thee, hoping to come unto thee shortly: But if I tarry

long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

ITS UNITY.

Rom. xv, 4-7. For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God.

Eph. iv, 3. Endeavouring to keep the unity of the Spirit in the bond of peace.

Phil. i, 27. Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

Phil. ii, 1, 2. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

Phil. iv, 1, 2. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Col. iii, 15. And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

SCHISMS FORETOLD.

Acts xx, 29, 30. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

1 Cor. xi, 16-19. But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you, I praise you not, that ye come together nor for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are ap-

proved may be made manifest among you.

2 Tim. iv, 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables.

AND REPROVED.

1 Cor. i, 10, 12. Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

1 Cor. i, 12. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloë, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

1 Cor. iii, 21. Therefore let no man glory in men. For all things are your's.

1 Cor. iv, 6. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

JEWISH SECTS.

Mark viii, 15, 16. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread.

Acts xxiii, 7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

Acts xxvi, 4, 5. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, (if they would testify,) that, after the most straitest sect, of our religion, I lived a Pharisee.

ORIGIN OF THE TERM CHRISTIAN, ETC.

Acts xi, 25, 26. Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Acts xix, 8, 9. And he went into

REDEMPTION.

the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Acts xxiv, 14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

Acts xxvi, 23, 29. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

Acts xxviii, 21, 22. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

1 Pet. iv, 16. Yet if any man suffer as a Christian, let him not be ashamed. . . .

THE ORDINANCE OF PREACHING.

See under MINISTERS OF
RELIGION.

BAPTISM.

See under ORDINANCES.

THE LORD'S SUPPER.

See under ORDINANCES.

BACKSLIDING.

Deut. xxxii, 15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

2 Chr. xii, 1. And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

Ps. cvi, 13. They soon forgot his works; they waited not for his counsel.

Gal. i, 6, 7. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that

trouble you, and would pervert the gospel of Christ.

1 Tim. i, 19. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.

1 Tim. vi, 21. Which some professing, have erred concerning the faith. Grace be with thee. Amen.

2 Tim. i, 15. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

2 Tim. iv, 10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

NOT ALWAYS HOPELESS.

Ps. cxlii, 3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Isaiah lvii, 18. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners.

Jer. lii, 12-14, 21-24. Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to tall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever: Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. *Hosea xiv, 4.* I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Rev. ii, 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

TO BE AVOIDED.

Ps. i, 22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

Ps. lxxxv, 8. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly.

Jer. ii, 5, 12, 13, 31. Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Be astonished, O ye heavens, at this; and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water. O generation, see ye the word of the Lord: Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee?

Dan. xi, 34, 35. Now, when they shall fall, they shall be helped with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Micah vi, 3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

1 Cor. x, 12. Wherefore, let him that thinketh he standeth take heed lest he fall.

Gal. iii, 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Col. i, 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. . . .

Heb. iii, 12, 13. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

Heb. xii, 15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.

2 Peter i, 9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

REDEMPTION.

2 Peter ii, 20-22. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

ITS EVILS.

Prov. xiv, 14. The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself.

Jer. ii, 17, 19. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

Jer. xiii, 25. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

Jer. xiv, 10. Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet; therefore the Lord doth not accept them: he will now remember their iniquity, and visit their sins.

Hosea viii, 3. Israel hath cast off the thing that is good: the enemy shall pursue him.

Heb. x, 38. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

WARNING TO BACKSLIDERS.

Deut. xxxii, 18-20. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

Ps. xxxvi, 3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

Ps. lxxviii, 57. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

Prov. xxiv, 16. For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Isa. i, 4. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Jer. v, 23. But this people hath a revolting and a rebellious heart; they are revolted and gone.

Jer. viii, 4, 5. Moreover, thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

Hosea vi, 4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

Hosea xi, 7. And my people are bent to backsliding from me; though they called them to the most High, none at all would exalt him.

Mark iv, 16, 17. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Luke viii, 13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Gal. v, 7, 8, 10. Ye did run well; who did hinder you, that ye should not obey the truth? This persuasion cometh not of him that calleth you. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Rev. ii, 4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

APOSTACY.

Jer. xvii, 12, 13. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, be-

cause they have forsaken the Lord, the fountain of living waters.

Ezek. xviii, 24-26. All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

Ezek. xxxiii, 12, 13. Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Hosea vii, 13. Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me; though I have redeemed them, yet they have spoken lies against me.

John xv, 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

1 Tim. v, 12. Having damnation, because they have cast off their first faith.

Heb. vi, 4-6. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Heb. x, 26, 27. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb. xii, 29. For our God is a consuming fire.

REDEMPTION.

VI.

OTHER RESULTS AND BLESSINGS OF REDEMPTION. SALVATION IN THE OLD TESTAMENT.

Exod. xiv, 13, 14. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

2 Sam. xxii, 36. Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great.

Ps. xxxvii, 39. But the salvation of the righteous is of the Lord; he is their strength in the time of trouble.

Isa. xvi, 1. In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.

Jer. iii, 23. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel!

KNOWLEDGE.

Isa. ii, 5. O house of Jacob, come ye, and let us walk in the light of the Lord.

Hos. viii, 2. Israel shall cry unto me, My God, we know thee.

John iii, 9-12. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

Rom. xv, 14, 15. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

1 Cor. x, 14, 15. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say.

Eph. i, 18, 19. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his

power to us-ward who believe, according to the working of his mighty power.

Col. i, 9. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.

2 Pet. i, 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

GRACE.

Job xvii, 9, 10. The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger. But as for you all, do ye return, and come now: for I cannot find one wise man among you.

Ps. cxxxviii, 8. The Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

Prov. iv, 18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

1 Jos. vi, 2, 3. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

John xv, 8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Rom. xiii, 12, 13. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

2 Cor. iii, 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

Phil. i, 8-11. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Phil. iii, 15, 16. Let us therefore

fore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

1 Thess. iv, 1. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 Thess. i, 3. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

2 Pet. i, 5, 8. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

ASSURANCE.

Ps. lvi, 3, 4, 11. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust: I will not fear what flesh can do unto me, in God have I put my trust: I will not be afraid what man can do unto me.

Ps. cxviii, 6, 7. The Lord is on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

Prov. iii, 25, 26. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Prov. xxix, 25. The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe.

Isa. cxxxii, 17. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

Isa. i, 7, 8. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

Isa. li 12. I, even I, am he that

REDEMPTION.

comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass.

Isa. lvii, 11. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

Luke i, 77. To give knowledge of salvation unto his people by the remission of their sins.

Luke xii, 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Col. ii, 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding; to the acknowledgment of the mystery of God, and of the Father, and of Christ.

Heb. vi, 11. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.

Heb. x, 35. Cast not away therefore your confidence, which hath great recompense of reward.

Heb. xiii, 6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

1 John ii, 28. And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1 John iii, 19, 21. And hereby we know we are of the truth, and shall assure our hearts before him. Beloved, if our heart condemn us not, then have we confidence toward God.

1 John iii, 16-18. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

FORMS OF SELF-RIGHTEOUSNESS.

Deut. ix, 4, 5. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the

uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

Job xi, 4-6. For thou hast said, My doctrine is pure, and I am clean in thine eyes. But Oh that God would speak, and open his lips against thee; And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity serveth.

Job xxix, 18. Then I said, I shall die in my nest, and I shall multiply my days as the sand.

Job xxxiii, 8, 9. Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me.

Job xxxv, 2. Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

Ps. x, 5, 6. His ways are always grievous: thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved: for I shall never be in adversity.

Prov. xxx, 12. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

Isa. xxviii, 15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

Isa. xliii, 26. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified.

Isa. xlvii, 7. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

Isa. lvii, 10. Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

Isa. lxxv, 5. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Jer. ii, 35. Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold,

I will plead with thee, because thou sayest, I have not sinned.

Jer. xlix, 4, 16. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

Amos vi, 3. Ye that put far away the evil day, and cause the seat of violence to come near.

Luke xvi, 15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

2 Cor. x, 17, 18. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Gal. vi, 3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

Rev. iii, 17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked

1 Sam. xv, 13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

Job xxii, 1, 2. So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God.

Mal. iii, 7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Matth. xix, 20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Mark x, 19, 20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth.

REDEMPTION.

Luke xviii, 21. And he said, All these have I kept from my youth up.

THREATENINGS AGAINST IT.

Isa. xxviii, 17, 18. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Isa. xlvii, 8, 9. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, *I am*, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments.

Isa. xlvii, 10, 11. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am*, and none else besides me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, *which* thou shalt not know.

Jer. xxi, 13. Behold, *I am* against thee, O inhabitant of the valley, and rock of the plain, saith the Lord; which say, Who shall come down against us? or who shall enter into our habitations?

Ezek. xxxix, 6. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that *I am* the Lord.

Amos vi, 1. Woe to them that are at ease in Zion, and trust in the mountain of Samaria, *which* are named chief of the nations, to whom the house of Israel came!

Amos ix, 10. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

Ob. 3, 4. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Rev. xviii, 7, 8. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, *I sit a queen, and am no widow, and shall see no sorrow.* Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

GENUINE CONFIDENCE.

2 Sam. xxii, 20-25. He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me; and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

Job vi, 29. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

Job x, 7. Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

Job xiii, 18. Behold now, I have ordered my cause; I know that I shall be justified.

Job xxiii, 3-5, 11. Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. My foot hath held his steps; his way have I kept, and not declined.

Job xxvii, 5, 6. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

Job xxxi, 5-8, 35-37. If I have walked with vanity, or if my foot hath hastened to deceit; Let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; Then let me sow, and let another eat; yea, let my offspring be rooted out. Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. Surely I would take it

upon my shoulder, and bind it as a crown to me. I would declare unto him the number of my steps; as a prince would I go near unto him.

Ps. xviii, 19-23. He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him; and I kept myself from mine iniquity.

Ps. xlii, 17, 18. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way.

Ps. cxix, 168. I have kept thy precepts and thy testimonies: for all my ways are before thee.

COMMUNION WITH GOD.

Ps. xlii, 8. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

John xiv, 20-23. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

1 John i, 3, 6. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

Rev. iii, 20. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

REJOICING IN GOD.

Job xxii, 26, 27. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear

REDEMPTION.

thee, and thou shalt pay thy vows.

Ps. ii, 11. Serve the Lord with fear, and rejoice with trembling.

Ps. xxxii, 11. Be glad in the Lord, and rejoice ye righteous: and shout for joy, *all ye that are upright in heart*

Ps. xxxvii, 4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Ps. lxi, 10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Ps. lxxviii, 3, 4. But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Ps. lxxxix, 15, 16. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

Ps. cxix, 163. Great peace have they which love thy law: and nothing shall offend them.

Ps. cxxxii, 16. I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

Isaiah lvi, 14. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb.

Micah vii, 8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

Zeph. iii, 14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

Matt. xi, 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

John xv, 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Phil. iii, 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Thil. iv, 4. Rejoice in the Lord always: and again I say, Rejoice.

1 Thess. v, 16. Rejoice evermore.

Ps. iv, 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

Ps. xviii, 2. The Lord is my

rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

Ps. xxviii, 7, 8. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed.

Ps. xxxii, 21. For our heart shall rejoice in him, because we have trusted in his holy name.

Ps. xlii, 1, 2. As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?

Ps. lxiii, 5-9. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; When I remember thee upon my bed, and meditate on thee in the night-watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

Ps. lxxiii, 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

Ps. cxxvi, 3, 4. The Lord hath done great things for us, *whereof* we are glad. Turn again our captivity, O Lord, as the streams in the south.

Jer. xxxi, 25. For I have satiated the weary soul, and I have replenished every sorrowful soul.

Nab. iii, 16, 18. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord. I will joy in the God of my salvation.

GLORYING IN GOD.

Ps. lxxxix, 17. For thou art the glory of their strength: and in thy favour our horn shall be exalted.

1 Chron. xvi, 10. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

Isa. xxviii, 5, 6. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

Jer. ix, 23, 24. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

1 Cor. i, 31. That, according as it is written, He that glorieth, let him glory in the Lord.

HOPE IN GOD.

Ps. xxxi, 24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Ps. xxxiii, 18, 19. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy: To deliver their soul from death, and to keep them alive in famine.

Ps. xxxix, 7. And now, Lord, what wait I for? my hope is in thee.

Ps. xlii, 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

Ps. cxix, 74, 114. They that fear thee will be glad when they see me; because I have hoped in thy word. Thou art my hiding place and my shield: I hope in thy word.

Ps. cxxxi, 3. Let Israel hope in the Lord henceforth and for ever.

Ps. cxlviii, 11. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Lam. iii, 24, 25. The Lord is my portion, saith my soul; therefore will I hope in him. It is good that a man should both hope and quietly wait for the salvation of the Lord.

Rom. viii, 24, 25. For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

REDEMPTION.

Col. i. 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

Heb. vi. 18, 19. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that which cannot be moved.

Peter i. 13. Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

1 John iii. 3. And every man that hath this hope in him purifieth himself, even as he is pure.

PERSEVERANCE; PROMISED AND SECURED ON GOD'S PART AS A BLESSING.

1 Sam. xii. 21, 22. And turn ye not aside; for then should ye go after vain things which cannot profit nor deliver; for they are vain: For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.

Ps. xii. 7. Thou shalt keep them, O Lord, thou shalt preserve them for this generation for ever.

Ps. xli. 12. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Ps. xciv. 14. For the Lord will not cast off his people, neither will he forsake his inheritance.

Isa. xlv. 21. Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

Isa. xlix. 14-17. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

Isa. liv. 8-10. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and

the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

John x. 27-29. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.

Rom. xi. 29. For the gifts and calling of God are without repentance.

1 Cor. i. 8, 9. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord.

Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

2 Thess. iii. 3. But the Lord is faithful, who shall stablish you, and keep you from evil.

Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

PERSEVERANCE ON MAN'S PART ENFORCED AS A DUTY.

Deut. iv. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

Josh. xxiii. 8. But cleave unto the Lord your God, as ye have done unto this day.

1 Sam. xii. 21. And turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

John xv. 9, 10. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Acts xi. 23, 24. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the

Holy Ghost, and of faith; and much people was added unto the Lord.

Acts xlii. 43. Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

1 Cor. xv. 58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, toasmuch as ye know that your labour is not in vain in the Lord.

Phil. iv. 1. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

Col. ii. 6, 7. As ye have therefore received Christ Jesus the Lord, so walk ye in him; Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

2 Thess. iii. 13. But ye, brethren, be not weary in well-doing.

2 Tim. i. 14. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

2 Tim. iii. 14. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.

Heb. iv. 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 Pet. iii. 17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

2 John 8. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Rev. ii. 24, 25. But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden: But that which ye have already hold fast till I come.

Rev. xxii. 11. He that is unjust, let him be unjust still; and he that which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

ITS NOBLENES AND BENEFIT.

Matth. xxiv. 13. But he that shall endure unto the end, the same shall be saved.

Luke xxii. 28, 29. Ye are they which have continued with me in

REDEMPTION.

my temptations: And I appoint unto you a kingdom, as my Father hath appointed unto me.

John viii, 31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

John xv, 10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Rom. viii, 35-39. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Cor. xv, 1, 2. Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Gal. vi, 9. And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

2 Tim. i, 12, 13. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2 Tim. iv, 18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Heb. iii, 14. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

Heb. x, 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

James i, 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

1 Pet. i, 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

1 John ii, 19, 24. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Rev. iii, 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev. xxi, 7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

NO PERFECTION ON EARTH.

Job ix, 14, 15. How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

Job ix, 20, 21, 27-31. If I justify myself, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life. If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself; I am afraid of all my sorrows, I know that thou wilt not hold me innocent. If I be wicked, why then labour I in vain? If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

Ps. cxliii, 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

Prov. xx, 9. Who can say, I have made my heart clean, I am pure from my sin?

Eccles. vii, 20. For there is not a just man upon earth, that doeth good, and sinneth not.

Isa. lxiv, 6, 7. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

Gal. iii, 22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Phil. iii, 12-14. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

1 John i, 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.

YET SECURED TO BELIEVERS.

Ps. xxxvii, 31. The law of his God is in his heart, none of his steps shall slide.

Ps. ci, 2. O when wilt thou come unto me? I will walk within my house with a perfect heart.

Ps. cxix, 1-4. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently.

Luke vi, 40. The disciple is not above his master; but every one that is perfect shall be as his master.

Eph. i, 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Col. i, 21, 22. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight.

Col. iv, 12. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

1 John ii, 5. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.

1 John iii, 6-9. Whosoever abideth in him sinneth not: who-

REDEMPTION.

soever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

1 John v, 18. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

THEIR DUTY TO REACH IT.

Gen. xvii, 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Deut. v, 32, 33. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Deut. xviii, 13. Thou shalt be perfect with the Lord thy God.

Deut. xxvii, 26. Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen.

Josh. i, 7. Only be thou strong, and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Josh. xxiii, 6. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.

1 Kings viii, 61. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

Matth. v, 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

2 Cor. xiii, 9, 11. For we are glad when we are weak, and ye are strong; and this also we wish, even your perfection. Finally, brethren, farewell. Be perfect, be of good comfort, be of one

mind, live in peace; and the God of love and peace shall be with you.

Phil. i, 10. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

Phil. ii, 15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Col. i, 28, 29. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; Whereunto I also labour, striving according to his working, which worketh in me mightily.

1 Thess. iii, 13. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Tim. v, 7. And these things give in charge, that they may be blameless.

Heb. vi, 1-3. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

2 Pet. iii, 14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

INSTANCES OF COMPARATIVE PERFECTION.

Gen. vi, 8, 9. But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.

Num. xxiii, 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

1 Kings xv, 14. But the high places were not removed; nevertheless Asa's heart was perfect with the Lord all his days.

Job i, 1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Luke i, 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

John i, 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

VII.

DUTIES ON THE PART OF THE REDEEMED.

TO LOVE GOD.

Deut. vi, 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might

Deut. x, 12, 13. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

Deut. xi, 1. Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always.

Josh. xxii, 5, 6. But take diligent heed to do the commandment, and the law, which Moses, the servant of the Lord, charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul. So Joshua blessed them, and sent them away; and they went unto their tents.

Josh. xxiii, 11. Take good heed therefore unto yourselves, that ye love the Lord your God.

Ps. xlvii, 1. I will love thee, O Lord, my strength.

Ps. xxxi, 23. O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

Ps. xci, 14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

Ps. cxlv, 20. The Lord preserveth all them that love him: but all the wicked will he destroy.

Matth. x, 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Matth. xii, 37, 38. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Mark xii, 33, 34. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neigh-

REDEMPTION.

bour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

1 Cor. viii, 3. But if any man love God, the same is known of him.

AND AT THE SAME TIME TO FEAR HIM.

Exod. xx, 20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you faces, that ye sin not.

Deut. viii, 6. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

1 Sam. xii, 24. Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.

1 Kings viii, 40. That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

2 Kings xvii, 36, 37, 39. But the Lord, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

1 Chron. xvi, 30. Fear before him, all the earth: the world also shall be stable, that it be not moved.

2 Chron. vi, 31. That they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

Ps. xxxiii, 7, 8. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

Ps. lxxvi, 7. Thou, *even thou*, art to be feared: and who may stand in thy sight when once thou art angry?

Ps. lxxxix, 7. God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.

Ps. xcix, 1. The Lord reigneth; let the people tremble, he sitteth between the cherubims; let the earth be moved.

Isa. viii, 13. Sanctify the Lord

of hosts himself; and let him be your fear and let him be your dread.

Jer. v, 22. Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

Luke xii, 4, 5. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

Heb. xii, 23. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

Gen. xliii, 18. And Joseph said unto them the third day, This do, and live; for I fear God.

Exod. ix, 20. He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses.

1 Kings xviii, 3. And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the Lord greatly.)

Ezra ix, 4. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

Job xiii, 11. Shall not his excellency make you afraid? and his dread fall upon you?

Job xxiii, 15. Therefore am I troubled at his presence: when I consider, I am afraid of him.

Ps. cxix, 120. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Jonah i, 9. And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Hab. iii, 16. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

BLESSINGS ATTACHED TO SUCH REVERENCE.

Deut. vi, 24. That thou might-

est fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

Ps. xxv, 12-14. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will show them his covenant.

Ps. xxxiv, 9, 10. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing.

Ps. ciii, 11, 12. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.

Ps. cxv, 13. He will bless them that fear the Lord, both small and great.

Ps. cxxviii, 1. Blessed is every one that feareth the Lord; that walketh in his ways.

Prov. iii, 7, 8. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel and marrow to thy bones.

Prov. ix, 10, 11. The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding: For by me thy days shall be multiplied, and the years of thy life shall be increased.

Prov. xiv, 26, 27. In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death.

Prov. xvi, 6, 7. By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Prov. xix, 23. The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

Isa. xxxiii, 6. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.

Luke i, 50. And his mercy is on

REDEMPTION.

them that fear him from generation to generation.

Prov. i, 29-31. For that they had hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

TO WORSHIP HIM.

Gen. xxii, 5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Gen. xxiv, 26. And the man bowed down his head and worshipped the Lord.

1 Sam. xv, 30, 31. Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord.

1 Chron. xvi, 29. Give unto the Lord the glory due unto his name: bring an offering, and come before him; worship the Lord in the beauty of holiness.

Ps. xxvii, 14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Ps. xxxiii, 20. Our soul waiteth for the Lord: he is our help and our shield.

Ps. lix, 17. Unto thee, O my strength, will I sing: for God is my defence and the God of my mercy.

Ps. lxxii, 1, 4, 5. Truly my soul waiteth upon God: from him cometh my salvation. They only consult to cast him down from his excellency: they delight in lies: they curse inwardly. Selah. My soul, wait thou only upon God; for my expectation is from him.

Ps. lxxxvi, 9. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Ps. xcvi, 9. O worship the Lord in the beauty of holiness: fear before him, all the earth.

Ps. cxxx, 4-6. But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say more than they that watch for the morning.

Isa. viii, 17. And I will wait upon the Lord, that he will hide his face from the house of Jacob, and I will look for him.

Isa. xvii, 7. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

Isa. xxx, 18. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.

Isa. xl, 31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Micah vii, 7. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

John iv, 23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

Acts xviii, 7. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

Heb. xi, 21. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

TO MEDITATE UPON HIM.

Ps. iv, 4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Ps. xvi, 7. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

Ps. xix, 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Ps. xxxix, 3. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue.

Ps. xlix, 3. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

Ps. lxxxvii, 5, 6, 10-12. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search. And I said, This is my infirmity: but I will remember the years of the right hand of the most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I

will meditate also of all thy work, and talk of thy doings.

Ps. cxlix, 23, 24, 52. Princes also did sit and speak against me: but thy servant did meditate in thy statutes. Thy testimonies also are my delight, and my counsellors. I remembered thy judgments of old, O Lord; and have comforted myself.

Ps. cxliii, 5. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

Gen. xxiv, 63. And Isaac went out to meditate in the field at the even-tide. . . .

TO BEWARE OF SIN.

Psalm cxix, 113. I hate vain thoughts: but thy law do I love.

Prov. vi, 14, 15. Frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

Prov. xii, 5, 6. The thoughts of the righteous are right: but the counsels of the wicked are deceit. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

Prov. xv, 26. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

Prov. xxiv, 8, 9, 11, 12. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin; and the scorner is an abomination to men. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

Prov. xxviii, 26. He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered.

Jer. iv, 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

Jer. vi, 18, 19. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

Ezek. xl, 21. But as for them

REDEMPTION.

whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Math. xv, 19-20. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man: but to eat with unwashed hands defileth not a man.

Mark vii, 20-23. And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

Acts viii, 21, 22. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

James iv, 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

TEMPTATION.

Prov. ix, 15-17. To call passengers who go right on their ways: Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant.

Prov. xii, 26. The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

Prov. xvi, 29. A violent man enticeth his neighbour, and leadeth him into the way that is not good.

Prov. xxviii, 10. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

Math. iv, 10, 11. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

Math v, 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach

them, the same shall be called great in the kingdom of heaven.

Math. xviii, 6, 7. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Math. xxiii, 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Mark iv, 15. And these are they by the way-side, where the word is sown; but, when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Mark ix, 42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Luke xvii, 1, 2. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Luke xxii, 40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

2 Cor. ii, 11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

2 Cor. xii, 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Eph. ii, 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

1 Thess. iii, 5. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

1 Tim. v, 15. For some are already turned aside after Satan.

2 Tim. iii, 13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

1 John ii, 26. These things have I written unto you concerning them that seduce you.

SAFEGUARD AGAINST TEMPTATION.

WATCHFULNESS AND PRAYER.

Neh. iv, 9. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

Amos iv, 12. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

Math. xxiv, 42-44. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Math. xxv, 13. Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh.

Math. xxvi, 40, 41. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Mark xiii, 33-37. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; Lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

Mark xiv, 37, 38. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

Luke xii, 35-38. Let your loins be girded about, and your lights burning: And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them

REDEMPTION

to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Luke xxi, 33-36. Heaven and earth shall pass away; but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luke xxii, 46. And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.

1 Cor. xvi, 13. Watch ye, stand fast in the faith, quit you like men, be strong.

1 Peter iv, 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Rev. iii, 2, 3. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

CAUTION AGAINST INGRATITUDE.

Nam. xiv, 22. Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have tempted me now these ten times. Surely they shall not see the land which I sware unto their fathers.

Deut. vi, 16. Ye shall not tempt the LORD your God, as ye tempted him in Massah.

Deut. xxxii, 6. Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

2 Chron. xxxiii, 25. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

Ps. lxxviii, 18, 41, 56. And they tempted God in their heart, by asking meat for their lust. Yea, they turned back, and tempted God, and limited the Holy One of Israel. Yet they tempted and

provoked the most high God, and kept not his testimonies.

Isa. xxvi, 10. Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

Hosea vii, 15. Though I have bound and strengthened their arms, yet do they imagine mischief against me.

Hosea xiii, 5, 6. I did know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled: they were filled, and their heart was exalted; therefore have they forgotten me.

Matth. iv, 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Luke iv, 12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

1 Cor. x, 13. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

James i, 13-15. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Rev. iii, 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

NON-CONFORMITY TO THE WORLD, ETC.

Isa. x, 24, 25. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

Isa. ii, 7, 8. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revillings: For the moth shall eat them up like a garment, and the worm shall eat them like wool:

but my righteousness shall be for ever, and my salvation from generation to generation.

Jer. xvii, 5, 6. Thus saith the LORD, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD: For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Matth. x, 26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

John xv, 18, 19. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

John xvii, 14-18. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world.

Rom. xii, 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Col. iii, 2. Set your affection on things above, not on things on the earth.

James iv, 4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

1 John ii, 15-18. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby ye know that it is the last time.

1 John iii, 13. Marvel not, my brethren if the world hate you.

REDEMPTION.

1 John iv, 4, 5. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.

1 John v, 19. And we know that we are of God, and the whole world lieth in wickedness.

OBEDIENCE.

Lev. xviii, 4, 5. Ye shall do my judgments, and keep mine ordinances, to walk therein: *I am the Lord your God.* Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: *I am the Lord.*

Lev. xix, 37. Therefore shall ye observe all my statutes, and all my judgments, and do them: *I am the Lord.*

Lev. xx, 6-8, 22. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for *I am the Lord your God.* And ye shall keep my statutes, and do them: *I am the Lord* which sanctify you. Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out.

Lev. xxii, 31. Therefore shall ye keep my commandments, and do them: *I am the Lord.*

Deut. iv, 40. Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the *Lord* thy God giveth thee, for ever.

Deut. v, 33. Ye shall walk in all the ways which the *Lord* your God hath commanded you, that ye may live, and *that it may be* well with you, and *that ye may* prolong *your* days in the land which ye shall possess.

Deut. vi, 17-19. Ye shall diligently keep the commandments of the *Lord* your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do *that which is* right and good in the sight of the *Lord*: that it may be well with thee, and that thou mayest go in and possess the good land which the *Lord* swore unto thy fathers; To cast out all thine enemies from before thee, as the *Lord* hath spoken.

Deut. vii, 10, 11. And repayeth them that hate him to their face,

to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Deut. viii, 1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the *Lord* swore unto your fathers.

Deut. x, 13. To keep the commandments of the *Lord*, and his statutes, which I command thee this day for thy good.

Deut. xi, 32. And ye shall observe to do all the statutes and judgments which I set before you this day.

Deut. xii, 4. Ye shall walk after the *Lord* your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Deut. xxvi, 16. This day the *Lord* thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

Deut. xxvii, 1, 10. And Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day. Thou shalt therefore obey the voice of the *Lord* thy God, and do his commandments and his statutes, which I command thee this day.

Deut. xxx, 8. And thou shalt return, and obey the voice of the *Lord*, and do all his commandments which I command thee this day.

Ps. cxix, 4. Thou hast commanded us to keep thy precepts diligently.

Jer. xi, 7. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

Ezek. xx, 19. I am the *Lord* your God; walk in my statutes, and keep my judgments, and do them.

John v, 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

John xiv, 15. If ye love me, keep my commandments.

1 John ii, 3. And hereby we do know that we know him, if we keep his commandments.

Gen. vi, 22. Thus did Noah; according to all that God commanded him, so did he.

Gen. vii, 5. And Noah did according unto all that the *Lord* commanded him.

Exod. vii, 6. And Moses and Aaron did as the *Lord* commanded them, so did they.

Exod. xii, 23, 50. And the children of Israel went away, and did as the *Lord* had commanded Moses and Aaron, so did they. Thus did all the children of Israel; as the *Lord* commanded Moses and Aaron, so did they.

Exod. xl, 16. Thus did Moses: according to all that the *Lord* commanded him, so did he.

Num. i, 54. And the children of Israel did according to all that the *Lord* commanded Moses, so did they.

Josh. xi, 15. As the *Lord* commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the *Lord* commanded Moses.

2 Sam. xxiv, 19. And David, according to the saying of Gad, went up, as the *Lord* commanded.

Matt. xxi, 6. And the disciples went, and did as Jesus commanded them.

GENERAL ADMONITIONS.

Isa. xii, 6. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

Matt. xix, 18, 19. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Rom. vi, 19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom. xii, 7-12. Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.

Phil. iv, 8. Finally, brethren,

REDEMPTION.

whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

1 Thess. i, 3. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

1 Thess. v, 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

1 Tim. vi, 11, 12. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Titus ii, 12. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

1 Peter ii, 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

OBEDIENCE ALWAYS INVOLVING SINCERITY.

Job xi, 13. If thou prepare thine heart, and stretch out thine hands toward him.

Job xxii, 22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

Ps. li, 6. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

Ps. lxxiii, 1. Truly God is good to Israel, even to such as are of a clean heart.

Ps. cxix, 59, 69, 111, 112. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the end.

Prov. iv, 23. Keep thy heart with all diligence; for out of it are the issues of life.

Prov. xxii, 11. He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

Prov. xxiii, 19. Hear thou, my son, and be wise, and guide thine heart in the way.

Lam. iii, 40. Let us search and try our ways, and turn again to the Lord.

Haggai i, 5-7. Now therefore thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, Consider your ways.

Matth. v, 8. Blessed are the pure in heart: for they shall see God.

2 Cor. viii, 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

2 Tim. ii, 7. Consider what I say; and the Lord give thee understanding in all things.

Job. x, 32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.

OFTEN INVOLVING SELF DENIAL.

Matth. v, 29, 30. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Matth. x, 38. And he that taketh not his cross, and followeth after me, is not worthy of me.

Matth. xvi, 24-26. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Matth. xviii, 8, 9. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

Mark viii, 34. And when he had called the people unto him, with

his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Luke ix, 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Luke xiv, 27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Luke xvii, 33. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

Luke xviii, 27-30. And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

John xii, 25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Rom. vii, 12, 13. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Gal. v, 21. And they that are Christ's have crucified the flesh, with the affections and lusts.

Col. iii, 5-7. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

DEMANDING ZEAL.

1 Cor. xiv, 12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Gal. iv, 17, 18. They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you.

Jude 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.

REDEMPTION.

Rev. iii, 15, 16. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Num. xxv, 11-13. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

2 Chr. xxxi, 20, 21. And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

2 Cor. vii, 11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

2 Cor. xi, 28-30. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.

Col. iv, 13. For I bear him record, that he hath a great zeal for you, and them *that* are in Laodicea, and them in Hierapolis.

2 Kings x, 16. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

Matth. xxiv, 12. And because iniquity shall abound, the love of many shall wax cold.

Acts xxii, 2, 3. And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith, I am verily a man *which am* a Jew, born in Tarsus, *a city in Cilicia*, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of

the law of the fathers, and was zealous toward God, as ye all are this day.

Rom. x, 2. For I bear them record that they have a zeal of God, but not according to knowledge.

Phil. iii, 6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

AND UNIVERSAL CHARITY.

Rom. xiv, 1-3. Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

1 Cor. vi, 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1 Cor. x, 23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

1 Cor. xiii, 1-10, 13. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Cor. xvi, 14. Let all your things be done with charity.

Col. iii, 14. And above all these things put on charity, which is the bond of perfectness.

1 Tim. i, 5. New the end of the

commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

Titus iii, 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

CONSCIENCE.

ITS UNIVERSAL POWER.

Rom. ii, 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

AN EVIL CONSCIENCE.

Gen. xlii, 21, 22. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spike I not unto you, saying, Do not sin against the child; and ye would not hear; therefore, behold, also his blood is required.

1 Kings ii, 44. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the Lord shall return thy wickedness upon thine own head.

1 Kings xxi, 20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord.

Job xv, 21-24. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

Ps. xiv, 5. There were they in great fear: for God is in the generation of the righteous.

Ps. lili, 5. There were they in great fear, where no fear was; for God hath scattered the bones of him that encattered against thee: thou hast put them to shame, because God hath despised them.

REDEMPTION.

Prov. xi, 23. The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

Dan. vi, 14. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

John iii, 19, 20. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

John viii, 9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

1 Tim. iv, 2. Speaking lies in hypocrisy; having their conscience seared with a hot iron.

Titus i, 15. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

A GOOD CONSCIENCE.

John iii, 21. But he that doeth truth cometh to the light, that his

deeds may be made manifest, that they are wrought in God.

Acts xxiv, 16. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

2 Cor. i, 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

Heb. ix, 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!

SABBATH AND HOLY DAYS.

1st.

THE PATRIARCHAL SABBATH.

Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

Heb. iv, 3-5. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

2nd.

JEWISH SABBATH.

Exod. xxiii, 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

Exod. xxxi, 13, 16, 17. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Lev. xxiii, 32. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Lev. xxvi, 2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Deut. v, 12, 15. Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded

thee. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

Neh. ix, 14. And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

Isaiah lxvi, 23. And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Ezek. xx, 12, 20. Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Math. xxiv, 20. But pray ye that your flight be not in the winter, neither on the sabbath-day.

Mark xv, 42. And now, when the even was come, (because it was the preparation, that is, the day before the sabbath.)

Luke xxiii, 54. And that day was the preparation, and the sabbath drew on.

HOW TO BE KEPT IN THE WILDERNESS.

Exod. xvi, 5, 22-30. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day; and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day

ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long raise ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.

HOW TO BE KEPT ALWAYS.

NO SECULAR WORK DONE.

Exod. xxxiv, 21. Six days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

Exod. xxxv, 2, 3. Six days shall work be done; but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath-day.

Lev. xxiii, 3. Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

Jer. xvii, 21, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers.

BUT PUBLIC WORSHIP TO BE ENJOYED.

Ezek. xlvi, 1. Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

Acts xiii, 14, 42, 44. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down. And

SABBATH AND HOLY DAYS.

when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. And the next sabbath-day came almost the whole city together to hear the word of God.

Acts xvi, 13. And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Acts xvii, 1, 2. Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures.

Acts xviii, 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

WORKS OF RELIGION, NECESSITY, AND MERCY TO BE DONE.

2 Kings xi, 5, 7, 9. And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And the captains over the hundreds did according to all things that Jehoiada the priest commanded; and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

2 Chron. xxiii, 4, 8. This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors: So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

Ezek. xlvi, 2-4. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this

gate before the Lord in the sabbaths, and in the new-moons. And the burnt-offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish.

Matth. xii, 5, 10-12. Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Luke vi, 9, 10. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other.

Luke xlii, 14-16. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

John vii, 22, 23. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken: are ye angry at me, because I have made a man every whit whole on the sabbath-day?

SUPERSTITIOUS OBSERVANCE OF THE SABBATH.

Matth. xii, 1, 2. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to

eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

Mark ii, 23, 24. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

Luke vi, 1, 2, 5, 7. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? And he said unto them, That the Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught; and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

Luke xlii, 14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

John v, 10, 11. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Acts i, 12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

SABBATH PROFANATION.

2 Kings xvi, 15. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

Neh. xiii, 15-18. In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein,

SABBATH AND HOLY DAYS.

which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the sabbath.

Lam. i, 7. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her sabbaths.

Ezek. xx, 21. Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

Ezek. xxii, 8. Thou hast despised mine holy things, and hast profaned my sabbaths.

Ezek. xxiii, 38. Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths.

Amos viii, 5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit.

PENALTY AGAINST SABBATH BREAKERS.

Exod. xxxi, 14, 15. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

Num. xv, 32-36. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely

put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Jer. xvii, 27. But if you will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Lam. ii, 6. And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

Hos. ii, 11. I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

PROMISES TO SABBATH KEEPERS.

Isa. lvi, 2-7. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Isa. lviii, 13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor

speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Jer. xvii, 24-25. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.

SABBATH KEPT IN THE LETTER.

Neh. x, 31. And if the people of the land bring ware, or any victuals, on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy-day; and that we would leave the seventh year, and the exaction of every debt.

Neh. xiii, 19-22. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

AND TO BE ALSO KEPT IN SPIRIT.

Isa. i, 13. Bring no more vain oblations: incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.

Mark ii, 27. And he said unto them, The sabbath was made for man, and not man for the sabbath.

3rd.

THE CHRISTIAN SABBATH.

Acts xx, 7. And upon the first day of the week, when the disciples came together to break

SABBATH AND HOLY DAYS.

bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

1 Cor. xvi, 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Rev. i, 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

JEWISH SABBATH NOT BINDING ON CHRISTIANS.

Col. ii, 16, 17. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath-days; Which are a shadow of things to come; but the body is of Christ.

4th. SABBATICAL YEAR.

Exod. xxiii, 10, 11. And six years thou shalt sow thy land, and shalt gather in the fruits thereof; But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Lev. xxv, 2-7, 20-22. Speak unto the children of Israel, and say unto them, When ye come unto the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth

year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

Lev. xxvi, 34, 35, 43. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

2 Chron. xxxvi, 20, 21. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

5th. THE YEAR OF JUBILEE.

Lev. xxv, 8-13, 39-41, 54. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant; But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee. And then shall he depart from thee, both he and his children with

him, and shall return unto his own family, and unto the possession of his fathers shall he return. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

Lev. xxvii, 21. In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

OTHER HOLY DAYS.

Exod. xxiii, 14, 17. Three times thou shalt keep a feast unto me in the year. Three times in the year all thy males shall appear before the Lord God.

Exod. xxxiv, 23, 24. Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

Lev. xxiii, 2, 4, 44. Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. And Moses declared unto the children of Israel the feasts of the Lord.

Deut. xvi, 16. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty.

Judges xxi, 19. Then they said, Behold, there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

1 Sam. i, 3, 21. And this man went up out of his city yearly, to worship and to sacrifice unto the Lord of hosts in Shiloh; and the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. And the man Elk-anah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

2 Chron. viii, 13. Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened

SABBATH AND HOLY DAYS.

bread, and in the feast of weeks, and in the feast of tabernacles.

2 Chron. xxx, 25. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

Neh. vii, 9, 11, 12. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Isa. xxx, 29. Ye shall have a song, as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

Acts xviii, 20, 21. When they desired him to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Lam. i. 4. The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

Hosea ix, 5. What will ye do in the solemn day, and in the day of the feast of the Lord?

Amos v, 21. I hate, I despise your feast-days, and I will not smell in your solemn assemblies.

NEW-MOON.

Num. x, 10. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God.

Ezek. xli, 3, 6. Likewise the people of the land shall worship at the door of this gate before the Lord, in the sabbaths and in the new-moons. And in the day of the new-moon it shall be a young bullock without blemish, and six

lambs, and a ram; they shall be without blemish.

1 Sam. xx, 18, 24. Then Jonathan said to David, To-morrow is the new-moon; and thou shalt be missed, because thy seat will be empty. So David hid himself in the field; and when the new-moon was come, the king sat him down to eat meat.

2 Kings iv, 22, 23. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new-moon nor sabbath. And she said, It shall be well.

Isaiah i, 14. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

FEAST OF FIRST FRUITS.

Lev. xxiii, 10-14, 20, 21. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And the priest shall wave them, with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings, throughout your generations.

FEAST OF INGATHERING.

Erod. xxiii, 16. And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field; and the feast of ingath-

ering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Erod. xxxiv, 22. And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the year's end.

Lev. xxiii, 15-17. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord.

Deut. xvi, 9-12. Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee; And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

Acts ii, 1. And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts xx, 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he feared, if it were possible for him, to be at Jerusalem the day of Pentecost.

FEAST OF TABERNACLES.

Lev. xvi, 29-31, 33, 34. And this shall be a statute for ever upon you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for

SABBATH AND HOLY DAYS.

ever. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

Lev. xxiii, 24-37, 39-43. Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever sabbath it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations, in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly, and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice and drink-offerings, every thing upon his day. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first

day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generation: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

Lev. xxix, 1, 7. And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls; ye shall not do any work therein.

Num. xxix, 12. And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

Deut. xvi, 13-15. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shall thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands: therefore thou shalt surely rejoice.

Neh. viii, 14-18. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God and in the street

of the water-gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Josiah the son of Nun unto that day had not the children of Israel done so; and there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God; and they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Ios. xii, 9. And I, that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

Zech. xiv, 16, 18, 19. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

John vii, 2. Now the Jews' feast of tabernacles was at hand.

FEAST OF DEDICATION.

2 Chron. vii, 8-10. Also at the same time Solomon kept the feast seven days and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

Ezra vi, 16, 17. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

John x, 22. And it was at Jerusalem the feast of the dedication, and it was winter.

SABBATH AND HOLY DAYS.

FEAST OF PURIM.

Esth. ix, 17-19, 21-24, 26-32. On the thirteenth day of the month Adar, and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that *were* at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly. As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur (that is, the lot)

to consume them, and to destroy them; Wherefore they called these days Purim, after the name of Pur: therefore, for all the words of this letter, and of *that* which they had seen concerning this matter, and which had come unto them, The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time; every year; And *that* these days *should* be remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves, and for their seed, the matters of the

fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

THESE FEASTS NOT BINDING ON CHRISTIANS.

Rom. xlv, 5, 6. One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. He that regarded the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Gal. iv, 9, 10. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.

Col. ii, 16, 17. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

(See also under ORDINANCES)

SACRIFICES.

1st.

UNDER THE PATRIARCHAL DISPENSATION.

Gen. iv, 3, 4. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.

Gen. viii, 20. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Gen. xxii, 13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Gen. xxxi, 54. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

Gen. xlv, 1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

Exod. xviii, 12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

Num. xxii, 40. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

Num. xxiii, 1-4, 14, 29, 30. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me, I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And

he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

Heb. xi, 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

2nd.

UNDER THE MOSAIC DISPENSATION.

ONLY ONE PLACE OF SACRIFICE.

Exod. xxix, 11. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

Lev. xvii, 2-5, 8, 9. Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the Lord. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord, even that man shall be cut off from among his people.

Deut. xii, 5, 6, 10, 11, 13, 14, 17, 18, 26, 27. But unto the place which the Lord your God shall

choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and your heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety: Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord: Take heed to thyself, thou offer not thy burnt-offerings in every place which thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command, thee. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave-offerings of thine hand: But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto. Only thy holy things which thou take, and thy vows, thou shalt take, and go unto the place which the Lord shall choose: And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

2 Chron. xi, 16. And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers.

SACRIFICES.

BUT RARELY ALSO OTHER PLACES.

Exod. xiv, 5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

1 Sam. x. 8. And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

1 Sam. xiii, 8-12. And he tarried seven days, according to the set time that Samuel had appointed; but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash: Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt-offering.

THE TOKEN OF DEVOTION, AND THEREFORE ACCEPTED BY GOD.

Lev. vii, 38. Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

Lev. ix, 4, 6. Also a bullock and a ram for peace-offerings, to sacrifice before the Lord; and a meat-offering mingled with oil: for to-day the Lord will appear unto you. And they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the Lord. And Moses said, This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you.

Num. xxviii, 2. Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

Num. xxix, 39. These things ye shall do unto the Lord in your set feasts, besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

Deut. xxxiii, 19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Ps. iv, 5. Offer the sacrifices of righteousness, and put your trust in the Lord.

Ps. i, 5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

Ps. ii, 10. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

Ps. cvii, 22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Ps. cxviii, 27. God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Isa. xliii, 23, 24. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

Isa. lx, 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Jer. xvii, 26. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

Jer. xxxiii, 10, 11. Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant,

and without beast. The voice of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord.

Micah vi, 6, 7. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

Ps. ii, 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Rom. xii, 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Heb. xiii, 10, 15, 16. We have an altar, whereof they have no right to eat which serve the tabernacle. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased.

BUT NEVER A SUBSTITUTE FOR OBEDIENCE.

1 Sam. xiv, 22. And Samuel said, Hath the Lord as great delight in burnt-offerings, and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Ps. i, 7-14. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds: For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High.

Ps. li, 16. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering.

Ps. lxi, 30, 31. I will praise the

SACRIFICES.

name of God with a song, and will magnify him with thanksgiving. *This* also shall please the Lord better than an ox or bullock that hath horns and hoofs.

Prov. xxi, 3. To do justice and judgment *is* more acceptable to the Lord than sacrifice.

Isa. i, 11, 12. To what purpose *is* the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?

Jer. vii, 21, 22. Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices.

Hosea vi, 6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

Matth. xii, 7. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

NOT ACCEPTED WHEN NOT OFFERED IN THE RIGHT SPIRIT.

Lev. xxvi, 31. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

Prov. xv, 8. The sacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

Prov. xxi, 27. The sacrifice of the wicked *is* abomination: how much more *when* he bringeth it with a wicked mind?

Isa. lxi, 3. He that killeth an ox *is* as if he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Hosea viii, 13. They sacrifice flesh for the sacrifices of mine offerings, and eat it; *but* the Lord accepteth them not; now will he remember their iniquity, and visit their sins; they shall return to Egypt.

Amos v, 22, 25. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them;

neither will I regard the peace-offerings of your fat beasts. Have ye offered unto me sacrifices and off-rings in the wilderness forty years, O house of Israel?

Mal. i, 7, 8, 12-14. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord *is* contemptible. And if ye offer the blind for sacrifice, *is* it not evil? and if ye offer the lame and sick, *is* it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. But ye have profaned it, in that ye say, The table of the Lord *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. Ye said also, Behold, what a weariness *is* it! and I ye have snuffed at it, saith the Lord of hosts; and ye brought *that which was torn*, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name *is* dreadful among the heathen.

Amos iv, 4, 5. Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning; and offer tithes after three years; and offer a sacrifice of thanksgiving with heaven, and proclaim and publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God.

THEIR DISCONTINUANCE THREATENED AS A GREAT CALAMITY.

Dan. viii, 11, 12. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Dan. xi, 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Joel i, 9, 13. The meat-offering and the drink-offering *is* cut off from the house of the Lord; the priests, the Lord's ministers, mourn. Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, he all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering *is* with-

holden from the house of your God.

3rd.

DIFFERENT MATERIALS OF OFFERINGS.

QUADRUPEDS.

Lev. i, 2, 10. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. And if his offering be of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

Lev. ix, 1-3. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering.

Lev. xxii, 19. Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

BIRDS.

Lev. i, 14-17. And if the burnt-sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar. And he shall pluck away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes. And he shall cleave it with the wings thereof, *but* shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

THEIR QUALIFICATIONS.

Lev. xxii, 20-27. But whosoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace-offerings unto the Lord, to accomplish his vow, or a free-will-offering in beeves or sheep, it shall be perfect to be accepted: there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor

SACRIFICES.

make an offering by fire of them upon the altar unto the Lord. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted. Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you. And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.

Deut. xv, 21, 22. And if there be any blemish therein, *as if it be lame, or blind, or have any ill blemish*, thou shalt not sacrifice it unto the Lord thy God. Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

Deut. xvii, 1. Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish, or any evil-favouredness: for that is an abomination unto the Lord thy God.

MEAT OFFERING.

FOR PRIESTS.

Lev. vi, 20-23. This is the offering of Aaron, and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual: half of it in the morning, and half thereof at night. In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord. And the priest of his sons that is anointed in his stead, shall offer it: it is a statute for ever unto the Lord; it shall be wholly burnt: For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

FOR PEOPLE.

Exod. xxix, 23. And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord.

Lev. ii, 1-9, 14-16. And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. And

he shall bring it to Aaron's sons the priests, and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord. And the remnant of the meat-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the Lord, made by fire. And if thou bring an oblation of a meat-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat-offering baked in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt put it in pieces, and pour oil thereon: it is a meat-offering. And if thy oblation be a meat-offering baked in the frying-pan, it shall be made of fine flour with oil. And thou shalt bring the meat-offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord. And if thou offer a meat-offering of thy first-fruits unto the Lord, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

Lev. v, 11, 12. But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

Lev. vi, 14, 15. And this is the law of the meat-offering: The sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon

the altar for a sweet savour, even the memorial of it, unto the Lord.

Lev. vii, 11-14. And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings. And of it he shall offer one out of the whole oblation for an heave-offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

Lev. viii, 26. And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder.

Lev. ix, 17. And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the mornings.

Num. xv, 2-4, 6, 8, 9, 19-21. Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, And will make an offering by fire unto the Lord, a burnt-offering, or a sacrifice in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock; Then shall he that offereth his offering unto the Lord bring a meat-offering of a tenth-deal of flour, mingled with the fourth part of an hin of oil. Or for a ram, thou shalt prepare for a meat-offering two tenth-deals of flour, mingled with the third part of an hin of oil. And when thou preparest a bullock for a burnt-offering or for a sacrifice in performing a vow, or peace-offerings, unto the Lord; Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil. Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord. Ye shall offer up a cake of the first of your dough for an heave-offering; as ye do the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord an heave-offering in your generations.

Num. xxviii, 5, 12, 13. And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten

SACRIFICES.

oil. And three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram; And a several tenth-deal of flour, mingled with oil, for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made my fire unto the Lord.

Ezek. xiv, 24, 25. And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

Ezek. xlvi, 5, 7, 11. And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

DRINK OFFERING.

Num. xv, 5, 7, 10-13. And the fourth part of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering or sacrifice, for one lamb. And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord. And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one, according to their number. All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord.

Num. xxviii, 7, 14. And the drink-offering thereof shall be the fourth part of an hin for the one lamb; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering. And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb;

this is the burnt-offering of every month throughout the months of the year.

2 Chron. xxix, 35. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order.

SALT INDISPENSABLE.

Lev. ii, 13. And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt.

LEAVEN AND HONEY FORBIDDEN.

Exod. xxiii, 18. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Exod. xxxiv, 25. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the pass-over be left unto the morning.

Lev. ii, 11. No meat-offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

Lev. vi, 17. It shall not be baked with leaven: I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

4th.

DIFFERENT KINDS OF SACRIFICE.

BURNT-OFFERING.

Exod. xxix, 18, 25. And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord. And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

Lev. vi, 9. Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

Lev. ix, 16, 20. And he brought the burnt-offering, and offered it according to the manner. And they put the fat upon the breasts, and he burnt the fat upon the altar.

Lev. xvi, 25. And the fat of the sin-offering shall he burn upon the altar.

Deut. xxxiii, 10. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

2 Chron. viii, 12. Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord which he had built before the porch.

PEACE-OFFERING.

Exod. xxiv, 5. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

Lev. iii, 1-16. And if his oblation be a sacrifice of peace-offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord. And if his offering, for a sacrifice of peace-offering unto the Lord, be of the flock, male or female; he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the Lord. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation; and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord. And if his offering be a goat, then he shall offer

SACRIFICES.

it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. All the fat *is* the Lord's.

Lev. ix, 18. He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people; and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

Deut. xxvii, 7. And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the Lord thy God.

1 Sam. xvi, 5. And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourself, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

SIN OFFERING.

Exod. xxx, 10. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

Lev. vi, 25-30. Speak unto Aaron, and to his sons, saying, This *is* the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord: it *is* most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it *is* most holy. And no sin-offering, wherout *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy place,

shall be eaten; it shall be burnt in the fire.

Lev. ix, 15. And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

Num. vii, 16. One kid of the goats for a sin-offering.

2 Chron. xxix, 21-24. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah; and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them: And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering *should be made* for all Israel.

Ezek. xliii, 19, 25. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

Ezek. xlv, 22, 23. And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering. And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

TRESPASS OFFERING.

Lev. v, 6-12, 15-19. And he shall bring his trespass-offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin. And if he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the Lord; one for a sin-offering, and the other for a burnt-offering. And he shall bring them unto the

priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering. And he shall offer the second for a burnt-offering, according to the manner; and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him. But if he be not able to bring two turtle-doves, or two young pigeons: then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon; for it *is* a sin-offering. Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it *is* a sin-offering. If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flock, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist it not; and it shall be forgiven him. It *is* a trespass-offering; he hath certainly trespassed against the Lord.

Lev. vi, 1-7. And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely, in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is

SACRIFICES.

guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: And the priest shall make an atonement for him before the Lord; and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

Lev. vii. 1-6. Likewise this is the law of the trespass-offering; it is most holy. In the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: And the priest shall burn them upon the altar for an offering made by fire unto the Lord: It is a trespass-offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

INSTANCES OF SACRIFICES.

1 *Sam. xi. 15.* And all the people went to Gilgal: and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

2 *Sam. vi. 13.* And it was so, that, when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

1 *Kings viii. 5, 62, 63.* And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

1 *Chron. xxix. 21.* And they sacrificed sacrifices unto the Lord,

and offered burnt-offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel.

2 *Chron. i. 6.* And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

2 *Chron. v. 6.* Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

2 *Chron. vii. 5.* And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

2 *Chron. xv. 11.* And they offered unto the Lord the same time of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

2 *Chron. xxix. 33, 34.* And the consecrated things were six hundred oxen, and three thousand sheep. But the priests were too few, so that they could not flay all the burnt-offerings; wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

Ezra viii. 35. Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the Lord.

5th.

PERIODS AND OCCASIONS OF SACRIFICE.

THE DAILY SACRIFICE.

Exod. xxix. 38-42. Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even: And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and

shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord. This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you, to speak there unto thee.

Num. xxviii. 3, 4, 6, 8. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the other lamb shalt thou offer at even, as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.

Ezra iii. 4. They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required.

Ezek. xlii. 13-15. Thou shalt daily prepare a burnt-offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the Lord. Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, for a continual burnt-offering.

THE DOUBLE SACRIFICE OF THE SABBATH.

Num. xxviii. 9, 10. And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.

MONTHLY SACRIFICE AT NEW MOON.

Num. xxviii. 11, 14, 15. And in the beginnings of your months ye shall offer a burnt-offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; And their drink-offerings shall be half an

SACRIFICES.

him of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year. And one kid of the goats for a sin-offering unto the Lord shall be offered, besides the continual burnt-offering, and his drink-offering.

Ezra iii, 5. And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

SACRIFICES AT THE PASSOVER.

Lev. ii, 12. As for the oblation of the first-fruits, ye shall offer them unto the Lord; but they shall not be burnt on the altar for a sweet savour.

Lev. xxiii, 7, 8, 18, 19. In the first day ye shall have an holy convocation; ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation; ye shall do no servile work therein. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

Num. xxviii, 19-31. But ye shall offer a sacrifice made by fire, for a burnt-offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish. And their meat-offering shall be of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram; A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin-offering, to make an atonement for you. Ye shall offer these besides the burnt-offering in the morning, which is for a continual burnt-offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered besides the continual burnt-offering, and his drink-offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work. Also in the day of the

first-fruits, when ye bring a new meat-offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work. But ye shall offer the burnt-offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year; And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram, A several tenth-deal unto one lamb, throughout the seven lambs; And one kid of the goats, to make an atonement for you. Ye shall offer them besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

SACRIFICES IN THE SEVENTH MONTH.

ON THE FIRST DAY.

Num. xxix, 2-6. And ye shall offer a burnt-offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year, without blemish: And their meat-offering shall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram, And one tenth-deal for one lamb, throughout the seven lambs; And one kid of the goats for a sin-offering, to make an atonement for you: Besides the burnt-offering of the month, and his meat-offering, and his drink-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.

ON THE TENTH DAY.

Num. xxix, 8-11. But ye shall offer a burnt-offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish. And their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram, A several tenth-deal for one lamb, throughout the seven lambs; One kid of the goats for a sin-offering, besides the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

ON THE FIFTEENTH DAY.

Num. xxix, 13-38. And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: And their meat-offering shall be of flour

mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams, And a several tenth-deal to each lamb of the fourteen lambs; And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering. And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year, without spot: And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; And one kid of the goats for a sin-offering, besides the continual burnt-offering, and their meat-offering thereof, and their drink-offerings. And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish: And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year, without blemish: Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without spot: And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year, without blemish: And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish: And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner; And one

SACRIFICES.

goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering. On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year, without blemish: Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

1 Kings ix. 25. And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord: so he finished the house.

THE SCAPE-GOAT.

Lev. xvi. 5-10, 20-22. 26. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering: But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

OCCASIONAL SACRIFICES.

AT CHILD-BIRTH.

Luke ii. 22-24. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord: (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord:) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

FOR SINS OF IGNORANCE. ON THE PART OF THE COMMON PEOPLE.

Lev. iv. 27-29. And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, concerning things which ought not to be done, and he be guilty: Or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

Num. xv. 27, 28. And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

OF THE RULERS.

Lev. iv. 22-26. When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty: Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: It is a sin-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

OF THE CONGREGATION.

Lev. iv. 13-21. And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord, concerning things which should not be done, and are guilty: When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation. And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

Num. xv. 22-29. And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations: Then it shall be, if ought be committed by ignorance, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them: for it is ignorance, and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance: And it shall be forgiven all the con-

SACRIFICES.

gregation of the children of Israel, and the stranger that sojourneth among them seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

OF THE PRIESTS.

Lev. iv, 2-4. Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

AT THE CLEANSING OF LEPERS.

Lev. xiv, 32. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Lev. xiv, 19-23. And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering. And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean. And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one-tenth deal of fine flour mingled with oil for a meat-offering, and a log of oil; And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering. And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the Lord. And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the Lord. And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it

upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. And the priest shall pour of the oil into the palm of his own left hand. And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.

SACRIFICES OF DEDICATION OF THE SANCTUARY.

Lev. xvi, 16, 33. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Ezek. xlv, 18. Thus saith the Lord God, in the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

OF THE ALTAR.

Exod. xxix, 36, 37. And thou shalt offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy.

Ezek. xliii, 18-27. And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering, and thou shalt take of the blood

thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin-offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar, and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

OF THE PRIESTHOOD.

Exod. xxix, 1-3. And this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

Lev. viii, 14-19. And he brought the bullock for the sin-offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat; and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses. And he brought the ram for the burnt-

SACRIFICES.

offering; and Aaron and his sons laid their hands upon the head of the ram. And he killed *it*; and Moses sprinkled the blood upon the altar round about.

Lev. ix, 7-14. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded. Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar: But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar. And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

Lev. xvi, 3, 6, 11. Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering. And Aaron shall offer his bullock of the sin offering which *is* for himself, and make an atonement for himself, and for his house. And Aaron shall bring the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

6th.

THE RUBRIC.

PREPARATION AND OFFERING OF THE VICTIM.

Exod. xxix, 13, 16, 17, 22, 34. And thou shalt take all the fat that covereth the inwards, and the caul that *is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* upon his pieces, and unto his head. Also thou shalt take of the ram the fat and the rump, and the fat that covereth

the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for *it is* a ram of consecration: And *it* ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: *it* shall not be eaten, because *it is* holy.

Lev. i, 6, 8, 9, 11-13. And he shall flay the burnt-offering, and cut *it* into his pieces. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar. But his inwards and his legs shall he wash in water; and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord. And he shall kill *it* on the side of the altar northward before the Lord; and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut *it* into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar. But he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

Lev. iv, 8-10. And he shall take off from *it* all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, *it* shall he take away. As *it* was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn *them* upon the altar of the burnt-offering.

Lev. vi, 30. And no sin-offering, whereof *any* of the blood *is* brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten; *it* shall be burnt in the fire.

Lev. vii, 17, 29, 30. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord of the sacrifice of his peace-offerings. His own hands shall bring the offerings of the Lord made by fire; the fat, with the breast, *it* shall he bring; that the breast may be waved for a wave-offering before the Lord.

Lev. viii, 20, 21, 25, 32. And he cut the ram into pieces; and

Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt-sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses. And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder. And that which remaineth of the flesh and of the bread shall ye burn with fire.

Lev. ix, 19. And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul *above* the liver.

IMPOSITION OF HANDS.

Exod. xxix, 10, 15. And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

Lev. i, 4. And he shall put his hand upon the head of the burnt-offering; and *it* shall be accepted for him, to make atonement for him.

Lev. iv, 33. And he shall lay his hand upon the head of the sin-offering, and slay *it* for a sin-offering in the place where they kill the burnt-offering.

Lev. viii, 22. And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram.

POURING OUT OF THE BLOOD.

Exod. xxix, 12. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

Lev. i, 5. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation.

Lev. iv, 34. And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

Lev. xvii, 6. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation.

SACRIFICES.

tion, and burn the fat for a sweet savour unto the Lord.

SYMBOLIC GESTURES.

Exod. xxix, 24. And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before the Lord.

Lev. viii, 27-29. And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave-offering before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were consecrations for a sweet-savour; it is an offering made by fire unto the Lord. And Moses took the breast, and waved it for a wave-offering before the Lord: for of the rum of consecration it was Moses' part: as the Lord commanded Moses.

Lev. ix, 21. And the breasts and the right shoulder Aaron waved for a wave-offering before the Lord; as Moses commanded.

THE CARCASE SOMETIMES BURNT WITHOUT THE CAMP.

Exod. xxix, 14. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

Lev. iv, 11, 12. And the skin of the bullock, and all his flesh, with his head, and with his legs and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

Lev. xvi, 27. And the bullock for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Lev. xiii, 11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

PORTION OF SOME SACRIFICES AND HOLY THINGS EATEN.

Exod. xxix, 33. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof because they are holy.

Lev. ii, 3, 10. And the remnant of the meat-offering shall be

Aaron's and his sons: it is a thing most holy of the offerings of the Lord made by fire. And that which is left of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

Lev. vi, 18, 29. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy. All the males among the priests shall eat thereof: it is most holy.

Lev. vii, 6. Every male among the priests shall eat thereof: it shall be eaten in the holy place; it is most holy.

Lev. xxii, 10-16. There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the Lord; Or suffer them to bear the iniquity of trespass when they eat their holy things: for I the Lord do sanctify them.

1 Sam. ix, 12, 13. And they answered them, and said, He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place. As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

1 Cor. x, 18. Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar?

WHEN AND WHERE TO BE EATEN

Lev. vi, 16, 26. And the remainder thereof shall Aaron and

his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

Lev. vii, 15, 16, 18. And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten. And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

Lev. xix, 5-8. And if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow; and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord; and that soul shall be cut off from among his people.

Lev. xxii, 29, 30. And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord.

Lev. xxiv, 9. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

7th.

SACRIFICES OFFERED FOR PARDON OF SIN, AND THEREFORE AN OCCASION OF JOY.

Lev. iv, 31, 35. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him. And he shall take away all the fat thereof, as the fat

SACRIFICES.

of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Lev. v, 13. And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him; and the remnant shall be the priest's, as a meat-offering.

Lev. xv, 14, 15. And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest. And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the Lord for his issue.

Num. xv, 25, 26. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacri-

fice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance: And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

Deut. xii, 7, 12. And there ye shall eat before the Lord your God; and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is with you in your gates; forasmuch as he hath no part nor inheritance with you.

Neh. xii, 43. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

THEIR SPIRITUAL INEFFECTU- CACY.

Isa. xl, 16. And Lebanon is not

sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

Heb. ix, 9, 10. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb. x, 1-4, 11. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.

SCRIPTURE.

I.

DIVINE REVELATION.

2 *Kings* xxi, 10. And the Lord spake by his servants the prophets, saying.

Ps. cxix, 105. Thy word *is* a lamp unto my feet, and a light unto my path.

Ps. cxxxviii, 2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

Prov. vi, 23. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction are the way of life.

Prov. xxii, 20. Have not I written to thee excellent things in counsels and knowledge?

John xvi, 12. I have yet many things to say unto you, but ye cannot bear them now.

1 *Cor.* xiv, 36, 37. What! came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

1 *Thess.* ii, 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

2 *Tim.* iii, 16. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 *Pet.* i, 19-21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost.

INSTANCES

GOD TO NOAH

Gen. ix, 8. And God spake unto

Noah, and to his sons with him, saying.

TO MOSES IN EXODUS.

Exod. vi, 10; xiii, 1; xiv, 1; xvi, 11; xxv, 1; xxx, 11, 17, 22; xxxi, 1, 12. And the Lord spake unto Moses, saying.

Exod. xxxv, 4. And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the Lord commanded, saying.

Exod. xl, 1. And the Lord spake unto Moses, saying.

IN LEVITICUS.

Lev. iv, 1; v, 14; vi, 1, 8, 19, 24; vii, 22, 28; viii, 1; xii, 1; xiv, 1. And the Lord spake unto Moses, saying.

Lev. xvi, 1. And the Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord, and died.

Lev. xvii, 1; xviii, 1; xix, 1; xx, 1; xxi, 16; xxii, 1, 17, 26; xxiii, 1, 9, 23, 26, 33; xxiv, 1, 13, xxv, 1. And the Lord spake unto Moses, saying.

Lev. xxvi, 46. These *are* the statutes and judgments and laws which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

Lev. xxvii, 1, 34. And the Lord spake unto Moses, saying. These *are* the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

IN NUMBERS.

Num. i, 1, 48. And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying. For the Lord had spoken unto Moses, saying.

Num. iii, 5, 11, 14, 44. And the Lord spake unto Moses, saying. And the Lord spake unto Moses in the wilderness of Sinai, saying. And the Lord spake unto Moses, saying.

Num. iv, 21; v, 1, 5, 11; vi, 1, 22; viii, 1, 5, 23. And the Lord spake unto Moses, saying.

Num. ix, 1, 9. And the Lord spake unto Moses in the wilder-

ness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying. And the Lord spake unto Moses, saying.

Num. x, 1; xiii, 1; xv, 1, 17. And the Lord spake unto Moses, saying.

Num. xv, 18, 37. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you. And the Lord spake unto Moses, saying.

Num. xvi, 23, 35, 44; xvii, 1; xviii, 25; xx, 7; xxv, 10; xxviii, 1. And the Lord spake unto Moses, saying.

Num. xxx, 1. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the Lord hath commanded.

Num. xxxi, 25. And the Lord spake unto Moses, saying.

Num. xxxiii, 50. And the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho, saying.

Num. xxxiv, 1, 16. And the Lord spake unto Moses, saying.

Num. xxxv, 1, 9. And the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho, saying. And the Lord spake unto Moses, saying.

Num. xxxvi, 13. These *are* the commandments and the judgments which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

IN DEUTERONOMY.

Deut. i, 1-3. These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazereth, and Dizahab. (There are eleven days' journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.) And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them.

Deut. iv, 41, 45. And this *is* the law which Moses set before the children of Israel. These *are* the testimonies, and the statutes, and the judgments, which Moses

SCRIPTURE.

spake unto the children of Israel, after they came forth out of Egypt.

Deut. xxxii, 48. And the Lord spake unto Moses that self-same day, saying.

TO MOSES AND AARON.

Erod. vii, 8. And the Lord spake unto Moses and unto Aaron, saying.

Erod. xii, 1. And the Lord spake unto Moses and Aaron in the land of Egypt, saying.

Ler. xi, 1. And the Lord spake unto Moses and to Aaron, saying unto them.

Ler. xiii, 1; xiv, 33; xv, 1. And the Lord spake unto Moses and Aaron, saying.

Num. ii, 1; iv, 1, 17; xiv, 26; xvi, 20; xix, 1. And the Lord spake unto Moses and Aaron, saying.

Num. xx, 23. And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying.

TO MOSES AND ELEAZAR.

Num. xxvi, 1. And it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying.

TO AARON.

Ler. x, 8. And the Lord spake unto Aaron saying.

TO JOSHUA.

Josh. iv, 15; xx, 1. And the Lord spake unto Joshua, saying.

TO JOB.

Job xxxviii, 1. Then the Lord answered Job out of the whirlwind, and said.

Job xl, 1, 6. Moreover, the Lord answered Job, and said. Then answered the Lord unto Job out of the whirlwind, and said.

(For other instances, see under PROPHETS.)

TRUTH OF SCRIPTURE.

2 Sam. xxii, 31. As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

Ps. xli, 6. The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.

Ps. xix, 9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

Ps. cxli, 123, 138, 140, 142, 151, 160. Therefore I esteem all thy precepts concerning all things to

be right; and I hate every false way. Thy testimonies that thou hast commanded are righteous and very faithful. Thy word is very pure; therefore thy servant loveth it. Thy righteousness is an everlasting righteousness, and thy law is the truth. Thou art near, O Lord; and all thy commandments are truth. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

Prov. xxx, 5. Every word of God is pure: he is a shield unto them that put their trust in him.

Eccles. xii, 10. The Preacher sought to find out acceptable words; and that which was written was upright, even words of truth.

Luke i, 1-4. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed.

Luke xxiv, 44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.

John xvii, 17. Sanctify them through thy truth: thy word is truth.

John xxi, 24. This is the disciple which testified of these things, and wrote these things; and we know that his testimony is true.

Rom. vii, 12. Wherefore the law is holy, and the commandment holy, and just, and good.

2 Cor. i, 13. For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to the end.

Rev. xxi, 5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

ITS POWER AND PERMANENCE.

Num. xxxv, 29. So these things shall be for a statute of judgment

unto you throughout your generations in all your dwellings.

Deut. xxxi, 21. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness.

Deut. xxxii, 2, 47. My doctrine shall drop as the rain, my speech shall distil as the dew. . . . For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land whether ye go over Jordan to possess it.

Ps. xix, 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

Ps. cxix, 96, 141, 152. I have seen an end of all perfection: but thy commandment is exceeding broad. The righteousness of thy testimonies is everlasting: give me understanding, and I shall live. Concerning thy testimonies, I have known of old that thou hast founded them for ever.

Isa. xl, 8. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

Isa. lv, 10, 11. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Jer. xxiii, 29. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

Matth. v, 17, 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mark iv, 14, 20. The sower soweth the word. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Luke xxi, 16, 17. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Luke xxi, 33. Heaven and earth shall pass away, but my words shall not pass away.

SCRIPTURE.

John v, 46, 47. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

John xv, 3. Now ye are clean through the word which I have spoken unto you.

John xx, 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Acts xviii, 23. For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Rom. x, 17. So then faith cometh by hearing, and hearing by the word of God.

2 Cor. vii, 8. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

2 Cor. x, 9-11. That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful. . . . Let such an one think this, that such as we are in word by letters when we are absent, such *will* we be also in deed when we are present.

2 Tim. ii, 15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Tim. iii, 15-17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

Heb. iv, 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

James i, 21. Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

THE SOURCE OF INSTRUCTION TO MAN.

Ps. xvii, 4. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

Ps. xix, 11. Moreover by them is thy servant warned: and in keeping of them *there is* great reward.

Ps. cxix, 9, 98-100, 104, 130. Wherewithal shall a young man cleanse his way? By taking heed *thereto* according to thy word. Thou, through thy commandments, hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients, because I keep thy precepts. Through thy precepts I get understanding: therefore I hate every false way. The entrance of thy words giveth light; it giveth understanding unto the simple.

Prov. i, 2-4. To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion.

Isa. xxviii, 10, 13. For precept *must* be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: but the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and shared, and taken.

Luke xxiv, 45. Then opened he their understanding, that they might understand the scriptures.

2 Pet. iii, 16, 17. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they* do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

AND OF SPIRITUAL BLESSINGS.

Ps. xix, 8. The statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

Ps. cxix, 14, 16, 24, 50, 81, 92, 93, 111, 143, 147, 162. I have rejoiced in the way of thy testimonies, as much as in all riches. I will delight myself in thy statutes: I will not forget thy word. Thy testimonies also are my delight, and my counsellors. This is my comfort in my affliction: for thy word

bath quickened me. My soul fainteth for thy salvation; *but* I hope in thy word. Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart. Trouble and anguish have taken hold on me; *yet* thy commandments *are* my delights. I prevented the dawning of the morning, and cried: I hoped in thy word. I rejoice at thy word, as one that findeth great spoil.

Prov. xxii, 19, 21. That thy trust may be in the Lord, I have made known to thee this day, even to thee. That I might make thee know the certainty of the words of truth; that thou mightest answer, the words of truth to them that send unto thee?

Jer. xv, 16. And thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts.

Acts xv, 30, 31. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *Which* when they had read, they rejoiced for the consolation.

Rom. xv, 4. For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope.

1 John i, 4. And these things write we unto you, that your joy may be full.

SCRIPTURE ABOVE TRADITIONS.

Matt. xv, 1-3. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mark vii, 1-5, 7-9, 13. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault. (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of

SCRIPTURE.

tables.) Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Gal. i, 14. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers

2 Thess. ii, 15. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

PRIVILEGE OF POSSESSING SCRIPTURE.

Deut. iv, 6, 8. Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Deut. xxx, 11-14. For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

2 Chr. xv, 3. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

Ps. cxlvii, 19, 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

Lam. ii, 9. Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles: the law is no more; her pro-

phets also find no vision from the Lord.

Ezek. vii, 26. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

Amos viii, 11-13. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst.

Rom. iii, 1, 2. What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

II.

MODE OF RECORD.

PRINCIPALLY BY WRITING.

Deut. vi, 9. And thou shalt write them upon the posts of thy house, and on thy gates.

Deut. xi, 20. And thou shalt write them upon the door-posts of thine house, and upon thy gates.

Deut. xxvii, 2, 3, 8. And it shall be, on the day when ye shall pass over Jordan into the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: And thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. And thou shalt write upon the stones all the words of this law very plainly.

Deut. xxxi, 19, 22. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. Moses therefore wrote this song the same day, and taught it the children of Israel.

Josh. viii, 32. And he wrote there, upon the stones, a copy of the law of Moses, which he wrote in the presence of the children of Israel.

Isa. viii, 16. Bind up the testimony, seal the law among my disciples.

Isa. xxx, 8. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever

Jer. xxx, 2. Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Jer. xxxvi, 2, 4, 17, 18, 27-29, 32. Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then the word of the Lord came to Jeremiah, (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many like words.

Jer. xiv, 1. The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

Jer. li, 60. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

Dan. viii, 26. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.

Dan. xii, 4, 9. I, I, thou, O Daniel, shut up the words, and seal the book, even to the time of the end:

SCRIPTURE.

many shall run to and fro, and knowledge shall be increased. And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end.

Hab. ii, 2. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

John xx, 30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

John xxi, 25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written: Amen.

Gal. vi, 11. Ye see how large a letter I have written unto you with mine own hand.

Eph. iii, 3. How that by revelation he made known unto me the mystery; as I wrote afore in few words.

Heb. xiii, 22. And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

1 Pet. v, 12. By Sylvanus, a faithful brother unto you, (as I suppose,) I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

Rev. i, 11, 19. Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

Rev. v, 1-4, 7. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And he came and took the book out of the right hand of him that sat upon the throne.

Rev. x, 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Rev. xxii, 10. And he saith unto me Seal not the sayings of the

prophecy of this book; for the time is at hand

ILLUSTRIOUS EXAMPLE.

THE DECALOGUE.

Exod. xx, 1-17. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Deut. x, 5. And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.

1 Kings viii, 9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

2 Chron. v, 10. There was nothing in the ark save the two tables which Moses put therein at

Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

1 Neh. ix, 13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments.

Luke xviii, 20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

2 Cor. iii, 3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

DECALOGUE WRITTEN BY GOD.

Exod. xxiv, 12. And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Exod. xxxi, 18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exod. xxxii, 15, 16, 19. And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Exod. xxxiv, 4, 28. And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord commanded him, and took in his hand the two tables of stone. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments.

Deut. iv, 13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

SCRIPTURE.

Deut. v, 22 These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in the two tables of stone, and delivered them unto me.

Deut. ix, 10, 11, 17. And the Lord delivered unto me two tables of stone, written with the finger of God; and on them *was written* according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly. And it came to pass, at the end of forty days and forty nights, that the Lord gave me the two tables of stone, *even* the tables of the covenant. And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

Deut. x, 1-4. At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables, which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me.

III.

THE BIBLE. IN EARLY TIMES.

Deut. xvii, 18, 19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them.

Deut. xxxi, 9, 24-26. And Moses wrote this law and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the

law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

2 Kings xxii, 8, 10. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord: and Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan read it before the king.

2 Chron. xvii, 9. And they taught in Judah, and *had* the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

2 Chron. xxxiv, 14-16. And when they brought the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord *given* by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying; All that was committed to thy servants, they do it.

Neh. viii, 1, 2, 5. And all the people gathered themselves together as one man into the street that *was* before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up.

(See under PROPHET.)

SOME BOOKS IN THE OLD TESTAMENT.

Deut. i, 1. These *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazereth, and Dizahab.

Neh. i, 1. The words of Nehemiah, the son of Hachaliah. . . .

Prov. i, 1. The Proverbs of Solomon, the son of David, king of Israel.

Eccles. i, 1. The words of the Preacher, the son of David, king of Jerusalem.

Cant. i, 1. The Song of songs, which is Solomon's.

Isa. i, 1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Jer. i, 1-3. The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth, in the land of Benjamin: To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captivo in the fifth month.

Ezek. i, 2, 3. In the fifth day of the month, (which *was* the fifth year of king Jehoiachin's captivity.) The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was there upon him.

Dan. ix, 2. In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Dan. xii, 9. And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Ios. i, 1. The words of the Lord that came unto Moses the son of Beer, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Joel i, 1. The word of the Lord that came to Joel the son of Pethuel.

Amos i, 1. The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

Obadiah 1. The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Jonah i, 1. Now the word of the Lord came unto Jonah the son of Amittai, saying.

Mic. i, 1. The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah kings of Judah,

SCRIPTURE.

which he saw concerning Samaria and Jerusalem.

Nah. i. 1. The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

Hab. i. 1. The burden which Habakkuk the prophet did see.

Zeph. i. 1. The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

Hag. i. 1. In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying.

Zech. i. 1. In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying.

Mal. i. 1. The burden of the word of the Lord to Israel by Malachi.

SOME BOOKS IN THE NEW TESTAMENT.

Mat. i. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Mark i. 1. The beginning of the gospel of Jesus Christ, the son of God.

Luke i. 3, 4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed.

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Acts i. 1, 2. The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

Rom. i. 1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

1 Cor. i. 1, 2. Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

2 Cor. i. 1. Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia.

Gal. i. 1, 2. Paul, an apostle, And all the brethren which are with me, unto the churches of Galatia.

Eph. i. 1. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

Phil. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

Col. i. 1, 2. Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Thess. i. 1. Paul, and Silvanus and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 Thess. i. 1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ.

1 Tim. i. 1, 2. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ which is our hope, Unto Timothy my own son in the faith.

2 Tim. i. 1, 2. Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

Titus i. 1, 4. Paul, a servant of God, and an apostle of Jesus Christ. . . . To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

Philemon. 1. Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer.

Heb. xiii. 22. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

James i. 1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1 Pet. i. 1. Peter, an apostle of

Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2 Pet. i. 1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

Jude 1. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

Rev. i. 1, 2. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

BOOKS QUOTED IN SCRIPTURE, BUT NOT IN THE CANON.

Num. xxi. 14, 15. Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon, And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

Josh. x. 13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

2 Sam. i. 18. Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.

1 Kings xi. 41. And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

1 Chron. xlix. 29, 30. Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer. With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

2 Chron. ix. 29. Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

SCRIPTURE.

2 Chron. xii, 15. Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemalah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

2 Chron. xiii, 22. And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

2 Chron. xx, 34. Now the rest of the acts of Jehoshaphat, first and last, behold, *they are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the Kings of Israel.

2 Chron. xxvi, 22. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

2 Chron. xxxii, 32. Now the rest of the acts of Hezekiah, and his goodness, behold, *they are* written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the Kings of Judah and Israel.

2 Chron. xxxiii, 18, 19. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, *they are* written in the book of the Kings of Israel: His prayer also, and *how* God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, *they are* written among the sayings of the seers.

2 Chron. xxxv, 25. And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, *they are* written in the Lamentations.

REFERENCES TO OTHER HISTORICAL BOOKS.

1 Kings xiv, 19, 29. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, *they are* written in the book of the Chronicles of the kings of Israel. Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

1 Kings xv, 7, 23, 31. Now the rest of the acts of Abijah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijah and

Jeroboam. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

1 Kings xvi, 5, 14, 20, 27. Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel? Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel? Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the Chronicles of the kings of Israel?

1 Kings xxii, 45. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings i, 18. Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

2 Kings viii, 23. And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings x, 34. Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

2 Kings xii, 19. And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings xiii, 8, 12. Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel? And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

2 Kings xiv, 15, 18, 28. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in

the book of the Chronicles of the kings of Israel? And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah? Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

2 Kings xv, 6, 11, 15, 21, 26, 31, 36. And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And the rest of the acts of Zachariah, behold, *they are* written in the book of the Chronicles of the kings of Israel. And the rest of the acts of Shallum, and his conspiracy which he made, behold, *they are* written in the book of the Chronicles of the kings of Israel. And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel? And the rest of the acts of Pekahiah, and all that he did, behold, *they are* written in the book of the Chronicles of the kings of Israel. And the rest of the acts of Pekah, and all that he did, behold, *they are* written in the book of the Chronicles of the kings of Israel. Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings xvi, 19. Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings xxi, 17, 25. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah? Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings xxiii, 28. Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

2 Kings xxiv, 5. Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

1 Chr. ix, 1. So all Israel were reckoned by genealogies; and, behold, *they were* written in the book of the kings of Israel and Judah, *who were* carried away to Babylon for their transgression.

SCRIPTURE.

2 Chr. xvi, 11. And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

2 Chr. xxiv, 27. Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings; and Amaziah his son reigned in his stead.

2 Chr. xxv, 26. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

2 Chr. xxvii, 7. Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

2 Chr. xxviii, 26. Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

2 Chr. xxxv, 26, 27. Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord, And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

QUOTATIONS FROM PROFANE AUTHORS.

Esth. x, 2. And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia?

Acts xvii, 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Tit. i, 12. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

4th.

THE BIBLE A PERFECT REVELATION.

Deut. iv, 2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Deut. xii, 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Prov. xxx, 6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Rec. xxii, 18, 19. For I testify unto every man that heareth the

words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

TO BE READ IN PUBLIC.

Deut. xxxi, 10-12. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

Jer. v, 20. Declare this in the house of Jacob, and publish it in Judah, saying.

Jer. xi, 6. Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

Jer. xxxvi, 6, 8. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting-day: and also thou shalt read them in the ears of all Judah that come out of their cities. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

Col. iv, 16. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

1 Thess. v, 27. I charge you by the Lord that this epistle be read unto all the holy brethren.

Exod. xix, 7. And Moses came, and called for the elders of the people, and laid before their eyes all these words which the Lord commanded him.

Exod. xxiv, 7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

Deut. xxxi, 30. And Moses spake

in the ears of all the congregation of Israel the words of this song, until they were ended.

Deut. xxxii, 44, 45. And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel.

Josh. viii, 34, 35. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

2 Kings xxiii, 2. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

2 Chron. xxxiv, 18, 30. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

Neh. viii, 3, 18. And he read therein before the street that was before the water-gate from the morning until mid-day, before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law. Also day by day, from the first day unto the last day, he read in the book of the law of God.

Jer. xxxvi, 10, 14, 15, 21. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And

SCRIPTURE.

they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Acts xiii, 15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people say on.

Acts xv, 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

OBLIGATION TO HEAR IT.

Josh. iii, 9. And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

1 Sam. ix, 27. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

2 Kings xx, 16. And Isaiah said unto Hezekiah, Hear the word of the Lord.

Ps. i, 7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

Ps. lxxviii, 1. Give ear, O my people, to my law: incline your ears to the words of my mouth.

Isa. xxviii, 23. Give ye ear, and hear my voice; hearken, and hear my speech.

Isa. xxxiii, 13. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

Isa. xxxiv, 1. Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

Isa. xxxix, 5. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts.

Isa. li, 4. Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

Jer. li, 4. Hear ye the word of the Lord, O house of Jacob, and of all the families of the house of Israel.

Jer. v, 21. Hear now this, O foolish people, and without understanding, which have eyes, and see not; which have ears, and hear not.

Jer. vi, 18. Therefore hear, ye nations, and know, O congregation, what is among them.

Jer. x, 1. Hear ye the word which the Lord speaketh unto you, O house of Israel.

Jer. xvii, 19, 20. Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.

Jer. xxxix, 20. Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon.

Jer. xlii, 24. Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt.

Ezek. xvi, 35. Wherefore, O harlot, hear the word of the Lord.

Ezek. xxxiv, 7. Therefore, ye shepherds, hear the word of the Lord.

Amos iii, 1. Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying.

Amos v, 1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.

Matth. xi, 15. He that hath ears to hear, let him hear.

Matth. xlii, 9. Who hath ears to hear, let him hear.

Mark iv, 23. If any man have ears to hear, let him hear.

Mark vii, 16. If any man have ears to hear, let him hear.

Luke viii, 8. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Rev. ii, 29. He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev. iii, 6, 13, 22. He that hath an ear, let him hear what the Spirit saith unto the churches. He that hath an ear, let him hear what the Spirit saith unto the churches. He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev. xiii, 9. If any man have an ear, let him hear.

Prov. xxviii, 9. He that turneth away his ear from hearing the

law, even his prayer shall be abomination.

Jer. xlii, 17. But if ye will not hear it, my soul shall weep in secret places for your pride. . . .

Mark iv, 24. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

Luke viii, 18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

AND IN HEARING TO OBEY IT.

Deut. iv, 1, 5, 14. Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Deut. v, 1, 31. And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

Deut. vi, 1, 3. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Deut. xii, 1, 28. These are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is

SCRIPTURE.

good and right in the sight of the Lord thy God.

Deut. xxx. 14. But the word is very high unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Ps. cv. 45. That they might observe his statutes, and keep his laws. Praise ye the Lord.

Ps. cxix. 17, 101, 102, 129. Deal bountifully with thy servant, that I may live, and keep thy word. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. Thy testimonies are wonderful: therefore doth my soul keep them.

Prov. v. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth.

James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves.

Rev. i. 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

NEGLECT OF THIS DUTY, AND ITS DANGER.

Ps. cxix. 150. They draw nigh that follow after mischief: they are far from thy law.

Jer. viii. 8, 9. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?

Jer. xx. 8. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily.

Jer. xliii. 33, 34, 38-40. And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. But since ye say, The burden of the Lord; therefore thus saith the Lord, Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord; Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: And I will bring an everlasting

reproach upon you, and a perpetual shame, which shall not be forgotten.

Jer. xxxvi. 11-13, 16, 20, 23, 25, 29. When Michajah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaijah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zeedekiah the son of Hananiah, and all the princes. Then Michajah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Nevertheless Elnathan, and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll; but he would not hear them. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

Hosea viii. 12. I have written to him the great things of my law, but they were counted as a strange thing.

EXPOSITION OF SCRIPTURE.

Ezra vii. 10. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Neh. viii. 7, 8. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

Matth. xlii. 18, 36. Hear ye therefore the parable of the sower. Then Jesus sent the multi-

tude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

Matth. xv. 10. And he called the multitude, and said unto them, Hear, and understand.

Mark iv. 13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

Mark vii. 14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

Luke viii. 11. Now the parable is this: The seed is the word of God.

Luke xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Acts viii. 28, 30, 31. [The eunuch] Was returning, and sitting in his chariot, read Esaias the prophet. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

Acts xviii. 26. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts xviii. 23. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

DESIRE AND BENEFIT OF SEARCHING AND UNDER- STANDING IT.

Deut. vi. 7. And thou shalt teach them diligently unto thy children. . . .

Neh. viii. 13. And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

Ps. cxix. 12, 13, 46, 172. Blessed art thou, O Lord, teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I will speak of thy testimonies also before kings, and will not be ashamed. My tongue

SCRIPTURE.

shall speak of thy word: for all thy commandments *are* righteousness.

Dan. vii. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

Math. xiii. 51, 52. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe, *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

Math. xv. 15, 16. Then answered Peter, and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding.

Mark iv. 10-12. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

Mark vii. 17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

Mark xii. 24. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

John v. 39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts xviii. 24. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

Eph. iii. 4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.

REMEMBRANCE OF SCRIPTURE.

Ps. cxix. 55, 56. I have remembered thy name, O Lord, in the

night, and have kept thy law. This I had, because I kept thy precepts.

Mal. iv. 4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 Peter iii. 1. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance.

Jude 17. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.

MEDITATION UPON IT.

Deut. vi. 6. And these words, which I command thee this day, shall be in thine heart.

Deut. xi. 18. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Deut. xxxii. 46. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Josh. i. 8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Job xxiii. 12. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

Ps. i. 2, 3. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper.

Ps. cxix. 11, 15, 47, 49, 62, 95, 97, 127, 131, 143, 167. Thy word have I hid in mine heart, that I might not sin against thee. I will meditate in thy precepts, and have respect unto thy ways. And I will delight myself in thy commandments, which I have loved. My

hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Mine eyes fail for thy word, saying, When wilt thou comfort me? The wicked have waited for me to destroy me: *but* I will consider thy testimonies. O how love I thy law! it is my meditation all the day. Therefore I love thy commandments above gold, yea, above fine gold. I opened my mouth, and panted; for I longed for thy commandments. Mine eyes prevent the night-watches, that I might meditate in thy word. My soul hath kept thy testimonies, and I love them exceedingly.

1 John ii. 13, 14. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one, I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong; and the word of God abideth in you, and ye have overcome the wicked one.

Jer. xv. 16. Thy words were found, and I did eat them. . . .

Ezek. ii. 8, 9. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein.

Ezek. iii. 1-3. Moreover, he said unto me, Son of man, eat that thou findest; eat this roll and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Rev. x. 8-10. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it; up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

S P E E C H.

1st.

PRIMEVAL LANGUAGE.

Gen. ii. 19, 20. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

ORIGIN OF DIFFERENT LANGUAGES.

Gen. xi. 1, 6, 7, 9. And the whole earth was of one language, and of one speech. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth.

Deut. xxviii. 49. The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand.

Is. xiv. 1. When Israel went out of Egypt, the house of Jacob from a people of strange language.

Isa. xxviii. 11. For with stammering lips, and another tongue, will he speak to this people.

Isa. xxxiii. 19. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

Jer. v. 15. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

Ezek. iii. 5, 6. For thou art not sent to a people of a strange

speech, and of an hard language, but to the house of Israel: Not to many people of a strange speech, and of an hard language, whose words thou canst not understand; surely, had I sent thee to them, they would have hearkened unto thee.

1 Cor. xiv. 10, 11, 21. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

VARIOUS LANGUAGES MENTIONED IN SCRIPTURE.

Gen. xliii. 23. And they knew not that Joseph understood them; for he spake unto them by an interpreter.

Judges xii. 5, 6. And the Gileadites took the passages of Jordan before the Ephraimites; and it was so that when those Ephraimites which were escaped said, Let me go over: that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan; and there fell at that time of the Ephraimites forty and two thousand.

2 Kings xviii. 26. Then said Elakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.

Esther iii. 12. Then were the king's scribes called on the thirteenth day of the first month, and there was written (according to all that Haman had commanded) unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their

language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

Isa. xix. 18. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called, The city of destruction.

Isa. xxxvi. 11. Then said Elakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.

Dan. i. 4. Children . . . whom they might teach the learning and the tongue of the Chaldeans.

Dan. v. 24-28. Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Dan. vi. 25. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

Acts ii. 8-11. And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia. Phrygia and Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes. Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

Acts xxi. 37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

SIGNIFICANCY OF ANCIENT NAMES OF PERSONS.

Gen. iii. 20. And Adam called his wife's name Eve; because she was the mother of all living.

SPEECH.

Gen. v. 29. And he called his name Noah, saying, *This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.*

Gen. xvii. 5, 15. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

Gen. xxxv. 10. And God said unto him, Thy name *is* Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

Gen. xlii. 51, 52. And Joseph called the name of the first-born Manasse; For God, *said he*, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Exod. ii. 22. And she bare *him* a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

Exod. xviii. 3, 4. And her two sons; of which the name of the one *was* Gershom; (for he said, I have been an alien in a strange land;) And the name of the other *was* Eliezer; (for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh.)

Ruth i. 20, 21. And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

1 Sam. iv. 21. And she named the child Ichabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband.)

1 Sam. xxv. 25. Let not my lord. I pray thee, regard this man of Belial, *even* Nabal; for as his name *is* so *is* he: Nabal *is* his name, and folly *is* with him: but I, thine handmaid, saw not the young men of my lord, whom thou didst send.

2 Sam. xii. 25. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord.

Isa. viii. 3, 4. And I went unto the prophetess; and she conceived, and bare a son. Then said the

Lord to me, Call his name Maher-shalal-hash-baz: for before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

Dan. i. 6, 7. Now among these were, of the children of Judah, Daniel, Hananiah, Mishaël, and Azariah; Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishaël, of Meshach; and to Azariah, of Abed-nego.

Hosea i. 4, 6, 9. And the Lord said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. Then said God, Call his name Lo-ammi: for ye *are* not my people, and I will not be your God.

John i. 42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

OF PLACES.

Gen. xvi. 13, 14. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, I have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

Gen. xix. 22. Hasten ye, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

Gen. xxii. 14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

Gen. xxvi. 33. And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

Gen. xxxi. 47-49. And Laban called it Jegar-sahaduth; but Jacob called it Galeed. And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

Gen. xxxii. 20. And he erected there an altar, and called it El-clohe-Israel.

Gen. xxxv. 15. And Jacob called the name of the place where God spake with him, Beth-el.

Exod. xvii. 7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Num. xi. 3, 34. And he called the name of the place Taberah; because the fire of the Lord burnt among them. And he called the name of that place Kibroth-hataavah; because there they buried the people that lusted.

Josh. xxii. 34. And the children of Reuben, and the children of Gad, called the altar *Ed*: for it shall be a witness between us that the Lord *is* God.

Judges ii. 5. And they called the name of that place Bochim; and they sacrificed there unto the Lord.

Judges vi. 24. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abiezrites.

Judges xv. 17. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

Judges xviii. 12. And they went up, and pitched in Kirjath-jearim, in Judah; wherefore they called that place Mahan-dan unto this day: behold, *it is* behind Kirjath-jearim.

1 Chron. xlii. 11. And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

1 Chron. xiv. 11. So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters; therefore they called the name of that place Baal-perazim.

Isaiah xlii. 4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Benlah: for the Lord delighteth in thee, and thy land shall be married.

Jer. xix. 6. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter.

Ezek. xx. 29. Then I said unto them, What *is* the high place

SPEECH.

Therunto ye go? And the name thereof is called Bamah unto this day.

Ezek. xxxix, 16. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

2nd.

THE ORGAN OF SPEECH.

(See under BODY.)

MOUTH, LIPS, TONGUE.)

GOVERNMENT OF THE TONGUE.

2 Chron. x, 7. And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

Job xxxviii, 2. Who *is* this that darkeneth counsel by words without knowledge?

Job xlii, 3. Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Prov. x, 14. Wise men lay up knowledge; but the mouth of the foolish is near destruction.

Prov. xii, 14. A man shall be satisfied with good by the fruit of his mouth; and the recompence of a man's hands shall be rendered unto him.

Prov. xv, 23. A man hath joy by the answer of his mouth; and a word spoken in due season, how good *is* it!

Prov. xvi, 20-24. He that bandeth a matter wisely shall find good; and whose trusteth in the Lord, happy *is* he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. Understanding *is* a well-spring of life unto him that hath it; but the instruction of fools *is* folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as a honey-comb, sweet to the soul, and health to the bones.

Prov. xviii, 21. Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.

Prov. xxii, 18, 21. For *it is* a pleasant thing if thou keep them within thee; they shall without be fitted in thy lips. That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Prov. xxvi, 26. Every man shall kiss his lips that giveth a right answer.

Eccles. x, 13. The beginning of the words of his mouth *is* foolish-

ness; and the end of his talk *is* mischievous madness.

Isa. xxxii, 6. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

Matth. xii, 35-37. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Eph. iv, 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Col. iv, 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Titus iii, 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

James ii, 12. So speak ye, and so do, as they that shall be judged by the law of liberty.

James iii, 13. Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

1 Pet. ii, 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking.

1 Pet. iii, 9, 10, 15. Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: But succinctly the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

AND ITS BENEFITS ETC.

Job xlii, 5. Oh that ye would altogether hold your peace! and it should be your wisdom.

Ps. lxiv, 8. So they shall make their own tongue to fall upon themselves; all that see them shall flee away.

Prov. xi, 12. He that is void of wisdom despiseth his neighbour:

but a man of understanding holdeth his peace.

Prov. xii, 13. The wicked is snared by the transgression of his lips; but the just shall come out of trouble.

Prov. xvii, 9, 27, 28. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

Prov. xxi, 23. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Prov. xxx, 32. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Amos v, 13. Therefore the prudent shall keep silence in that time; for it *is* an evil time.

1 Cor. xv, 33. Be not deceived: evil communications corrupt good manner.

James i, 19, 26. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

James iii, 5, 6, 8. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. But the tongue can no man tame; it *is* an unruly evil, full of deadly poison.

PROPRIETY OF SPEECH.

Job xxxii, 11-14. Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say. Yea, I attended unto you; and behold there *was* none of you that convinced Job, or that answered his words; lest ye should say, We have found out wisdom; God thrusteth him down, not man. Now, he hath not directed his words against me; neither will I answer him with your speeches.

Ps. xxxvii, 30. The month of the righteous speaketh wisdom, and his tongue talketh of judgment.

Prov. xviii, 4. The words of a man's mouth are as deep waters, and the well-spring of wisdom *is* a flowing brook.

SPEECH.

Prov. xx, 5. Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

Prov. xxv, 15. By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Prov. xxxi, 26. She openeth her mouth with wisdom; and in her tongue is the law of kindness.

Eccles. xii, 11. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

James iii, 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

IMPROPRIETY.

Prov. x, 11, 19-21. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many; but fools die for want of wisdom.

Prov. xii, 22, 23. Lying lips are abomination to the Lord: but they that deal truly are his delight. A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.

Prov. xiii, 2, 16. A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence. Every prudent man dealeth with knowledge; but a fool layeth open his folly.

Prov. xv, 1-4, 7, 28. A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness. The eyes of the Lord are in every place, beholding the evil and the good. A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so. The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.

Eccles. ix, 17. The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

Eccles. x, 12. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

LOQUACITY.

Prov. x, 8. The wise in heart

will receive commandments: but a prating fool shall fall.

Prov. xiii, 3. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

Prov. xviii, 2, 3, 6, 7, 13. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked cometh, then cometh also contempt, and with ignominy reproach. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul. He that answereth a matter before he heareth it, it is folly and shame unto him.

Prov. xxix, 11, 20. A fool uttereth all his mind; but a wise man keepeth it in till afterwards. Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

Eccles. x, 14. A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?

SILENCE.

Gen. xxiv, 21. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

2 Kings xviii, 36. But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Job xiii, 19. Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Job xxix, 9. The princes refrained talking, and laid their hand on their mouth.

Job xxxii, 15, 16. They were amazed; they answered no more; they left off speaking. When I had waited, (for they spake not, but stood still, and answered no more.)

Ps. xxxix, 1, 2. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence; I held my peace, even from good; and my sorrow was stirred.

Isa. xxxv, 21. But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Isa. xli, 1. Keep silence before me, O islands; and let the people renew their strength: let them come near; let them speak; let us come near together to judgment.

Zeph. i, 7. Hold thy peace at the

presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

INSTANCES OF CHALLENGE OR ADDRESS.

Gen. xviii, 12, 13. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore didst Sarah laugh, saying, Shall I of a surety bear a child, which am old?

Gen. xliii, 5, 6. And the children of Ithamar answered Abraham, saying unto him, Hear us, my lord: Thou art a mighty prince among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

Gen. xxiv, 49. And now if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.

Gen. xxvii, 21-23. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands. So he blessed him.

Gen. xxxi, 33, 37. And Jacob was wroth, and chode with Laban; and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

Num. xi, 10, 11, 13, 14, 28, 29. Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses

SPEECH.

said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!

1 Sam. xvii, 28. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither; and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

Job iv, 2. If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

Job xiii, 2, 3, 6, 13, 17. What ye know, the same do I know also; I am not inferior unto you. Surely I would speak to the Almighty, and I desire to reason with God. Hear now my reasoning, and hearken to the pleadings of my lips. Hold your peace, let me alone, that I may speak, and let come on me what will. Hear diligently my speech, and my declaration with your ears.

Job xv, 5. For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

Job xvi, 4-6. I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. Though I speak, my grief is not asswaged; and though I forbear, what am I eased?

Job xvii, 2. Are there not mockers with me? and doth not mine eye continue in their provocation?

Job xviii, 2. How long will it be ere ye make an end of words? mark, and afterwards we will speak.

Job xxi, 2-5. Hear diligently my speech, and let this be your consolation. Suffer me that I may speak; and after that I have spoken, mock on. As for me, is my complaint to man? and if it were so, why should not my spirit be troubled? Mark me, and be astonished, and lay your hand upon your mouth.

Job xxii, 10, 17-20. Therefore I said, Hearken to me; I also will shew mine opinion. I said, I will answer also my part; I also will shew mine opinion. For I am full of matter; the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may

be refreshed: I will open my lips and answer.

Job xxxiii, 1-3, 5, 31-33. Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. Behold, now I have opened my mouth, my tongue hath spoken in my mouth. My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly. If thou canst answer me, set thy words in order before me, stand up. Mark well, O Job; hearken unto me: hold thy peace, and I will speak. If thou hast any thing to say, answer me; speak; for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Job xxxiv, 2, 16, 34, 35. Hear my words, O ye wise men; and give ear unto me, ye that have knowledge. If now thou hast understanding, hear this; hearken to the voice of my words: Let men of understanding tell me, let a wise man hearken unto me. Job hath spoken without knowledge, and his words were without wisdom.

Job xxxv, 3, 4. For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? I will answer thee, and thy companions with thee.

Job xxxvi, 2. Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

Acts xiii, 16. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience.

2 Cor. xii, 19. Again, think ye that we excuse ourselves unto you? we speak before God in Christ; but we do all things, dearly beloved, for your edifying.

AND OF REPLIES, ETC.

Gen. xxi, 26. And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to-day.

Gen. xxvii, 11, 15. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son.

Gen. xl, 15. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

1 Sam. xvii, 29. And David said, What have I now done? Is there not a cause.

Job vi, 21-26. For now ye are nothing; ye see my casting down, and are afraid. Did I say, Bring unto me? or, Give a reward for me of your substance? Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

Job viii, 2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

Job ix, 2, 3. I know it is so of a truth; but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.

Job xi, 2, 3. Should not the multitude of words be answered? and should a man full of talk be justified? Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

Job xiii, 14. Wherefore do I take my flesh in my teeth, and put my life in mine hand?

Job xv, 2, 3. Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

Job xvi, 2, 3. I have heard many such things: miserable comforters are ye all. Shall vain words have an end? or what emboldeneth thee that thou answerest?

Job xviii, 4. He tearth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

Job xix, 2-4. How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with myself.

Job xx, 2, 3. Therefore do my thoughts cause me to answer, and for this I make haste. I have heard the check of my reproach, and the spirit of my understanding cansteth me to answer.

Job xxi, 34. How then comfort ye me in vain, seeing in your answers there remaineth falsehood.

Job xxvi, 4. To whom hast thou uttered words? and whose spirit came from thee?

Job xxvii, 11. I will teach you

SPEECH.

by the hand of God; *that which is with the Almighty will I not conceal.*

2 Sam. xix. 28-30. For all of my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table; what right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

Job vi. 28. Now therefore be content; look upon me; for it is evident unto you if I lie.

Job xv. 6. Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

Job xvii. 10. But as for you all, do ye return, and come now; for I cannot find one wise man among you.

Job xix. 28. But ye should say, Why persecute we him, seeing the root of the matter is found in me?

Job xxiv. 25. And if it be not so now, who will make me a liar, and make my speech nothing worth.

Job xxiv. 36. My desire is, that Job may be tried unto the end, because of his answers for wicked men.

Job xxxv. 16. Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

REPROOF.

Lev. xix. 17. Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him.

Ps. cxli. 5. 6. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my heart: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words: for they are sweet.

Prov. ix. 7-9. He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

Prov. x. 17. He is in the way of life that keepeth instruction; but he that refuseth reproof erreth.

Prov. xli. 1. Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.

Prov. xlii. 18. Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured.

Prov. xv. 10, 12, 31, 32. Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die. A scorner loveth not one that reproveth him; neither will he go unto the wise. The ear that heareth the reproof of life, abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.

Prov. xvii. 10. A reproof entereth more into a wise man than an hundred stripes into a fool.

Prov. xxiv. 25. But to them that rebuke him shall be delight, and a good blessing shall come upon them.

Prov. xxv. 12. As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear.

Prov. xxvii. 5. Open rebuke is better than secret love.

Prov. xxviii. 4. They that forsake the law praise the wicked; but such as keep the law contend with them.

Eccles. vii. 5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

Amos v. 10. They hate him that rebuketh in the gate, and they abhor him that speaketh up-rightly.

1 Tim. v. 1, 2. 20. Rebuke not an elder, but entreat him as a father; and the younger men as brethren, The elder women as mothers; the younger as sisters, with all purity. Them that sin rebuke before all, that others also may fear.

Gen. xxi. 25. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

Gen. xxvi. 26, 27. Then Abimelech went to him from Gerar, and Ahuzzah one of his friends, and Phicol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

Matth. xvi. 22, 23. Then Peter took him, and began to rebuke him, saying, Be it far from thee,

Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

Gal. ii. 11-13. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

THE EXPRESSION OF GOOD RESOLUTIONS.

NATIONAL.

Exod. xix. 8. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

Exod. xxiv. 3. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

Deut. v. 27, 28. Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

Josh. xxiv. 15, 16, 18, 21, 22-24. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods: And the Lord drave out from before us all the people, even the Amorites which dwelt in the land; therefore will we also serve the Lord, for he is our God. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye

SPEECH

have chosen you the Lord, to serve him. And they said, *We are witnesses.*

Josh. xxiv, 23, 24. Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

Jer. xlii, 6. Whether it be good, or whether it be evil we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.

INDIVIDUAL.

Ps. xvii, 3. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

Ps. xxvi, 11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

Ps. cxvi, 9. I will walk before the Lord in the land of the living.

Ps. cxix, 57. Thou art my portion, O Lord: I have said that I would keep thy words.

Matth. xxvi, 33, 35. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Mark xiv, 29-31. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, I will not deny thee in any wise. Likewise also said they all.

Luke xxii, 33. And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

VOWS.

Lev. xxii, 18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt-offering.

Deut. xxiii, 22. But if thou shalt forbear to vow, it shall be no sin in thee.

Ps. lxxv, 11. Vow, and pay unto the Lord your God: let all that be

round about him bring presents unto him that ought to be feared.

Prov. xx, 25. It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

Gen. xxviii, 20-22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace, then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house. . . .

Gen. xxxi, 13. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

Nam. xxi, 2, 3. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

2 Sam. xv, 7. And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

Ps. lvi, 12. Thy vows are upon me, O God: I will render praises unto thee.

Ps. lxi, 5. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

Ps. cxxxii, 1-5. Lord, remember David, and all his afflictions: How he swore unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

Prov. xxxi, 2. What, my son? and what, the son of my womb? and what, the son of my vows?

Isa. xix, 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

Jonah i, 16. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Acts xviii, 18. And Paul after this tarried there yet a good while,

and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

OBLIGATION OF KEEPING VOWS.

Nam. xxx, 2. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Deut. xxiii, 21, 23. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free will-offering, according as thou hast vowed unto the Lord thy God, which thou has promised with thy mouth.

Job xxii, 27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Ps. xxii, 25. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Ps. i, 14. Offer unto God thanksgiving, and pay thy vows unto the most High.

Ps. lxi, 8. So will I sing praise unto thy name for ever, that I may daily perform my vows.

Ps. lxxv, 1. Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

Ps. lxxvi, 13. I will go into thy house with burnt-offerings; I will pay thee my vows.

Ps. cxvi, 14, 16-19. I will pay my vows unto the Lord now in the presence of all his people. O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Prov. vii, 14. I have peace-offerings with me; this day have I paid my vows.

Eccles. v, 4-6. When thou vovest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause

SPEECH.

thy flesh to sin; neither say thou before the angel, that it *was* an error.

Jonah ii, 9. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation is of the Lord.

RASH VOWS.

Judges xi, 30, 31. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.

Acts xxiii, 12-15. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

SPECIAL CASE OF NON-OBLIGATION.

Num. xxx, 3-16. If a woman also vow a vow unto the Lord, and bind *herself* by a bond, *being* in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds, wherewith she hath bound her soul, shall stand; and the Lord shall forgive her, because her father disallowed her. And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul, And her husband hear it; and he hold his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she

bound her soul, of none effect; and the Lord shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath; And her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows; or all her bonds, which are upon her; he confirmeth them, because he hold his peace at her in the day that he heard them. But if he shall any wise make them void, after that he hath heard them; then he shall bear her iniquity. These are the statutes which the Lord commanded Moses between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

BENEDICTION.

Gen. xxii, 26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Gen. xlvii, 10. And Jacob blessed Pharaoh, and went out from before Pharaoh.

Gen. xlviii, 4, 8, 9. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession. And Israel blessed Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them. I pray thee, unto me, and I will bless them.

Lev. ix, 22. And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

Deut. xxxiii, 1, 16. And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And

for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

Josh. xiv, 13. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

1 Sam. xxvi, 25. Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

2 Sam. vi, 18. And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the Lord of hosts.

1 Chron. xvi, 2, 43. And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord. And all the people departed, every man to his house: And David returned to bless his house.

Ps. cxviii, 26. . . We have blessed you out of the house of the Lord.

Jer. xxxi, 23. Thus saith the Lord of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity; the Lord bless thee. O habitation of justice, and mountain of holiness.

Deut. xi, 26-28. Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day; And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

ENTREATY.

Judges xvi, 16. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death.

Ruth i, 16-18. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goes, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if I ought but to part thee and me. When she saw that she was sted-

SPEECH.

fastly minded to go with her, then she left speaking unto her.

Neh. vi. 4. Yet they sent unto me four times after this sort; and I answered them after the same manner.

Matt. xv. 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Mark x. 47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

THE OATH, OR APPEAL TO GOD.

Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Deut. x. 20. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Joshua xxii. 21-23. Then the children of Reuben, and the children of Gad, and the half-tribe of Manasse, answered and said unto the heads of the thousands of Israel, The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day.) That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require it.

1 Sam. xx. 12, 23. And Jonathan said unto David, And as touching the matter of which thou and I have spoken of, behold, the Lord be between thee and me for ever.

1 Sam. xxiv. 15. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

1 Kings viii. 31, 32. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: Then hear thou in heaven. . . .

Job xvi. 19. Also now, behold my witness is in heaven, and my record is on high.

Isaiah lxi. 16. That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

Jer. iv. 2. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness. . . .

Jer. xli. 16. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; (as they taught my people to swear by Baal;) then shall they be built in the midst of my people.

Rom. i. 9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.

Rom. ix. 1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

Phil. i. 8. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

1 Thess. ii. 5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.

Heb. vi. 16. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

OBLIGATION OF AN OATH.

Gen. xxiv. 41. Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give thee not one, thou shalt be clear from my oath.

Lev. v. 4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth it, then he shall be guilty in one of these.

Josh. ii. 14-20. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

Josh. vi. 22. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swore unto her.

Josh. ix. 18. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

Jud. xxi. 18. Howbeit, we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

1 Sam. xx. 42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

2 Sam. xix. 23. Therefore the king said unto Shimei, Thou shalt not die; and the king swore unto him.

2 Sam. xxi. 2, 7. And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah.) But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them: between David and Jonathan the son of Saul.

1 Kings ii. 8, 9. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his head bring thou down to the grave with blood.

Ps. cxix. 106. I have sworn, and I will perform it, that I will keep thy righteous judgments.

Ezek. xvii. 16-19. As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh, with his mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons: Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these

SPEECH.

things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

Mark vi, 26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

INSTANCES IN THE OLD TESTAMENT.

Gen. xiv, 22. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth.

Gen. xxi, 22-24 31. And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest; Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son. And Abraham said, I will swear. Wherefore he called that place Beer-sheba; because there they swore both of them.

Gen. xxiv, 2, 3, 9. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

Gen. xxxi, 53. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the Fear of his father Isaac.

Gen. xlvii, 31. And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

Josh. ii, 12. Now therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token.

Josh. ix, 15. And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation swore unto them.

Josh. xiv, 9. And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

Jud. viii, 19. And he said, They were my brethren, even the sons of my mother; as the Lord liveth, if ye had saved them alive, I would not slay you.

1 Sam. xiv, 24-28, 39, 44, 45. And the men of Israel were distressed that day; for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. For, as the Lord liveth, which is with Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. And Saul answered, God do so and more also; for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid; as the Lord liveth; there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

1 Sam. xix, 6. And Saul hearkened unto the voice of Jonathan; and Saul swore, As the Lord liveth, he shall not be slain.

1 Sam. xx 3 But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

1 Sam. xx, 13, 17. The Lord do so and much more to Jonathan; but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father. And Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul.

1 Sam. xxiv, 21, 22. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David swore unto Saul. And Saul went home;

but David and his men eat them up unto the hold.

1 Sam. xxx, 15. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

2 Sam. iiii, 35. And when all the people came to cause David to eat meat while it was yet day, David swore, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

2 Sam. iv, 9. And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity.

2 Sam. xv, 21. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

2 Sam. xix, 7. Now therefore arise, go forth, and speak comfortably unto thy servants; for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befell thee from thy youth until now.

1 Kings i, 29, 30. And the king swore, and said, As the Lord liveth, that hath redeemed my soul out of all distress, Even as I swore unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne, in my stead; even so will I certainly do this day.

1 Kings ii, 23, 24, 42, 43. Then king Solomon swore by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised Adonijah, shall be put to death this day. And the king sent and called for Shimei, and said unto him, Did I not make thee swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good. Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

1 Kings xviii 10 15. As the

SPEECH.

Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee; and when they said, *He is not there*, he took an oath of the kingdom and nation, that they found thee not. And Elijah said, *As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.*

2 Kings ii, 2. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, *As the Lord liveth, and as thy soul liveth, I will not leave thee.* So they went down to Beth-el.

2 Kings xxv, 24. And Gedallah swore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you.

2 Chron. xv, 14, 15. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart. . . .

2 Chron. xviii, 13, 15. And Micaiah said, *As the Lord liveth, even what my God saith, that will I speak.* And the king said to him, *How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?*

Ezra v, 5. But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

Neh. v, 12. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

Neh. x, 29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments, and his statutes.

Job xxvii, 2-4. *As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul: All the while my breath is in me, and the Spirit of God is in my nostrils. My lips shall not speak wickedness, nor my tongue utter deceit.*

Ps. cii, 8. Mine enemies reproach me all the day; and they

that are mad against me are sworn against me.

Jer. xxxviii, 15, 16. Then Jeremiah said unto Zedekiah, *If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?* So Zedekiah the king swore secretly unto Jeremiah, saying, *As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.*

Jer. xlii, 5. Then they said to Jeremiah The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us.

IN THE NEW TESTAMENT.

Matth. xiv, 7. Whereupon he promised with an oath to give her whatsoever she would ask.

Matth. xxvi, 71-74. And when he was gone out into the porch, another maid saw him, and said unto them that were there, *This fellow was also with Jesus of Nazareth.* And again he denied with an oath, *I do not know the man.* And after a while came unto him they that stood by, and said to Peter, *Surely thou also art one of them; for thy speech bewrayeth thee.* Then began he to curse and to swear, *saying, I know not the man.* And immediately the cock crew.

Mark vi, 23. And he swore unto her, *Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*

Mark xiv, 71. But he began to curse and to swear, *saying, I know not this man of whom ye speak.*

2 Cor. i, 18, 23. But as God is true, our word toward you was not yea and nay. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Gal. i, 20. Now the things which I write unto you, behold, before God, I lie not.

1 Tim. v, 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

Rev. x, 5-7. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel,

when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets.

SELF IMPRECATIONS.

2 Sam. xxiv, 17. And David spake unto the Lord, when he saw the angel that smote the people, and said, *Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.*

2 Chron. xxi, 17. And David said unto God, *Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.*

Job xxxi, 5-8. *If I have walked with vanity, or if my foot hath hastened to deceit; Let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; Then let me sow, and let another eat; yea, let my offspring be rooted out.*

Ps. vii, 3-5. O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;) Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

FAME.

Num. xxvi, 9. And the sons of Eliah; Nemuel, and Dathan, and Abiram. *This is that Dathan and Abiram which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord.*

Josh. iii, 7. And the Lord said unto Joshua, *This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.*

Josh. vi, 27. So the Lord was with Joshua; and his fame was noised throughout all the country.

1 Chron. xi, 24. These things did Benaiah the son of Jehoiada, and had a name among the three mighty.

1 Chron. xiv, 17. And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

SPEECH.

2 Chron. xxvi, 8. And the Ammonites gave gifts to Uzziah; and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

Job xxix, 8, 21-24. The young men saw me, and hid themselves; and the aged arose, and stood up. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. If I laughed on them, they believed it not; and the light of my countenance they cast not down.

Job xxxi, 34. Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

Ps. xxxvii, 6. And he shall bring forth thy righteousnesses as the light, and thy judgment as the noon-day.

Ps. xlix, 11, 18. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Though while he lived he blessed his soul; and men will praise thee, when thou doest well to thyself.

Ps. cxli, 6, 7. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

Prov. iii, 3, 4, 35. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. So shalt thou find labour and good understanding in the sight of God and man. The wise shall inherit glory; but shame shall be the promotion of fools.

Prov. x, 7. The memory of the just is blessed; but the name of the wicked shall rot.

Prov. xi, 27. He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him.

Prov. xiii, 15. Good understanding giveth favour; but the way of transgressors is hard.

Prov. xxii, 1. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

Prov. xxvii, 21. As the fining-pot for silver, and the furnace for gold; so is a man to his praise.

Eccles. vii, 1. A good name is better than precious ointment;

and the day of death than the day of one's birth.

Eccles. x, 1. Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour.

Luke vi, 26. Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.

John xii, 43. For they loved the praise of men more than the praise of God.

2 Cor. viii, 21. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

3 John 12. Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record; and ye know that our record is true.

Job xvii, 6. He hath made me also a by-word of the people; and aforetime I was as a tabret.

Ps. iv, 2. O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

Ps. xxxi, 20. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

Ps. cxix, 141. I am small and despised; yet do not I forget thy precepts.

Prov. xviii, 3. When the wicked cometh, then cometh contempt, and with ignominy reproach.

Isa. xxxii, 5. The vile person shall be no more called liberal, nor the churl said to be bountiful.

Jer. xlix, 15, 17. For, lo, I will make thee small among the heathen, and despised among men. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

2 Cor. viii, 20. Avoiding this, that no man should blame us in this abundance which is administered by us.

1 Thess. v, 22. Abstain from all appearance of evil.

1 Peter iii, 16. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

3rd.

SINS OF THE TONGUE.

FALSEHOOD.

Lev. xix, 11. Ye shall not steal,

671

neither deal falsely, neither lie one to another.

Ps. cxix, 163. I hate and abhor lying; but thy law do I love.

Ps. cxliv, 11. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

Prov. x, 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

Prov. xi, 9. An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

Prov. xiii, 5. A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame.

Prov. xvii, 4. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

Prov. xxvi, 23-25. Burning lips, and a wicked heart, are like a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not; for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

Prov. xxi, 28. A false witness shall perish; but the man that heareth speaketh constantly.

Prov. xxvi, 13. The slothful man saith, There is a lion in the way, a lion is in the streets.

Isa. lxiii, 8. For he said, Surely they are my people, children that will not lie: so he was their Saviour.

Jer. ix, 4, 5. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Jer. xii, 6. For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

Zeph. iii, 13. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid.

Rom. iii, 7, 8. For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? And not rather, (as we be slanderously re-

SPEECH.

ported, and as some affirm that we say, 'Let us do evil, that good may come?' whose damnation is just.

Eph. iv. 25. Wherefore, putting away lying, speak every man truth with his neighbour.

VARIOUS FORMS OF IT.

Gen. xii. 13. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Gen. xx. 2, 13. And Abraham said of Sarah his wife, She is my sister; and Abimelech king of Gerar sent and took Sarah. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

Gen. xlii. 7, 8. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them, and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him.

Judges iv. 20. Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

1 Sam. xx. 6, 7, 27-30. If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family. If he say thus, *It is well*, thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him. And it came to pass on the morrow, which was the second day of the month, that David's place was empty; and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there; and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

1 Kings xiv. 5-7. And the LORD

said unto Abijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Abijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why leigest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and I made thee prince over my people Israel.

Jer. xxxviii. 24-27. Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

Gal. ii. 11, 13. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation.

ITS PENALTY.

Gen. xxvii. 12. My father per-adventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

Ps. lxxiii. 11. But the king shall rejoice in God; every one that sweareth by him shall glory; but the mouth of them that speak lies shall be stopped.

Ps. cxx. 3, 4. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper.

Prov. xx. 17. Bread of deceit is sweet to man; but afterwards his mouth shall be filled with gravel.

Jer. ix. 8, 9. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not visit them for these things? saith the LORD: shall not my soul

be avenged on such a nation as this?

Jer. i. 36. A sword is upon the flars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

Acts v. 9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

SPECIAL INSTANCES.

Gen. xviii. 15. Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

Gen. xxvi. 7. And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, *She is my wife*; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

Gen. xxvii. 18-20, 24. And he came unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And he said, Art thou my very son Esau? And he said, I am.

1 Sam. xxi. 1, 2. Then came David to Nob to Ahimelech the priest; and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place.

1 Sam. xxvii. 10-12. And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him: therefore he shall be my servant for ever.

SPEECH.

2 Kings v, 21, 22. So Gehazi followed after Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?* And he said, *All is well.* My master hath sent me, saying, Behold, even now there he come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

Matth. xxvi, 69, 70. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.

Mark xiv, 67-70. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

John xviii, 25-27. And Simon Peter stood and warmed himself. Peter said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the cock crew.

Acts v, 7, 8. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

FLATTERY.

Job xvii, 5. He that speaketh flattery to his friends, even the eyes of his children shall fail.

Ps. xii, 2, 3. They speak vanity every one with his neighbour: with flattering lips, and with a double heart, do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.

Ps. xxxvi, 2. For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

Ps. lxxviii, 36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

Prov. xxiv, 24. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him.

Prov. xxv, 26. A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

Prov. xxvi, 28. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Prov. xxviii, 23. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

Prov. xxix, 5. A man that flattereth his neighbour spreadeth a net for his feet.

Dan. xi, 32, 34. And such as do wickedly against the covenant shall be corrupt by flatteries. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Luke xx, 21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

TALEBEARING.

Lev. xix, 12, 16. And ye shall not swear by my name falsely, neither shall thou profane the name of thy God: I am the Lord. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the Lord.

Ps. xli, 7. All that hate me whisper together against me: against me do they devise my hurt.

Prov. xi, 13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Prov. xvi, 28. A froward man soweth strife; and a whisperer separateth chief friends.

Prov. xviii, 8. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Prov. xx, 19. He that goeth about as a talebearer revealeth secrets, therefore meddle not with him that flattereth with his lips.

Prov. xxvi, 20, 22. Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Gen. xxxvii, 2. These are the generations of Jacob. Joseph

being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

2 Sam. iii, 23. When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

Neh. vi, 19. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Ezek. xxii, 9. In thee are men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness.

1 Tim. v, 13. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

VANITY.

Exod. xv, 9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

Prov. xx, 6. Most men will proclaim every one his own goodness; but a faithful man who can find.

Prov. xxv, 14, 27. Whoso boasteth himself of a false gift is like clouds and wind without rain. It is not good to eat much honey; so for men to search their own glory is not glory.

Prov. xxvii, 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

THE APOSTLE'S BOASTING LAWFUL.

Rom. xv, 17. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

2 Cor. i, 17. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

2 Cor. vii, 2. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

2 Cor. xi, 10, 11, 21. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. I speak as concerning

SPEECH.

reproach, as though we had been weak. Howbeit, whereinscever any is bold, (I speak foolishly,) I am bold also.

2. *Cor.* vii. 14. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

2. *Cor.* xi. 1, 16-19. Would to God ye could bear with me a little in *my* folly; and indeed bear with me. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye *yourselves* are wise.

2. *Cor.* xii. 6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to *be*, or that he heareth of me.

Job vi. 13. *Is* not my help in me? and is wisdom driven quite from me?

Job xii. 3. But I have understanding as well as you; I *am* not inferior to you; yea, who knoweth not such things as these?

Job xv. 8, 9. Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

Ps. xii. 4. Who have said, With our tongue will we prevail; our lips are our own: who *is* lord over us?

Isa. xxxvii. 24. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots *am* I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into the height of his border, and the forest of his Carmel.

MOCKERY.

Ps. cxix. 3, 4. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scornful of those that are at ease, and with the contempt of the proud.

Prov. ix. 12. If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.

Prov. xiv. 6, 9. A scorner seeketh wisdom, and *findeth it* not; but knowledge *is* easy unto him that understandeth. Fools make a mock at sin: but among the righteous *there is* favour.

Prov. xix. 25, 29. Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge. Judgments are prepared for scorners, and stripes for the back of fools.

Prov. xxi. 11, 24. When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge. Proud and haughty scorner is his name who dealeth in proud wrath.

Prov. xxii. 10. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

Prov. xxvi. 18, 19. As a mad man who casteth firebrands, arrows and death. So *is* the man that deceiveth his neighbour, and saith, Am not I in sport?

Prov. xxix. 8. Scornful men bring a city into a snare; but wise men turn away wrath.

Isa. xxviii. 22. Now therefore be ye not mockers, lest your hands be made strong. . . .

Jude 18. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Neh. iv. 2, 3. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt? Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

Job xii. 4. I *am* as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man *is* laughed to scorn.

Job xxx. 9. And now *am* I their song; yea, I *am* their by-word.

Job xxxiv. 7. What man *is* like Job, who drinketh up scorn like water?

Ps. xxxv. 21. Yea, they opened their mouth wide against me, and said, Aha, Aha! our eye hath seen it.

Ps. xlii. 13, 14. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a by-word among the

heathen, a shaking of the head among the people.

Ps. lxi. 11, 12. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I *was* the song of the drunkards.

Ps. lxxiii. 8. They are corrupt, and speak wickedly concerning oppression: they speak loftily.

Ps. lxxix. 4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

Ps. cxix. 51. The proud have had me greatly in derision; yet have I not declined from thy law.

Jer. xlviii. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy.

Lam. ii. 15, 16. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, *Is* this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth. . . .

Lam. iii. 14, 46, 63. I *was* a derision to all my people, and their song all the day. All our enemies have opened their mouth against us. Behold their sitting down, and their rising up; I *am* their musick.

REPROACH.

Deut. xxviii. 37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee

Ps. lvii. 3. He shall send from heaven, and save me *from* the reproach of him that would swallow me up. . . .

Ps. lxi. 19. Thou hast known my reproach, and my shame, and my dishonour. . . .

Ps. lxxxix. 50-52. Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. Blessed be the Lord for evermore. Amen, and Amen.

Ps. cxix. 22, 39. Remove from me reproach and contempt; for I have kept thy testimonies. Turn away my reproach which I fear: for thy judgments are good.

Prov. xix. 7. All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them* with

SPEECH.

words, yet they are wanting to him.

Lam. iii, 61, 62. Thou hast heard their reproach, O Lord, and all their imaginations against me; The lips of those that rose up against me, and their device against me all the day.

Lam. v, 1. Remember, O Lord, what is come upon us; consider, and behold our reproach.

Ezek. xvi, 44. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

Ezek. xxii, 4, 5. . . . Therefore have I made thee a reproach unto the heathen, and a mocking to all countries. *Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.*

Dan. xi, 18. After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Zeph. ii, 8, 10. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.

Job xvi, 10. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully. . . .

Job xix, 5. If indeed ye will magnify yourselves against me, and plead against me my reproach.

Psal. xxii, 6. But I am a worm, and no man; a reproach of men. . . .

Ps. xxxi, 11. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

Ps. lxxix, 7, 10, 20. Because for thy sake I have borne reproach: shame hath covered my face. When I wept, and chastened my soul with fasting, that was to my reproach. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

Ps. lxxxix, 41. All that pass by the way spoil him: he is a reproach to his neighbours.

CENSORIOUSNESS AND UNJUST JUDGMENTS.

Matth. vii, 1-5. Judge not, that ye

be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Luke vi, 41, 42. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

John vii, 24. Judge not according to the appearance, but judge righteous judgment.

Rom. ii, 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Rom. xiv, 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

1 Cor. iv, 3, 4. But with me it is a very small thing that I should be judged of you, or of a man's judgment; yea, I judge not mine own self: For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

James iv, 11, 12. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Ps. lvi, 5. Every day they wrest my words: all their thoughts are against me for evil.

Jer. xxxvii, 13, 14. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah,

It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah and brought him to the princes.

CALUMNY.

1 Sam. xx, 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

1 Sam. xxv, 14. But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he rallied on them.

2 Sam. iii, 24, 25. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

Ps. x, 7. His mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity.

Ps. xii, 5, 6. Mine enemies speak evil of me; when shall he die, and his name perish? And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

Ps. i, 20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

Ps. iii, 2-5. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Selah. Thou lovest all-devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out the land of the living. Selah.

Prov. iv, 24. Put away from thee a froward mouth, and perverse lips put far from thee.

Prov. vi, 12. A naughty person, a wicked man, walketh with a froward mouth.

Prov. x, 31, 32. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

Prov. xii, 18. There is that speaketh like the piercings of a sword:

SPEECH.

But the tongue of the wise is health.

Prov. xvi, 27. An ungodly man diggeth up evil; and in his lips there is a burning fire.

Prov. xvii, 20. He that hath a froward heart findeth no good; and he that hath a perversetongue falleth into mischief.

Prov. xxx, 14. There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

Jer. xx, 10. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

HARD NAMES NOT ALWAYS UNJUST.

Math. vii, 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Math. xii, 34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Math. xxiii, 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Luke iii, 6, 7. And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned ye to flee from the wrath to come?

Luke xiii, 32. And he said unto them, Go ye and tell that fox. . .

Acts xxiii, 3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

SWEARING.

FORBIDDEN.

Lev. xix, 12. And ye shall not swear by my name falsely, neither shall thou profane the name of thy God: I am the Lord.

Lev. xxii, 32. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you.

Deut. v, 11. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Ps. cxxxix, 20. For they speak

against thee wickedly, and thine enemies take thy name in vain.

Math. v, 34-37. But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

James v, 12. But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Gen. xlii, 15, 16. Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh, surely ye are spies.

Math. xxiii, 16-22. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

(See under OATH.)

ITS PENALTY.

Jer. xxiii, 10. . . . Because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

Ezek. xxi, 23. And it shall be unto them as a false divination in their sight, to them that have sworn oaths; but he will call to remembrance the iniquity, that they may be taken.

Zecl. v, 3. Then said he unto me, This is the curse that goeth

forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it.

PERJURY

2 Chron. xxxvi, 13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God. . . .

Isa. xlviii, 1. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

Jer. v, 2. And though they say, The Lord liveth, surely they swear falsely.

Hosea x, 4. They have spoken words, swearing falsely in making a covenant; thus judgment springeth up as hemlock in the furrows of the field

Zecl. v, 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

Zecl. viii, 17. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.

Math. v, 33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

4th.

FIGURES OF SPEECH.

USE OF TONGUE.

Exod. iv, 10, 14-17. And Moses said unto the Lord, O my lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the anger of the Lord was kindled against Moses, and he said, Is not Aaren the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him

SPEECH.

instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

SATIRE.

Judges v, 21, 29, 30. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Her wise ladies answered her, yea, she returned answer to herself. Have they not spoils? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil?

Job iv, 3, 4. Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upheld him that was falling, and thou hast strengthened the feeble knees.

Job xxvi, 3. How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?

Job xl, 7-11. Gird up thy loins now like a man. I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him. Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him.

2 Cor. xi, 4. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

IRONY.

1 Kings xviii, 27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

Job xii, 2. No doubt but ye are the people, and wisdom shall die with you.

Job xl, 12-14. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

Ezek. xxviii, 3, 12. Behold, thou art wiser than Daniel; there is no secret that they can hide from

thee. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

CLIMAX.

Isa. ii, 21, 22. And it shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

HYPERBOLE.

Gen. xii, 16. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Nahum ii, 9. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture.

COMPARISON.

Isa. vii, 17. The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

Jer. xii, 5. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

Jer. xviii, 13. Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things? the virgin of Israel hath done a very horrible thing.

Lam. ii, 13. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?

Ezek. v, 9. And I will do in thee that which I have not done, and whereunto I will not do any more like, because of all thine abominations.

Joel ii, 2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Micah v, 15. And I will execute

vengeance in anger and fury upon the heathen such as they have not heard.

Matth. v, 20. For I say unto you, That except ye righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matth. xxiv, 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mark iv, 30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

Mark xiii, 19. For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be.

METAPHOR.

John xii, 24. Verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

STRIKING SAYINGS OF SOLOMON.

Prov. xxx, 15, 16, 18, 19, 21-24. . . . There are three things that are never satisfied, yea, four things say not, *It is enough.* The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, *It is enough.* There be three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea, and the way of a man with a maid. For three things the earth is disquieted, and for four which it cannot bear: For a servant when he reigneth; and a fool when he is filled with meat; For an odious woman when she is married; and an handmaid that is heir to her mistress. There be four things which are little upon the earth but they are exceeding wise.

Eccles. vii, 27, 28. Behold, this have I found, (saith the Preacher,) counting one by one, to find out the account; Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

Eccles. ix, 5, 6. For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

SPEECH.

Eccles. x, 15-17. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

Eccles. xii, 1, 2. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

INSTANCES OF PERSONIFICATION, EARTH AND HEAVEN.

Deut. xxxii, 1. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Isa. xlii, 13. Sing, O heavens; and be joyful, O earth; and break forth into singing. O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

Jer. iv, 28. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

THE EARTH.

Ps. cxiv, 7. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.

Ezek. vi, 2, 3. Son of man, set thy face toward the mountains of Israel, and prophesy against them, And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

Ezek. xxxvi, 1, 4, 12-15. Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more hence-

forth bereave them of men. Thus saith the Lord God, Because they say unto you, Thou land devour-est up men, and hast bereaved thy nations; Therefore thou shalt de- vour men no more, neither be- reave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the re- proach of the people any more, neither shalt thou cause thy na- tions to fall any more, saith the Lord God.

Micah vi, 1, 2. Hear ye now what the Lord saith; Arise, con- tend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong founda- tions of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

GOD TAKING AN OATH.

Heb. vi, 13, 14, 17. For when God made promise to Abraham, be- cause he could swear by no greater, he swore by himself. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, con- firmed it by an oath.

NATURE.

1 Chron. xvi, 32, 33. Let the sea roar, and the fulness thereof; let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

Ps. lxxvii, 16. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

Ps. xcvi, 10-12. Say among the heathen, that the Lord reigneth: the world also shall be established, that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

Ps. xcvi, 7-9. Let the sea roar, and the fulness thereof; the world, and they that dwell therein: Let the floods clap their hands: let the hills be joyful together Before the Lord: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Ps. cxlviii, 7-10. Praise the Lord from the earth, ye dragons, and all deeps: Fire and hail; snow and vapour; stormy wind fulfilling

his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl.

Isa. xlii, 23. Sing, O ye hea- vens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye moun- tains, O forest, and every tree therein: for the Lord hath re- deemed Jacob, and glorified him- self in Israel.

Isa. lv, 12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Ihab. ii, 11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Ihab. iii, 10. The mountains saw thee, and they trembled: the over- flowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

NATIONS.

2 Kings xix, 21. This is the word that the Lord hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Isa. iii, 25, 26. Thy men shall fall by the sword, and thy mighty men in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.

Isa. xxxvii, 22. This is the word which the Lord hath spoken con- cerning him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Amos v, 2. The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up.

DEATH.

Job xii, 22. He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

Job xviii, 14. His confidence shall be rooted out of his taber- nacle, and it shall bring him to the king of terrors.

Job xxviii, 3. He setteth an end to darkness, and searcheth out all perfection; the stones of darkness, and the shadow of death.

Ps. xlii, 19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

GRACES.

Ps. lxxxv, 10-13. Mercy and truth are met together; righteous-

SPEECH.

ness and peace have kissed *each other*. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give *that which is good*; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps.

Ps. xciv. 15. But judgment shall return unto righteousness; and all the upright in heart shall follow it.

Isa. xlv. 8. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

Isa. lix. 14. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

Luke vii. 35. But Wisdom is justified of all her children.

VICE.

Ezek. vii. 10, 11. Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed; pride hath budded. Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs; neither *shall there be* wailing for them.

GIFTS OF TONGUES.

Acts ii. 3, 4. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of

them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

1 Cor. xiv. 4, 22-25. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest: and so falling down on *his face* he will worship God, and report that God is in you of a truth.

THE APOSTLE'S DIRECTIONS ABOUT THEM.

1 Cor. xiv. 2, 5, 6, 9, 13, 14, 16-19, 26-28, 30. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come

unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, than by *my voice* I might teach others also, than ten thousand words in an *unknown* tongue. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

SPIRITS. ANGELS—DEVILS.

ANGELS.

THEIR NATURE.

Ps. civ. 4. Who maketh his angels spirits; his ministers a flaming fire.

Mark xli. 25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Heb. i. 7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

THEIR NUMBER.

Gen. xxxiii. 1, 2. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim.

Deut. xxxiii. 2. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

1 Chron. xii. 22. For at that time day by day there came to David to help him, until it was a great host, like the host of God.

Job xxv. 3. Is there any number of his armies? and upon whom doth not his light arise?

Ps. lxxviii. 17. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

Matt. xxvii. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Rev. v. 11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

VARIOUS ORDERS.

Isa. vi. 2. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Luke i. 19. And the angel answering, said unto him, I am Gabriel, that stand in the presence

of God; and am sent to speak unto thee, and to shew thee these glad tidings.

Eph. i. 21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Jude 9. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

THEIR EXALTED STATION AND CHARACTER.

2 Sam. xix. 27. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

Ps. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Ps. cii. 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Zech. 1, 12, 13. Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me with good words, and comfortable words.

Zech. xii. 8. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

Matth. xviii. 10. Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Matth. xxiv. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Luke xv. 10. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Heb. ii. 6-7. For unto the angels

hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands.

2 Peter ii. 11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Rev. xviii. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

THEIR STATION.

2 Chron. xviii. 18. Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

Dan. vii. 10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

THEIR OFFICE.

1st.—INSTRUCTORS.

Num. xxii. 35. And the angel of the Lord said unto Balaam, Go with the men; but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Judges ii. 1-4. And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

SPIRITS. ANGELS—DEVILS.

Judges xlii, 3, 18, 19. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son. And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat-offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on.

2 Kings i, 15. And the angel of the Lord said unto Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king.

Dan. viii, 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Dan. ix, 21-23. Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Dan. x, 1, 12, 14. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

Acts vii, 53. Who have received the law by the disposition of angels, and have not kept it.

Acts viii, 26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Acts xlii, 9. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but it a spirit or an angel hath spoken to him, let us not fight against God.

Gal. iii, 19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Heb. ii, 2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward.

2nd.—GUARDIANS.

Gen. xvi, 7. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Gen. xxiv, 39, 40. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

Ezod. xlii, 23. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

Ezod. xxxii, 2. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.

Is. xxxiv, 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Ps. xci, 11, 12. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Isa. lxiii, 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Dan. x, 13, 20, 21. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but Michael your prince.

Dan. xi, 1. Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

Dan. xii, 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Matth. iv, 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Matth. xxiv, 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Acts xii, 11, 15. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

Heb. i, 13, 14. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

3rd.—MINISTERS OF VENGEANCE.

Num. xxii, 22, 31. And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants were with him.) Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face.

2 Sam. xxiv, 16. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.

1 Chron. xxi, 14-16, 27. So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men. And God sent an

SPIRITS. ANGELS—DEVILS.

angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the thrashing-floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And the Lord commanded the angel, and he put up his sword again, into the sheath thereof.

2 Chron. xxxii, 21. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

Ps. xxxv, 5. . . . And let the angel of the Lord chase them.

Rev. vii, 1, 2. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Rev. ix, 15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev. xv, 1. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Rev. xvi, 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

VISITATIONS OF ANGELS.

THEIR FORM.

Gen. xix, 1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground.

Judges xii, 6. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the

countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name.

Dan. viii, 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

1 Dan. x, 4, 5. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.

Acts vi, 15. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Acts xii, 7. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Rev. x, 1, 2. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

APPAREL.

Matth. xxviii, 3. His countenance was like lightning, and his raiment white as snow.

Acts x, 30. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing.

Rev. xv, 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

APPEARANCE.

Nam. xxii, 23-27, 32, 33. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel of the Lord went

further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the angel of the Lord said unto him, Where-hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

Jud. xiii, 10, 11. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

1 Kings xix, 5. And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat.

Isa. vi, 6, 7. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Dan. viii, 18. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Dan. x, 10, 18. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands: Then there came again and touched me one like the appearance of a man, and he strengthened me.

Dan. xii, 5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Zech. ii, 1-3. I lifted up mine eyes again, and looked, and behold a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him.

Luke i, 11. And there appeared unto him an angel of the Lord

SPIRITS. ANGELS—DEVILS.

standing on the right side of the altar of incense.

Acts v, 19. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

DEPARTURE.

Jud, vi, 17, 18, 20, 21. And he said unto him [Gideon], If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

Jud, xiii, 19, 20. So Manoaah took a kid with a meat offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoaah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar; and Manoaah and his wife looked on it, and fell on their faces to the ground.

Acts xii, 10. And they went out, and passed on through one street; and forthwith the angel departed from him [Peter.]

SYMBOLIC APPEARANCES.

2 Kings vi, 16, 17. And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Ezek, i, 4-25, 28. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their

feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their

bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host; when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezek, iii, 13. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

Ezek, ix, 1-3. He cried also in mine ear with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side; and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house; and he called to the man clothed with linen, which had the writer's inkhorn by his side.

Ezek, x, 1-22. Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying,

SPIRITS. ANGELS—DEVILS.

Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put it into the hands of *him that was* clothed with linen; who took it, and went out. And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels *was* as the colour of a beryl-stone. And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel! And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar. And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel *was* over them above. This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings. And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straightforward.

Ezek. xl, 3. And he brought me thither, and, behold, *there was* a man whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

Dan. viii, 16. And I heard a man's voice, between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Rev. iv, 6, 7. And before the throne *there was* a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

Rev. viii, 2, 6. And I saw the seven angels which stood before God; and to them were given seven trumpets. And the seven angels, which had the seven trumpets, prepared themselves to sound.

Rev. x, 3. And cried with a loud voice, as *when* a lion roareth; and when he had cried, seven thunders uttered their voices.

Rev. xx, 7. And when the thousand years are expired, Satan shall be loosed out of his prison.

THE ANGEL OF THE COVENANT.

Gen. xxxii, 24-25, 29. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore *is* it that thou dost ask after my name? And he blessed him there.

Gen. xlviii, 16. The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Ezek. iii, 2-4. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when

the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Ezek. xxiii, 20-22. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Josh. v, 13. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

Judges vi, 12-16. And the angel of the Lord appeared unto him, [Gideon] and said unto him, The Lord *is* with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy night, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, where-with shall I save Israel? behold, my family *is* poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

Judges xiii, 17, 21-23. And Manoah said unto the angel of the Lord, What *is* thy name, that when thy sayings come to pass we may do thee honour? (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have shewed us all these things; nor would, as at this time, have told us *such things* as these.

Hos. xii, 3, 4. He took his brother by the heel in the womb, and by his strength he had power over the God: Yea, he had power over the

SPIRITS. ANGELS—DEVILS.

angel, and prevailed, he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us.

Acts vii, 30-32 38 39 53. And when forty years were expired, there appeared to him, in the wilderness of Mount Sina, an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us; to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, who have received the law by the disposition of angels, and have not kept it.

ANGELS VENERATED BUT NOT WORSHIPPED.

Judges vi, 22, 23. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

1 Chron. xxi, 30. But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the Lord.

Dan. viii, 17. So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision.

Dan. x, 7-9, 15-17, 19. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sor-

rows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me.

Matth. xxviii, 4. And for fear of him the keepers did shake, and became as dead men.

Luke i, 12. And when Zacharias saw him, he was troubled, and fear fell upon him.

Luke ii, 9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

Acts x, 3, 4. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid. . .

1 Cor. xi, 10. For this cause ought the woman to have power on her head because of the angels.

Colos. ii, 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

Rev. xix, 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Rev. xxii, 8, 9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

ANGELS IN DISGUISE.

Num. xxii, 34. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displeases thee, I will get me back again.

Judges xiii, 15, 16. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah

Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord: for Manoah knew not that he was an angel of the Lord.

Acts xii, 8, 9. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

Ileb. xiii, 2. Be not forgetful to entertain strangers: for thereby some have entertained angels un-awares.

DEVILS.

Gen. iii, 14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

Job ii, 1, 2. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

Matth. xii, 26, 27, 29. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Mark iii, 23, 26. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

2 Peter ii, 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

Rev. ii, 13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast

SPIRITS. ANGELS—DEVILS.

not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Rev. ix, 11. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath his name Apollyon.

Rev. xii, 7-9. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

CHARACTER.

2 Chron. xviii, 19-22. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Where-with? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

Ps. lxxviii, 49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

Matth. xiii, 38, 39. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

John viii, 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh alie, he speaketh of his own: for he is a liar, and the father of it.

Acts xiii, 10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

2 Cor. xi, 14, 15. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

1 Tim. iv, 1. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

James ii, 19. Thou believest that there is one God, thou doest well; the devils also believe and tremble.

James iii, 15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

Rev. ii, 9. I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Rev. iii, 9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie.

NUMBER.

Matth. viii, 30-33. And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

Luke viii, 30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

POWER AND WORKS.

1 Chron. xxi, 1. And Satan stood up against Israel, and provoked David to number Israel.

Ps. cix, 6. Set thou a wicked man over him; and let Satan stand at his right hand.

Matth. iv, 1, 5. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

Matth. xiii, 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and

catcheth away that which was sown in his heart. . . .

Luke iv, 6, 13. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. And when the devil had ended all the temptation, he departed from him for a season.

Luke xxii, 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

2 Cor. iv, 4. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

1 Thess. ii, 18. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Eph. iv, 27. Neither give place to the devil.

1 Tim. i, 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Tim. ii, 26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

James iv, 7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

1 Peter v, 8, 9. Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Rev. ii, 10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Rev. ix, 1, 2, 5. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion, when he striketh a man.

Rev. xi, 7. And when they shall

SPIRITS. ANGELS—DEVILS

have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Rev. xii, 10, 11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Rev. xiii, 12, 13. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

Rev. xvi, 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

FINAL DOOM.

Matth. viii, 29. Art thou [Jesus] come hither to torment us before the time?

Luke x, 17, 18. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

John xii, 31. Now is the judgment of this world: now shall the prince of this world be cast out.

John xiv, 30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

John xvi, 11. Of judgment, because the prince of this world is judged.

Rom. xvi, 20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Col. ii, 15. And, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

1 John iii, 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

WORSHIP PAID TO THEM.

Lev. xvii, 7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. . . .

Deut. xxxii, 17. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

2 Chron. xi, 15. And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

1 Cor. x, 19-21. What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Rev. ix, 20. And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils. . . .

Rev. xiii, 4, 14, 15. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

DEMONIACAL POSSESSIONS.

(See also under MIRACLES.)

Matth. xii, 43-45. When the unclean spirit is gone out of a man,

he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Luke viii, 27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

Luke ix, 49, 50. And John answered and said, Master, we saw one casting out devils in thy name: and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us.

Luke xi, 18, 20. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

APOCALYPTIC SYMBOLS.

Rev. xii, 3, 4, 15-17. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Rev. xiii, 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev. xvi, 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Rev. xii 12 13. Therefore

TABERNACLE-TEMPLE.

I. TABERNACLE. 1.—OF DIVINE ORIGIN.

Exod. xxv, 9, 40. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. And look that thou make *them* after their pattern, which was shewed thee in the mount.

Exod. xxvi, 30. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

Exod. xxvii, 8. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

Exod. xxxiii, 7. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which *was* without the camp.

Exod. xxxix, 42, 43. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

Acts vii, 44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Heb. viii, 5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

Heb. ix, 6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Ezek. xl, 4. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent

that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

Ezek. xliii, 10, 11. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

Ezek. xlv, 5. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

Rev. xv, 5. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

ITS BOARDS.

Exod. xxvi, 15-18, 20, 22-24, 29. And thou shalt make boards for the tabernacle of shittim-wood standing up. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And for the second side of the tabernacle, on the north side, *there shall be* twenty boards. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And thou shalt

overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

Exod. xxxvi, 20-23, 25-27, 29, 34. And he made boards for the tabernacle of shittim-wood, standing up. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side, southward: And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

BARs.

Exod. xxvi, 26-28. And thou shalt make bars of shittim-wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end.

Exod. xxxvi, 31-33. And he made bars of shittim-wood: five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other.

SOCKETS.

Exod. xxvi, 19, 21, 25. And thou shalt make forty sockets of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And their forty sockets of silver: two

TABERNACLE—TEMPLE.

sockets under one board, and two sockets under another board. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

Exod. xxxvi, 24, 26, 30. And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons and two sockets under another board for his two tenons. And their forty sockets of silver; two sockets under one board, and two sockets under another board. And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

Exod. xxxviii, 17, 27, 30, 31. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brazen grate for it, and all the vessels of the altar. And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CURTAINS.

Exod. xxvi, 1-3, 7, 8, 12, 13. Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle; eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits; and the eleven curtains shall be all of one measure. And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back side of the tabernacle. And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the

tabernacle on this side, and on that side, to cover it.

Exod. xxxvi, 8, 9, 14, 15. And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits; the curtains were all of one size. And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.

LOOPS.

Exod. xxvi, 4-6, 9-11. And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second: that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is uttermost in the coupling, and fifty loops in the edge of the curtain which completh the second. And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

Exod. xxxvi, 10-13, 16-18. And he coupled the five curtains one unto another; and the other five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain, from the selvedge in the coupling; likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second; the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches; so it became one tabernacle. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops

upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which completh the second. And he made fifty taches of brass to couple the tent together, that it might be one.

PILLARS.

Exod. xxvi, 37. And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast five sockets of brass for them.

Exod. xxvii, 10, 17. And the twenty pillars thereof, and their twenty sockets, shall be of brass; the hooks of the pillars and their fillets shall be of silver. All the pillars round about the court shall be filleted with silver: their hooks shall be of silver and their sockets of brass.

Exod. xxxvi, 36, 38. And he made therunto four pillars of shittim-wood, and overlaid them with gold; their hooks were of gold; and he cast for them four sockets of silver. And the five pillars of it with their hooks; and he overlaid their chapters and their fillets with gold; but their five sockets were of brass.

Exod. xxxviii, 10, 19. Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

HANGINGS.

Exod. xxvi, 26. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

Exod. xxvii, 9, 14, 15. And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen, of an hundred cubits long for one side. The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

Exod. xxxv, 17. The hangings of the court, his pillars, and their sockets and the hanging for the door of the court.

Exod. xxxvi, 37. And he made an hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work.

Exod. xxxviii, 9, 11-15, 18. And he made the court; on the south side southward, the hangings of

TABERNACLE—TEMPLE.

the court were of fine twined linen, an hundred cubits. And for the north side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. And for the east side eastward, fifty cubits. The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three. And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three, and their sockets three. And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

Exod. xl, 8, 28. And thou shalt set up the court round about, and hang up the hanging at the court-gate. And he set up the hanging at the door of the tabernacle.

Hooks, Etc.

Exod. xxxv, 18. The pins of the tabernacle, and the pins of the court, and their cords.

Exod. xxxviii, 20, 28. And all the pins of the tabernacle, and of the court round about, were of brass. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.

COVERINGS.

Exod. xxvi, 14. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

Exod. xxxix, 34. And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering.

1 Kings vi, 9. So he built the house, and finished it; and covered the house with beams and boards of cedar.

COURT ROUND ABOUT.

Exod. xxvii, 13, 18. And the breadth of the court on the east side eastward shall be fifty cubits. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

Exod. xl, 33. And he reared up the court round about the tabernacle and the altar, and set up the

hanging of the court-gate: so Moses finished the work.

Exod. xxxv, 10-13. And every wisehearted among you shall come, and make all that the Lord hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets; The ark, and the staves thereof, with the mercy-seat, and the veil of the covering; The table and his staves, and all his vessels, and the shew-bread.

Exod. xxxviii, 21. This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

Exod. xxxix, 32, 33. Thus was all the work of the tabernacle of the tent of the congregation finished; and the children of Israel did according to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets.

Heb. ix, 1, 2. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

THE VAIL.

Exod. xxvi, 31-33. And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made. And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

Exod. xxxvi, 35. And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

Lev. xvi, 2. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.

Heb. ix, 7, 8. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and

for the errors of the people: The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

2nd.

FURNITURE.

1st.—IN THE HOLY PLACE.

THE LAMP.

Exod. xxv, 31-39. And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same; all of it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels.

Exod. xxxvii, 17-24. And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick were four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a

TABERNACLE—TEMPLE.

TABLE OF SHEWBREAD.

knop under two branches of the same, according to these six branches going out of it. Their knops and their branches were of the same; all of it *was* one beaten work of pure gold. And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.

Exod. xxix, 37. The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light.

Num. vii, 4. And this work of the candlestick *was* of beaten gold; unto the shaft thereof, unto the flowers thereof, *was* beaten work; according unto the pattern which the LORD had showed Moses, so he made the candlestick.

Rev. i, 12. And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks.

Rev. xi, 4. These are the two olive-trees, and the two candlesticks standing before the God of the earth.

THE OIL AND THE LIGHTING OF THE LAMP.

Exod. xxvii, 20, 21. And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from morning to evening before the LORD. *It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Exod. xxxv, 14. The candlestick also for the light, and his furniture, and his lamps, with the oil for the light.

Exod. xl, 4, 24, 25. And thou shalt bring in the candlestick, and light the lamps thereof. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the LORD; as the LORD commanded Moses.

Num. vii, 2, 3. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick. And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

1 Sam. iii, 3. And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel *was* laid down to sleep.

Exod. xxv, 23-28. Thou shalt also make a table of shittim-wood; two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

Exod. xxvi, 35. And thou shalt set the table without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south; and thou shalt put the table on the north side.

Exod. xxxvii, 10-15. And he made the table of shittim-wood; two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

ALTAR OF INCENSE.

Exod. xxx, 1-5. And thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; (four-square shall it be,) and two cubits shall be the height thereof; the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim-wood, and overlay them with gold.

tim-wood, and overlay them with gold.

Exod. xxxvii, 25-28. And he made the incense altar of shittim-wood; the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square) and two cubits *was* the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves of shittim-wood, and overlaid them with gold.

Exod. xl, 5, 26. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And he put the golden altar in the tent of the congregation before the vail.

THE HOLY OF HOLIES. THE ARK.

ITS FORM, SIZE, AND PLACE.

Exod. xxv, 10-15. And they shall make an ark of shittim-wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim-wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark; they shall not be taken from it.

Exod. xxxvii, 1-5. And Bezaleel made the ark of shittim-wood; two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. And he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim-wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

TABERNACLE—TEMPLE.

Exod. xl, 2, 3, 21. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

2 Sam. vi, 17. And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the Lord.

1 Chron. xv, 1, 2. And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

1 Chron. xvi, 1. So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 Chron. i, 4. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

ITS LID OR MERCY SEAT.

Exod. xxv, 17. And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Exod. xxvi, 34. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

Exod. xxxvii, 6. And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

ITS CHERUBIM.

Exod. xxv, 18-20. And thou shalt make two cherubims of gold; of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another, toward the mercy-seat: shall the faces of the cherubims be.

Exod. xxxvii, 7-9. And he made two cherubims of gold; beaten out of one piece made he them, on the two ends of the mercy-seat: One cherub on the end on this side,

and another cherub on the other end on that side: out of the mercy-seat made he the cherubim on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims.

Heb. ix, 5. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

ITS USE AND CONTENTS.

Exod. xxv, 16, 21, 22. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

Exod. xxx, 6. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

Exod. xl, 20. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

1 Chron. xiii, 3, 4. And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

2 Chron. vi, 11. And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

Ps. cxxxii, 8. Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Heb. ix, 4. Which had the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.

THE GUARD OF THE ARK.

Num. x, 33. And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey,

to search out a resting-place for them.

Num. xiv, 44. But they presumed to go up unto the hill top: nevertheless, the ark of the covenant of the Lord, and Moses, departed not out of the camp.

Josh. iii, 3, 4, 6, 8, 11. And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it; that ye may know the way by which ye must go: for ye have not passed this way heretofore. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Josh. iv, 10, 11. For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua; and the people hastened and passed over. And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

1 Chron. xv, 23, 24. And Berechiah and Elkana were door-keepers for the ark. And Shebaniah, and Jehoshaphat, and Nehameel, and Amasai, and Zechariah, and Benaiah, and Elezer, the priests, did blow with the trumpets before the ark of God: and Obadedom and Jehiah were door-keepers for the ark.

SOMETIMES TAKEN OUT WITH THE ARMY IN WAR.

Josh. vi, 11, 12. So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord.

1 Sam. iv, 3-6. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh upon us, that, when it cometh

TABERNACLE—TEMPLE.

among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

ONCE TAKEN CAPTIVE.

1 Sam. iv, 11, 13, 17, 23. And the ark of God was taken; and the two sons of Eli Hophni and Phinehas, were slain. And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And she said, The glory is departed from Israel; for the ark of God is taken.

1 Sam. v, 1, 2. And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

1 Sam. vi, 1, 13. And the ark of the Lord was in the country of the Philistines seven months. And they of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it.

BUT SOON SENT BACK.

1 Sam. vi, 2-4, 7, 11, 14-16, 21. And the Philistines call-did to the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, sent it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you

all, and on your lords. Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil; but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. And the men did so: and took two milch kine, and tied them to the cart, and shut up their calves at home. And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone; and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone; and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the Lord. And when the five lords of the Philistines had seen it, they returned to Ekron the same day. And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

VARIOUS STATIONS OF THE ARK.

1 Sam. vii, 1. And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 Sam. vi, 1-4, 9-13, 15. Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeath: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. And they brought it out of the house of Abinadab, which was at Gibeath, accompanying the ark of God; and Ahio went

before the ark. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom, and all his household. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fiddings. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

1 Sam. vii, 2. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord.

2 Sam. xv, 24, 25. And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God; and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city; for I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation.

1 Kings ii, 26. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

1 Kings viii, 1-4. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark, and they brought up the ark of the Lord, and the tabernacle of the congrega-

TABERNACLE—TEMPLE.

gation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

1 Chron. xiii. 5-7, 12-14. So David gathered all Israel together, from Sihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whose name is called on it. And they carried the ark of God in a new cart out of the house of Abinadab; and Uzza and Ahio drove the cart. And David was afraid of God that day, saying, How shall I bring the ark of God home to me? So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

1 Chron. xv. 2-4, 25, 26, 28. Then David said, None ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever. And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. And David assembled the children of Aaron, and the Levites. So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

2 Chron. v. 2-5. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of Israel came; and the Levites took up the ark. And on every brought up the ark, and the tabernacle of the congrega-

tion, and all the holy vessels that were in the tabernacle; these did the priests and the Levites bring up.

Jer. iii. 16. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.

Rev. xi. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE ALTAR IN PATRIARCHAL TIMES.

Gen. xii. 7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him.

Gen. xiii. 18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Gen. xxvi. 25. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants digged a well.

Gen. xxxv. 1, 3, 6, 7. And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God. . . . And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. So Jacob came to Luz, which is in the land of Canaan, (that is, Beth-el) he, and all the people that were with him. And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

THE ALTAR IN FRONT OF THE TABERNACLE.

Exod. xx. 24, 25. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

Exod. xxvii. 1-7. And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad; the altar shall be four-square; and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same; and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

Exod. xxxviii. 1-17. And he made the altar of burnt-offering of shittim-wood; five cubits was the length thereof, and five cubits the breadth thereof, (it was four-square) and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same; and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans; all the vessels thereof made he of brass. And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves. And he made the staves of shittim-wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it; and he made the altar hollow with boards.

Exod. xl. 6. And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

Lev. i. 7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

Lev. vi. 9-13. Command Aaron, and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen

TABERNACLE—TEMPLE.

breaches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar: it shall never go out.

Deut. xxvii, 5, 6. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt-offerings thereon unto the Lord thy God.

Josh. viii, 31. As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

ALTAR OF WITNESS.

Josh. xxii, 10, 11, 16, 19, 26-29. And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, built there an altar by Jordan, a great altar to see to. And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? Notwithstanding, if the land of your possession be unclein, then pass ye over unto the land of the possession of the Lord, where in the Lord's tabernacle dwelleth, and I take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar, besides the altar of the Lord our God. Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice: But that it may be a witness between us and you,

and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the Lord. Therefore said we, that it shall be, when they should so say to us, or to our generations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the Lord our God, that is before his tabernacle.

LAVER.

Exod. xl, 7, 30. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

GENERAL VIEW OF THE TABERNACLE AND ITS FURNITURE.

Exod. xxv, 29. And thou shalt make the dishes thereof, and spoons thereof, to cover *withal* of pure gold shalt thou make them.

Exod. xxvii, 19. All the vessels of the tabernacle, in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

Exod. xxxi, 7-11. The tabernacle of the congregation, and the mercyseat that is thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candlestick with all his furniture, and the altar of burnt-offering with all his furniture, and the laver and his foot, And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

Exod. xxxv, 15, 16. And the incense-altar, and his staves, and the anointing-oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle; The altar of burnt-

offering, with his brasen grate, his staves, and all his vessels; the laver and his foot.

Exod. xxxvii, 16. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover *withal*, of pure gold.

Exod. xxxix, 35-40. The ark of the testimony, and the staves thereof, and the mercy-seat; The table, and all the vessels thereof, and the shew-bread; The pure candlestick with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light; And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door; The brasen altar, and his grate of brass, his staves, and all his vessels; the laver and his foot; The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation.

ARTISTIC GENIUS

Exod. xxxi, 1-6. And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee.

Exod. xxxv, 30-35. And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet,

TABERNACLE—TEMPLE.

and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

Exod. xxxvi, 1, 2. Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

DEDICATION OF THE TABERNACLE.

Num. vii, 1-88. And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them, That the princes of Israel, heads of the house of their fathers, (who were the princes of the tribes, and were over them that were numbered,) offered. And they brought their offering before the Lord, six covered waggons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle. And the Lord spake unto Moses, saying, Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the waggons and the oxen, and gave them unto the Levites. Two waggons and four oxen he gave unto the sons of Gershon, according to their service; And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging to them *was* that they should bear upon their shoulders. And the princes offered for dedicating of the altar, in the day that it was anointed, *even* the princes offered their offering before the altar. And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah. And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary,

both of them *were* full of fine flour mingled with oil, for a meat-offering: One spoon of ten shekels of gold, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats, for a sin-offering. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab. On the second day Nathaneel the son of Zuar, prince of Issachar, did offer. He offered for his offering one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat-offering: One spoon of gold of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nathaneel the son of Zuar. On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*. His offering *was* one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels,

after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai. On the sixth day Eliasaph the son of Denel, prince of the children of Gad, *offered*. His offering *was* one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Denel. On the seventh day Elishama the son of Amminadab, prince of the children of Ephraim, *offered*. His offering *was* one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Amminadab. On the eighth day Gamaliel the son of Pedabzur, prince of the children of Manasseh. His offering *was* one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten shekels, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedabzur. On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, *offered*. His offering *was* one silver charger, the weight whereof

TABERNACLE—TEMPLE.

was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abidan the son of Gideoni. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered. His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahiezer the son of Ammishaddai. On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered. His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Pagiel the son of Ocran. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered. His offering was one silver charger, the weight whereof was an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering: One golden spoon of ten *shekels*, full of incense: One young bullock, one ram, one lamb of the first year, for a burnt-offering: One kid of the goats for a sin-offering: And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan. This was the dedication of the altar (on the day when it was anointed) by the princes of Israel: twelve chargers of silver,

twelve silver bowls, twelve spoons of gold; Each charger of silver weighing an hundred and thirty *shekels* each bowl seventy: all the silver vessels weighed two thousand and four hundred *shekels*, after the shekel of the sanctuary. The golden spoons were twelve, full of incense, weighing ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty *shekels*. All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve. And all the oxen, for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

TABERNACLE SET UP AT SINAI.

Exod. xl, 17-19. And it came to pass, in the first month, in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

Num. x, 11, 12. And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.

AT GILGAL.

Josh. v, 10, 11. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self-same day.

AT SHILOH.

Josh. xviii, 1. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there: and the land was subdued before them.

AT NCB.

1 Sam. xxi, 1, 6. Then came David to Nob to Ahimelech the priest... So the priest gave him

hallowed bread: for there was no bread there but the show bread.

AND FINALLY, AT GIBEON.

1 Chron. xvi, 39. And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord, in the high place that was at Gibeon.

1 Chron. xxi, 29. For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon.

II.—TEMPLE.

I.—DAVID'S INTENTION TO BUILD THE TEMPLE.

2 Sam. vii, 1-3, 5-7. And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies. That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go do all that is in thine heart; for the Lord is with thee. Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

1 Kings viii, 16-18. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

1 Chron. xxii, 5, 7. And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God.

1 Chron. xxviii, 2, 3. Then David

TABERNACLE—TEMPLE.

the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.*

2 Chron. vi. 7, 8. Now, it was in the heart of David my father to build an house for the name of the Lord God of Israel: But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou hast well in that it was in thine heart.

PREPARATION MADE BY HIM FOR IT.

1 Chron. xxi. 6, 11, 16-19. Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Of the gold, the silver, and the brass, and the iron, *there is no number.* Arise *therefore*, and be doing, and the Lord be with thee. David also commanded all the princes of Israel to help Solomon his son, *saying, Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people.* Now set your heart and your soul to seek the Lord your God, arise *therefore*, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

1 Chron. xxviii. 10-12, 19, 20. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary; be strong, and do it. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things. *All this said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.* And David said to Solomon his

son, Be strong, and of good courage, and do it: fear not, nor be dismayed; for the Lord God, *even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.*

BUILT BY SOLOMON.

1 Kings v. 2-5, 17, 18. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that *there is neither adversary nor evil occurrent.* And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. And the king commanded and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house.

1 Kings vi. 14. So Solomon built the house, and finished it.

1 Chron. xvii. 11, 12. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever.

1 Chron. xxii. 9, 10. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

1 Chron. xxviii. 6. And he said unto me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father.

2 Chron. ii. 1, 4. And Solomon determined to build an house for the name of the Lord, and an house for his kingdom. Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on

the sabbaths, and on the new-moons, and on the solemn feasts of the Lord our God. *This is an ordinance for ever to Israel.*

2 Chron. vi. 9, 10. Notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

2 Chron. vii. 11. Thus Solomon finished the house of the Lord, and the king's house; and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

Acts vii. 46-48. Who [David] found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet.

ITS ERECTION.

1 Kings vi. 1, 7, 37, 38. And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. In the fourth year was the foundation of the house of the Lord laid, in the month Zif: And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

2 Chron. iii. 2. And he began to build in the second day of the second month, in the fourth year of his reign.

2 Chron. vii. 16. Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished; so the house of the Lord was perfected.

ITS SITE.

1 Chron. xxi. 28. At that time, when David saw that the Lord had answered him in the thresh-

TABERNACLE—TEMPLE.

ing-floor of Ornan the Jebusite, then he sacrificed there.

1 *Chron.* xxii, 1. Then David said, *This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.*

2 *Chron.* iii, 1. Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 *Chron.* xx, 8. And they dwelt therein, and have built thee a sanctuary therein for thy name, saying.

Ps. lxviii, 16. Why teap ye, ye high hills? *this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.*

Ps. lxxvi, 1, 2. In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion.

Ps. lxxviii, 67-69. Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; But chose the tribe of Judah, the mount Zion, which he loved. And he built his sanctuary like high places, like the earth which he hath established for ever.

Ps. cxxxii, 6. Lo, we heard of it at Ephraim; we found it in the fields of the wood.

Ezekiel xli, 8. I saw also the height of the house round about: the foundations of the side-chambers were a full reed of six great cubits.

Rev. xi, 1. And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2.—ITS DIMENSIONS AND MATERIALS.

1 *Kings* vi, 2, 3, 15, 17, 19, 22, 30. And the house which king Solomon built for the Lord, the length thereof was three-score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length of the house; and ten cubits was the breadth thereof before the house. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling; and he covered them on the inside with wool, and covered the floor of the house with planks of fir. And the

house, that is, the temple before it, was forty cubits long. And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. And the floor of the house he overlaid with gold, within and without.

2 *Chron.* iii, 2-7, 9. Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was three-score cubits, and the breadth twenty cubits. And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty; and he overlaid it within with pure gold. And the greater house he celled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains. And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim. He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

DOORS.

1 *Kings* vi, 31-34. And for the entering of the oracle he made doors of olive-tree: the lintel and side-posts were a fifth part of the wall. The two doors also were of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. So also made he for the door of the temple posts of olive-tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

WINDOWS, STAIRCASE, AND COURTS.

1 *Kings* vi, 4, 8, 36. And for the house he made windows of narrow lights. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third. And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

2 *Chron.* iv, 9. Furthermore he made the court of the priests,

and the great court, and doors for the court, and overlaid the doors of them with brass.

PILLARS.

1 *Kings* vii, 15-22, 27-37, 41, 42. For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: And nets of checker-work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top with pomegranates: and so did he for the other chapter. And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits. And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net-work; and the pomegranates were two hundred, in rows round about upon the other chapter. And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily-work: so was the work of the pillars finished. And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: they had borders, and the borders were between the ledges; And on the borders that were between the ledges were lions, oxen, and cherubims; and upon the ledges there was a base above; and beneath the lions and oxen were certain abutments made of thin work. And every base had four brassen wheels, and plates of brass; and the four corners thereof had under-setters: under the laver were under-setters molten, at the sides of every addition. And the mouth of it, within the chapter and above, was a cubit; but the mouth thereof was round, after the work of the base, a cubit and an half; and also upon the mouth of it were gravings with their borders, four-square, not round. And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. And the work of the wheels was like

TABERNACLE—TEMPLE.

the work of a chariot-wheel: their axle-trees, and their naves, and their fellows, and their spokes, were all molten. And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. And in the top of the base was there a round compass of half a cubit high; and on the top of the base, the ledges there of, and the borders thereof were of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about. After this manner he made the ten bases: all of them had one casting, one measure, and one size. The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two net-works, to cover the two bowls of the chapters which were upon the top of the pillars: And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapters that were upon the pillars.

2 Kings xvi, 17. The height of the one pillar was eighteen cubits, and the chapter upon it was brass; and the height of the chapter three cubits; and the wreathen-work, and pomegranates upon the chapter round about, all of brass; and like unto these had the second pillar with wreathen-work.

Jer. lii, 21, 22. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. And a chapter of brass was upon it; and the height of one chapter was five cubits, with net-work and pomegranates upon the chapters round about, all of brass: the second pillar also and the pomegranates were like unto these.

CHAMBERS.

1 Kings vi, 5, 6, 10. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowest round about, that the beams should not be fastened in the walls of the house. And then he built chambers against all the house five cubits high; and they rested on the house with timber of cedar.

LAMPS, &c.

1 Kings vii, 49. And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, of gold.

2 Chron. iv, 7, 20, 21. And he made ten candlesticks of gold, according to their form, and set them in the temple, five on the right hand, and five on the left. Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold.

THE HOLY OF HOLIES.

1 Kings vi, 16, 19-21. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forefront was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure gold; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

1 Kings viii, 6, 7, 8, 21. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without; and there they are unto this day. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

2 Chron. iii, 8. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents.

2 Chron. v, 7, 9. And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims. And

they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day.

2 Chron. xxxv, 3. And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.

Heb. ix, 3. And after the second veil, the tabernacle which is called the Holiest of all.

THE CHERUBIM.

1 Kings vi, 23-29, 35. And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub; from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees and open flowers, within and without. And he carved thereon cherubims, and palm-trees, and open flowers; and covered them with gold fitted upon the carved work.

2 Chron. iii, 10-13. And in the most holy house he made two cherubims of image-work, and overlaid them with gold. And the wings of the cherubims were twenty cubits long; one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub. The wings of these cherubims spread themselves north twenty cubits; and they stood on their feet, and their faces were inward.

2 Chron. v, 8. For the cherubims spread forth their wings

TABERNACLE--TEMPLE.

over the place of the ark, and the cherubims covered the ark and the staves thereof above.

THE LAVER AND THE MOLTEN SEA.

1 Kings vii. 23-26, 33, 39. And he made a molten sea, ten cubits from the one brim to the other; *it was round all about, and his height was five cubits, and a line of thirty cubits did compass it round about.* And under the brim of it round about *there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows when it was cast.* It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east, and the sea *was set above upon them, and all their lower parts were inward.* And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths. Then made he ten lavers of brass; *one laver contained forty baths; and every laver was four cubits: and upon every one of the ten bases one laver.* And he put five bases on the right side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.

2 Chron. iv. 10. And he set the sea on the right side of the east end, over against the south.

2 Chron. xxviii. 24. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

VESSELS.

1 Kings vii. 40, 43, 44, 48, 50. And Hiram made the lavers, and the shovels, and the basins; so Hiram made an end of doing all the work that he made king Solomon for the house of the Lord. And the ten bases, and ten lavers on the bases; And one sea, and twelve oxen under the sea. And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was. And the bowls, and the snuffers, and the basins, and the spoons, and the censers, of pure gold; and the hinges of gold, both for the doors of this inner house, the most holy place, and for the doors of the house, to wit, of the temple.

2 Kings xii. 13. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

2 Chron. iv. 19, 22. And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shew-bread was set. And the snuffers, and the basins, and the spoons, and the censers, of pure gold, and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

2 Chron. xxiv. 14. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver; and they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada.

Ezra viii. 26-30. I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; Also twenty basins of gold of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free-will-offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, unto the house of our God.

Zecl. xiv. 20, 21. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

THE BRAZEN ALTAR.

1 Kings viii. 64. The same day did the king hallow the middle of the court that was before the house of the Lord for there he offered burnt offerings, and meat-

offerings, and the fat of the peace-offerings; because the brazen altar that was before the Lord was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

2 Chron. i. 5. Moreover, the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; and Solomon and the congregation sought unto it.

2 Chron. iv. 1. Moreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Isa. xix. 19. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

OTHER ALTARS.

Gen. xxi. 33. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

Josh viii. 30. Then Jo-hua built an altar unto the Lord God of Israel in mount Ebal.

Jud. xxi. 4. And it came to pass on the morrow that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

1 Sam. xiv. 35. And Saul built an altar unto the Lord; the same was the first altar that he built unto the Lord.

2 Sam. xxiv. 18, 25. And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. . . .

1 Kings xviii. 30-32. And Elijah said unto all the people, Come near unto me. And all the people came near unto him; and he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed.

2 Kings xviii. 22. But if ye say unto me, We trust in the Lord our God: is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

TABERNACLE—TEMPLE.

2 Chron. xxxii, 12. Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it.

2 Chron. xxxiii, 16. And he repaired the altar of the Lord and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel.

Exra iii, 2, 3. Then stood up Joshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man of God. And they set the altar upon his bases; (for fear was upon them because of the people of those countries); and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening.

THE ALTAR A PLACE OF SAFETY.

1 Kings i, 50, 51, 53. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword. So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

1 Kings ii, 28-30. Then tidings came to Joab; (for Joab had turned after Adonijah, though he turned not after Absalom); and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar: then Solomon sent Benaliah the son of Jehoiahi, saying, Go, fall upon him. And Benaliah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaliah brought the king word again, saying, Thus said Joab, and thus he answered me.

3.—DEDICATION OF THE TEMPLE.

2 Chron. vii, 4, 5. Then the king and all the people offered sacrifices before the Lord. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand

sheep. So the king and all the people dedicated the house of God.

SACRILEGE.

1 Kings xv, 18. Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

2 Kings xii, 18. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem.

2 Kings xvi, 8, 17. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones.

2 Kings xviii, 15, 16. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

2 Chron. xxiv, 7. For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

2 Chron. xxviii, 21. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

DEPREDACTION.

2 Kings xiv, 14. And he [Jehoash] took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

2 Chron. xii, 9. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also

the shields of gold which Solomon had made.

2 Chron. xxxvi, 18. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he [Nebuchadnezzar] brought to Babylon.

Jer. lii, 17-19. Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffis, and the bowls, and the spoons, and all the vessels of brass where-with they ministered, took they away. And the basins, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the bowls, and that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

Dan. i, 2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

Dan. v, 2, 3. Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

Joel iii, 5. Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.

REPAIRS.

2 Kings xii, 5, 6, 7, 8, 11, 12, 14. Let the priests take it to them, every man of his acquaintance; and let them repair the breaches of the house, wheresoever any breach shall be found. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. Then king Jehoash called for Jehoiahi the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? Now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. And the priests consented to re-

TABERNACLE—TEMPLE.

celve no more money of the people, neither to repair the breaches of the house. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord; and they laid it out to the carpenters and builders that wrought upon the house of the Lord. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it. But they gave that to the workmen, and repaired therewith the house of the Lord.

2 Kings xxii, 5, 6, 9. And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord; and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house. Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

2 Chron. xxiv, 12, 13. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

2 Chron. xxvii, 3. He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

2 Chron. xxix, 3. He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

2 Chron. xxxiv, 8-11. Now, in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maasiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Ililikiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the band of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen

that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house. Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

PURIFICATION.

2 Chron. xxix, 4, 5, 15-19. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. And the priest went into the inner part of the house of the Lord to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof. Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord.

Neh. xiii, 9. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

THE RUIN OF THE TEMPLE FORETOLD.

1 Kings ix, 6-9. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes, which I have set before you, but go and serve other gods, and worship them; Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word

among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsok the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the Lord brought upon them all this evil.

Jer. vii, 13, 14. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

Jer. xxvii, 18-22. But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus saith the Lord of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city. Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; Yea, Thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah and Jerusalem; They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up, and restore them to this place.

Ezek. vii, 22. My face will I turn also from them, and they shall pollute my secret place; for the robbers shall enter into it, and defile it.

Ezek. xlv, 21. Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary. . . .

2 Kings xxv, 13-16. And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea, that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the

TABERNACLE—TEMPLE.

spoons, and all the vessels of brass wherewith they ministered, took they away. And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the Lord: the brass of all these vessels was without weight.

2 *Chron.* xxxvi. 19. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

Is. lxxiv. 3-8. Lift up thy feet unto the perpetual desolations, even all that the enemy hath done wickedly in the sanctuary. The enemies roar in the midst of thy congregations; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground. They said in their hearts: Let us destroy them together: they have burnt up all the synagogues of God in the land.

Is. lxxix. 1. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

Isa. lxxv. 11, 12. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

Jer. vii. 12. But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

Jer. lii. 12-13. Now in the fifth month, in the tenth day of the month, which *was* the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, . . . And burnt the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burnt he with fire.

Lam. ii. 7. The Lord hath cast off his altar; he hath abolished his sanctuary: he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.

Lam. iv. 1. Now is the gold become dim! *how* is the most fine

gold changed! the stones of the sanctuary are poured out in the top of every street.

RESTORATION PREDICTED.

Zech. iv. 7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it.

Zech. vi. 15. And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

AND ACCOMPLISHED UNDER CYRUS.

Ezra i. 7-11. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

Ezra v. 15. And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem. . . .

Ezra vi. 3-5, 11-13. In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof three-score cubits, and the breadth thereof three-score cubits; With three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his

house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God, which is at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tattenai, governor on this side the river, Shethar-bozai, and their companions, according to that which Darius the king had sent, so they did speedily.

Ezra vii. 19. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

Ezra viii. 24, 25, 33, 34. Then I separated twelve of the chief of the priests, Sherebiah, Jashabiah, and ten of their brethren with them, And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered. Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabab the son of Joshua, and Nadiab the son of Binnui, Levites, by number, and by weight of every one; and all the weight was written at that time.

REBUILT UNDER DIVINE PROMISE.

Ezra iii. 6-9. From the first day of the seventh month began they to offer burnt-offerings unto the Lord; but the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters; and meat and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus-king of Persia. Now, in the second year of their coming unto the house of God at Jerusalem, in the second month began Zerubbabel the son of Shealtiel, and Joshua the son of Jozabab, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Joshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God;

TABERNACLE—TEMPLE.

the sons of Henadad, *with* their sons and their brethren the Levites.

Ezra v. 1, 2, 16. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them. Then rose up Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, and began to build the house of God which *is* at Jerusalem; and with them *were* the prophets of God helping them. Then came the same Sheshbazzar, and laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

Ezra vi. 14, 15. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Haggai i. 2, 3, 8, 9, 12-15. Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. They came the word of the Lord by Haggai the prophet, saying, Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that *is* waste, and ye run every man unto his own house. Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had sent him) and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, *I am* with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord of hosts their God, in the four and twentieth

day of the sixth month, in the second year of Darius the king.

Haggai ii. 2-4, 15, 16, 18, 19. Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for *I am* with you, saith the Lord of hosts. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were *but* ten; when one came to the press fat for to draw out fifty vessels out of the press, there were *but* twenty. Consider now from this day and upward from the four and twentieth day of the ninth month, *even* from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you.

Zech. iv. 9, 10. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

Zech. viii. 9, 10. Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

OBSTACLES.

Ezra ix. 1-6. Now, when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; Then they came to Zerubbabel, and to the chief of the fathers,

and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

Ezra v. 3-11, 13, 17. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, if the matter came to Darius; and then they returned answer by letter concerning this matter. The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written thus; Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. Now therefore, if it seem

TABERNACLE—TEMPLE.

good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Exra vi, 6, 7. Now therefore, Tatnai, governor beyond the river, Shethar-boznai and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

DEDICATION OF THE SECOND TEMPLE.

Exra vi, 16, 17. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

ITS PURIFICATION BY JESUS.

Mark xi, 15, 16. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple.

Luke xix, 45, 46. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

John ii, 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables.

PROPHECY OF ITS FINAL DESTRUCTION.

Matth. xxiv, 1, 2. And Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Mark xiii, 1, 2. And as he went out of the temple, one of his disciples saith unto him, Master, see

what manner of stones and what buildings are here! And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Luke xxi, 5, 6. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

III. MYSTIC TEMPLE OF EZEKIEL.

MEASUREMENT, PLAN, ETC.

Ezekiel, xl, 1, 5--49. In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither. And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, by the cubit and an hand-breadth; so he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate, by the porch of the gate within, was one reed. He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side. He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. He made also posts

of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches; and windows were round about inward; and upon each post were palm-trees. Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. And the pavement by the side of the gates, over against the length of the gates, was the lower pavement. Then he measured the breadth, from the fore-front of the lower gate unto the fore-front of the inner court without, an hundred cubits eastward and northward. And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side, and three on that side; and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh toward the east; and they went up into it by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. After that he brought me toward the south, and behold a gate toward the south; and he measured the posts thereof, and the arches thereof, according to these measures. And there were windows in it, and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof. And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures; and there were windows in it, and in the arches thereof

TABERNACLE—TEMPLE.

round about *it was fifty cubits long, and five and twenty cubits broad. And the arches round about were five and twenty cubits long, and five cubits broad: And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof; and the going up to it had eight steps. And he brought me into the inner court toward the east; and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures; and there were windows therein, and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side; and the going up to it had eight steps. And he brought me to the north gate, and measured it according to these measures; The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about; the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof on this side, and on that side; and the going up to it had eight steps. And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt-offering. And in the porch of the gate were two tables on this side, and two tables on that side, to lay thereon the burnt-offering, and the sin-offering, and the trespass-offering. And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice. And within were hooks, a hand-broad, fastened round about; and upon the tables was the flesh of the offering. And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; and at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is*

for the priests, the keepers of the charge of the house. And the chamber, whose prospect is toward the north, is for the priests, the keepers of the charge of the altar; these are the sons of Zadok, among the sons of Levi, which come near to the Lorp to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar that was before the house. And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side.

Ezek. xli, 1-7, 9-26. Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits. So he measured the length thereof, twenty cubits, and the breadth twenty cubits, before the temple; and he said unto me, This is the most holy place. After he measured the wall of the house six cubits; and the breadth of every side-chamber four cubits, round about the house on every side. And the side-chambers were three, one over another, and thirty in order, and they entered into the wall which was of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house. And there was an enlarging, and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. The thickness of the wall, which was for the side-chamber without, was five cubits; and that which was left was the place of the side-chambers that were within. And between the chambers was the wideness of twenty cubits round about the house on every side. And the doors of the side-cham-

bers were toward the place that was left, one door toward the north, and another door toward the south; and the breadth of the place that was left was five cubits round about. Now the building that was before the separate place, at the end toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits. And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side, and on the other side, an hundred cubits, with the inner temple, and the porches of the court; The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered; To that above the door, even unto the inner house and without, and by all the wall round about, within and without, by measure. And it was made with cherubims and palm-trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; So that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side; it was made through all the house round about. From the ground unto above the door were cherubims and palm-trees made, and on the wall of the temple. The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other. The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood; and he said unto me, This is the table that is before the Lorp. And the temple and the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubims and palm-trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. And there were narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks.

TABERNACLE—TEMPLE.

Ezek. xlii, 1-13, 15-20. Then he brought me forth into the outer court, the way toward the north; and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north. Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits. Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* a gallery against galleries in three stories. And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they *were* in three stories, but had not pillars as the pillars of the courts; therefore the building *was* straitened more than the lowest and the middlemost from the ground. And the wall that *was* without over against the chambers, toward the outer court on the forefront of the chambers, the length thereof *was* fifty cubits. For the length of the chambers that *were* in the outer court *was* fifty cubits; and, before the temple *were* an hundred cubits. And from under these chambers *was* the entry on the east side, as one goeth into them from the outer court. The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they; and all their goings out *were* both according to their fashions, and according to their doors. And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them. Then said he unto me, The north chambers and the south chambers, which are before the separate place, they *be* holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the meat-offering, and the sin-offering, and the trespass-offering for the place is holy. Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring-reed, five hundred reeds, with the measuring-reed round about. He measured the north side, five hundred

reeds, with the measuring-reed round about. He measured the south side, five hundred reeds, with the measuring-reed. He turned about to the west side, and measured five hundred reeds, with the measuring-reed. He measured it by the four sides: it had a wall round about five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

Ezek. xliii, 1, 4, 5, 8, 9, 12-17. Afterward he brought me to the gate, *even* the gate that looketh toward the east: And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. In their setting of the threshold by my thresholds, and their post by my posts, and their wall between me and them, they have even defiled my holy name by their abominations that they have committed; wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. This is the law of the house; Upon the top of the mountain about shall be most holy. Behold, this is the law of the house. And these are the measures of the altar after the cubits: The cubit is a cubit and an hand-breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span; and this shall be the higher place of the altar. And from the bottom upon the ground *even* to the lower settle shall be two cubits, and the breadth one cubit; and from the lower settle *even* to the greater settle shall be four cubits, and the breadth one cubit. So the altar shall be four cubits; and from the altar and upward shall be four horns. And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall be four cubits long, and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

Ezek. xlii, 1-4, 6-9. Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it *was* shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Is-

rael, hath entered in by it, therefore it shall be shut. *It is* for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house; and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face. And thou shalt say to the rebellions, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations. In that ye have brought into my sanctuary strangers, unrenewed in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations. And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord God, No stranger, unrenewed in heart, nor uncircumcised in flesh, shall enter into my sanctuary; of any stranger that is among the children of Israel.

Ezek. xlii, 8-10, 19-24. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the Lord in the solemn feast, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate wherely he came in, but shall go forth over against it. And the prince in the midst of them, when they go in shall go in; and when they go forth, shall go forth. After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north; and, behold, there *was* a place on the two sides westward. Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the meal-offering; that they heat them not out into the outer court, to sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold in every corner of the court there *was* a court. In the four corners of the court there *were* corners joined of forty cubits long, and thirty broad; these four corners *were* of one mea-

TABERNACLE—TEMPLE.

sure. And *there was a row of building* round about in them, round about them four, and *it was made with holings-places* under the rows round about. Then said he unto me, *These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.*

IV.

SYNAGOGUES.

PLACES OF SABBATH WORSHIP.

Ps. lxxiv. 8. They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land.

Matt. iv. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matt. vi. 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Luke vii. 4. 5. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue.

Luke xi. 43. Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets.

Acts vi. 9. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

Acts xiii. 14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

PRESIDED OVER BY ELDERS—ONE OF WHOM IS CALLED THE CHIEF, RULER.

Mark v. 22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet.

EXCOMMUNICATION.

John ix. 22. These words spake his parents, because they feared

the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

John xli. 42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

John xvi. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

V.

PURPOSE OF TABERNACLE AND TEMPLE.

AS THE SCENE OF GOD'S PRESENCE.

Gen. xxviii. 16, 17. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

Exod. iii. 5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exod. xix. 12, 13, 23-25. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses said unto the Lord, the people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

Exod. xxiv. 1, 2. And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abih, and seventy of the elders of Israel: and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him.

Exod. xxv. 8. And let them make me a sanctuary, that I may dwell among them.

Exod. xxix. 43-45. And there I

will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God.

Exod. xxxiii. 9, 10. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

Exod. xxxiv. 2, 3. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks and herds feed before that mount.

Lev. ix. 23. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

Lev. xvi. 2. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.

Lev. xix. 30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Lev. xxvi. 11, 12. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

Num. xi. 17. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

1 Chron. xxix. 1. Furthermore, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God.

2 Chron. viii. 11. And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king

TABERNACLE—TEMPLE.

of Israel, because the *places* are holy, whereunto the ark of the Lord hath come.

Ps. xciii, 5. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Jonah ii, 4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

Acts vii, 33. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

Heb. xii, 20, 21. (For they could not endure that which was commanded, And if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake.)

Rev. xxi, 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Num. xvi, 37-40. Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered, and they were made broad plates for a covering of the altar. To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses.

TO BE KEPT SACRED.

2 Chron. xxiii, 6. But let none come unto the house of the Lord, save the priests, and they that minister of the Levites; they shall go in for they are holy: but all the people shall keep the watch of the Lord.

2 Chron. xxix, 6-9. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense,

nor offered burnt-offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, to our fathers have fallen by the sword; and our sons, and our daughters, and our wives, are in captivity for this.

Neh. xiii, 4-8. And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded to be given to the Levites, and the singers, and the porters) and the offerings of the priests. But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes King of Babylon came I unto the king, and after certain days obtained I leave of the king. And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore; therefore I cast forth all the household-stuff of Tobiah out of the chamber.

Jer. vii, 11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Jer. ii, 51. We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the Lord's house.

Lam. i, 10. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

Ezek. ix, 7. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

Ezek. xxv, 3, 4. And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God, Because thou hast, Ah, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity: Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee:

they shall eat thy fruit, and they shall drink thy milk.

Ezek. xiv, 21. . . . And in that day there shall be no more the Canaanite in the house of the Lord of hosts.

Mark xi, 17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

John ii, 13-16. And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves: and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables: And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Acts xxi, 27-29. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place. For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought unto the temple

Acts xxiv, 18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

1 Cor. iii, 12-15, 17. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

THE DIVINE PROMISE OF PROTECTION AND BLESSING

Ezod. xx, 21. In all places where I record my name I will come unto thee, and I will bless thee.

TABERNACLE—TEMPLE.

1 Kings ix, 3. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

2 Chron. vii, 12, 15, 16. And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

Isa. iv, 5. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

Isa. lxii, 8, 9. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

Jer. xvii, 12. A glorious high throne from the beginning is the place of our sanctuary.

Jer. i, 23. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

Zech. ix, 8. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.

THE WORSHIP OF GOD IN HIS HOUSE.

Ps. c, 4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Eccles. v, 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

1 Cor. xiv, 40. Let all things be done decently, and in order.

Eph. v, 19. Speaking to your-

selves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.

Col. iii, 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

Heb. x, 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

James v, 13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Ps. xxvi, 6, 7. I will wash mine hands in innocency: so will I compass thine altar, O Lord; That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Ps. cxviii, 19, 20. Open to me the gates of righteousness: I will go in to them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter.

Ps. cxxxii, 7. We will go into his tabernacles; we will worship at his footstool.

EXPERIENCE OF THE WORSHIPPERS.

Neh. ix, 3, 4. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God. Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shetaniab, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

Ps. xxvi, 8. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Ps. xxvii, 4, 5. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Ps. xlii, 3, 4. My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with

them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

Ps. xliii, 3, 4. O send out thy light and thy truth: let them lead me; let them bring me unto the holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

Ps. xlviii, 9. We have thought of thy loving-kindness, O God, in the midst of thy temple.

Ps. lxi, 1, 2. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary.

Ps. lxxxiv, 1, 2, 4, 5, 7, 10. How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them: They go from strength to strength: every one of them in Zion appeareth before God. For a day in thy courts is better than a thousand. I had rather be a doer-keeper in the house of my God, than to dwell in the tents of wickedness.

Ps. xlii, 13. Those that be planted in the house of the Lord shall flourish in the courts of our God.

Ps. cxlii, 1, 9. I was glad when they said unto me, Let us go into the house of the Lord. Because of the house of the Lord our God I will seek thy good.

Jer. vii, 2. Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

Zeph. iii, 18. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Luke xxiv, 53. And were continually in the temple, praising and blessing God. Amen.

Acts xiii, 15. And after the reading of the Law and the Prophecies the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

Acts xviii, 19. And he came to Ephesus, and left them there: but he himself entered into the syna-

TABERNACLE—TEMPLE.

gogue, and reasoned with the Jews.

2 *Kings* xix, 14. And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord.

2 *Chron.* xx, 5. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court.

2 *Chron.* xxix, 20. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

Jer. xix, 14. Then came Jeremiah from Tophet, whither the

Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people.

Jer. xxvi, 7. So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

Luke ii, 37. And she *was* a widow of about fourscore and four years which departed not from the temple but served God with fastings and prayers night and day.

Acts iii, 1. Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

Acts xvii, 10. And the brethren immediately sent away Paul and

Silas by night unto Berea: who, coming *thither*, went into the synagogue of the Jews.

1 *Sam.* xxi, 7. Now a certain man of the servants of Saul *was* there that day, detained before the Lord; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

Neh. viii, 4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Michael, and Matthanah, and Hashum, and Meshullam, and Meshullam.

VINEYARD.—ORCHARD.

1st.

VINEYARD.

AN EARLY AND COMMON POSSESSION.

Gen. ix, 20. And Noah began to be an husbandman, and he planted a vineyard.

Num. xvi, 14. Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

1 Kings xxi, 1. And it came to pass after these things that Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 Kings v, 26. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it a time to receive money and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and mule-servants?*

Gen. vii, 12. Let us get up early to the vineyards: let us see if the vine flourish, *whether* the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

Gen. viii, 11. 12. Solomon had a vineyard at Beth-hannan; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver. My vineyard, which *is* mine, *is* before me; thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

Eccles. ii, 4. I made me great works; I builded me houses: I planted me vineyards.

Isa. v, 1-7, 10. Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that

it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vine: *For* I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression, for righteousness, but behold a cry. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Jer. xxxi, 5. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

Amos v, 11. Ye have planted pleasant vineyards, but ye shall not drink wine of them.

Matth. xxi, 33, 35-41. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Luke xx, 10-12. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another ser-

vant; and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out.

THE VINE.

Gen. xl, 9, 10. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; And in the vine *were* three branches: and it *was* as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

Num. xiii, 23, 24. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

1 Kings iv, 25. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

Gen. vi, 11. I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Ezek. xv, 2, 6. Son of man, What is the vine tree more than any tree, or *than* a branch which is among the trees of the forest? Therefore thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

Hosea xiv, 7. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.

Gen. xlix, 11. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

Deut. xxxii, 32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.

Job xv, 33. He shall shake off his unripe grapes as the vine, and

VINEYARD.—ORCHARD.

shall cast off his flower as the olive.

Ps. lxxx, 8. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

Isa. xxviii, 4. And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, and as the basty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

Isa. lxxv, 8. Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

Jer. ii, 21. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

Jer. xlix, 9. If grape-gatherers come to thee, would they not leave *some* gleanings-grapes? if thieves by night, they will destroy till they have enough.

Ezek. xvii, 6, 7. And it grew and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

Ezek. xix, 10. Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

Hosea x, 1. Israel *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars. . . .

Obad 5. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen it? if they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?

Matth. xxi, 34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

THE LAW OF PLANTING.

Deut. xx, 6. And what man *is* he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

Deut. xxii, 9. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

VINE DRESSERS.

2 Kings xxv, 12. But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

2 Chron. xxvi, 10. Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine-dressers in the mountains, and in Carmel: for he loved husbandry.

Isa. lxi, 5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers.

Joel i, 11. Be ye ashamed, O ye husbandmen; how! O ye vine-dressers, for the wheat, and for the barley, because the harvest of the field is perished.

PROTECTION OF VINEYARDS.

Ps. lxxx, 12. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

Psalm lxxvi, 6. Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

Isa. xvi, 8. For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer: they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

Isa. xviii, 5, 6. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

Isaiah xxiv, 7. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

Nah. ii, 2. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches.

Mark xii, 1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wheelbarrow, and built a tower, and let it out to husbandmen, and went into a far country.

THE VINTAGE.

Job xxiv, 10, 11. They cause him to go naked without clothing, and they take away the sheaf from the hungry; *Which* make oil within their walls, and tread their wine-presses, and suffer thirst.

Isa. xvi, 9, 10. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits, and for thy harvest, is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

Isa. xlii, 2-5. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

Isa. xlvii, 6. Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.

Jer. vi, 9. Thus saith the Lord of hosts. They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

Jer. xlviii, 32, 33. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: none shall tread with shouting; *their* shouting shall be no shouting.

VINEYARD.—ORCHARD.

Micah vii, 1. Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: *there is no cluster to eat; my soul desired the first ripe fruit.*

Amos ix, 13. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

Rev. xiv, 17-19. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the gr at wine-press of the wrath of God.

(WINE, See under DIET AND DRESS.)

2nd.

TREES, ETC.

Gen. xlix, 22. Joseph is a fruitful bough, *even a fruitful bough by a well, whose branches run over the wall.*

2 Kings xix, 26. . . . They were as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

Job viii, 16, 17. He is green before the sun, and his branch shooteth forth in his garden. His roots are wrapt about the heap, and seeth the place of stones.

Job xiv, 7, 9. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Yet through the scent of water it will bud, and bring forth boughs like a plant.

Job xviii, 16. His roots shall be dried up beneath, and above shall his branch be cut off.

Job xix, 10. He hath destroyed me on every side, and I am gone; and mine hope hath been removed like a tree.

Ps. xcii, 14. They shall still bring forth fruit in old age; they shall be fat and flourishing.

Isa. x, 19. And the rest of the trees of his forest shall be few, that a child may write them.

Isa. xl, 24. Yea, they shall not be planted; yea, they shall not be

sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

Ezek. xv, 6. Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

Ezek. xxxi, 14. To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Luke xxiii, 31. For if they do these things in a green tree, what shall be done in the dry?

ORNAMENTAL TREES.

Isa. xli, 19, 20. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

Isa. lv, 13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Isa. lx, 13. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

FORESTS.

2 Sam. xviii, 9. And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

Isa. x, 33, 34. Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

Isa. xxix, 17. Is it not yet a very

little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

Isa. xxxiii, 9. The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

FELLING.

Eccles. xi, 3. If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

Isa. x, 33, 34. Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Matth. iii, 10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

FORESTS MENTIONED IN SCRIPTURE.

BASHAN.

Matth. iii, 10. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.

Zech. xi, 2. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage is come down.

HARETH.

1 Sam. xxii, 5. And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

EPHRAIM.

2 Sam. xviii, 6. So the people went out into the field against Israel; and the battle was in the wood of Ephraim.

LEBANON.

1 Kings vii, 2. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

1 Kings x, 17. And he made three hundred shields of beaten gold; three pound of gold went to one shield; and the king put them in the house of the forest of Lebanon.

VINEYARD—ORCHARD.

CARMEL.

2 Kings xix, 23. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the lodgings of his borders, and into the forest of his Carmel.

ARABIAN.

Isa. xxi, 13. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanum.

OF THE SOUTH.

Ezek. xx, 46, 47. Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field. And say to the forest of the south, Hear the word of the Lord. Thus saith the Lord God Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all firs from the south to the north shall be burnt therein.

THE KING'S FOREST.

Neh. ii, 8. And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

3rd.

ORCHARD.

Job xv, 32. It shall be accomplished before his time, and his branch shall not be green.

Ps. lxxviii, 47. He destroyed their vines with hail, and their sycamore-trees with frost.

Ps. cv, 33. He smote their vines also and their fig trees, and brake the trees of their coasts.

Eccles. ii, 5. I made me gardens and orchards, and I planted trees in them of all kind of fruits.

Cant. ii, 3. As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

Cant. iv, 12, 16. A garden inclosed is the tree of the wood, so is a spring shut up, a fountain sealed. A wake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow

out. Let my beloved come into his garden, and eat his pleasant fruits.

Cant. vi, 11. I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Cant. viii, 13. Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

Isa. i, 29, 30. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf faileth, and as a garden that hath no water.

Esa. lxi, 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Hos. ii, 12. And I will destroy her vines and the fig-trees, whereof she hath said, These are my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them.

Joel i, 7. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and I cast it away; the branches thereof are made white.

Matth. vii, 16-20. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Matth. xii, 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Luke iii, 9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Luke vi, 43, 44. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

Mark xi, 14. And Jesus answered and said unto it, N man eat fruit of thee hereafter for ever. And his disciples heard it.

HEBREW LAW.

Lev. xix, 23-25. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy, to praise the Lord *without*. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

Lev. xxv, 14-17. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another, but thou shalt fear thy God: for I am the Lord your God.

Deut. xx, 19, 20. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for the tree of the field is man's life) to employ them in the siege: Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

FLOWERS AND AROMATICS.

Cant. i, 13, 14. A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

Cant. ii, 1, 2, 16. I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. My beloved is mine, and I am his: he feedeth among the lilies.

Cant. iv, 6, 11, 13, 14. Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. . . . The smell of thy garments is like the smell of Lebanon. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikeard; spikeard and saffron;

VINEYARD.—ORCHARD.

calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.

Cant. v. 13. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh.

Cant. vi. 2 3 7. My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine; he feedeth among the lilies. As a piece of a pomegranate are thy temples within thy locks.

Cant. viii. 14. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

(Vegetable productions in Orchards and Fields. See under AGRICULTURE. Pages 12, 13.)

TREES AND HERBS MENTIONED IN THE BIBLE.

ALMOND.

Gen. xliii. 11. And their father Israel said unto them *It must be so now, do this:* take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

Eccles. xii. 5. The almond tree shall flourish, balm shall grow to his king home; and the mourners go about the streets.

Jer. i. 11. Moreover the word of the Lord came unto me, saying, *Jeremiah, what seest thou?* And I said, I see a rod of an almond tree.

ALBUO OR ALGUM.

1 Kings x. 12. And the king made of the albug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such albug-trees, nor were seen unto this day.

2 Chron. ix. 10, 11. And the servants also of Huram, which brought gold from Ophir, brought albug-trees and precious stones. And the king made of the albug-trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah.

APPLE.

Cant. ii. 3. As the apple tree among the trees of the wood, so is my beloved among the sons. . . .

Cant. viii. 5. I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

Joel i. 12. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered. . . .

ASH.

Isa. xlv. 14. He planteth an ash, and the rain doth nourish it.

BAY.

Ps. xxxvii. 35. I have seen the wicked in great power, and spreading himself like a green bay tree.

BOX.

Isa. xli. 19. The pine and the box tree together.

CEDAR.

1 Kings x. 27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

Ps. lxxx. 9-11. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.

Ps. civ. 16. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted.

CHESNUT.

Ezek. xxxi. 8. And the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

CYPRESS.

Isa. xlv. 14. He heweth him down cedars, and taketh the cypress and the oak. . . .

FIG.

Deut. viii. 8. A land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey.

Isa. xxxvi. 16, 17. Hearken not to Hezekiah; for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern: Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

Jer. v. 17. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced

cities, wherein thou trustedst, with the sword.

Jer. viii. 12, 13. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord. I will surely consume them, saith the Lord: *there shall be no grasping on the vine, nor figs on the fig-tree; and the leaf shall fall; and the things that I have given them shall pass away from them.*

Amos iv. 9. I have smitten you with blasting and millow: when your gardens, and your vineyards, and your fig-trees, and your olive-trees, increased, the pine-worm devoured them; yet have ye not returned unto me, saith the Lord.

Mark xi. 19, 21. And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig-tree and up from the roots. And Peter, calling to remembrance saith unto him Master, behold, the fig-tree which thou cursedst is withered away.

Mark xlii. 23-31. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

James iii. 12. Can the fig-tree, my brethren, bear olive-berries? either a vine, fig? so can no fountain both yield salt water and fresh.

FIN.

1 Kings v. 10. So Huram gave Solomon cedar trees and fir trees, according to all his desire.

Isa. xiv. 8. Yea, the fir-trees rejoice at thee and the cedars of Lebanon, saying, Since thou art laid down, no teller is come up against us.

Zech. xi. 1 2. Open thy doors, O Lebanon, that the fire may devour thy cedars. How! fir-tree; for the cedar is fallen, because the mighty are spoiled: how! O ye oaks of Bashan; for the forest of the vintage is come down.

JUNIPER.

1 Kings xix. 4. But he [Elijah] himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die. . . .

VINEYARD.—ORCHARD.

LIGN-ALOES.

Nam. xxiv, 6 7. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloës, which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters; and his king shall be higher than Agag, and his kingdom shall be exalted.

MULBERRY.

1 *Chron.* xiv, 14, 15. Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

MYRTLE.

Isa. xli, 19. I will plant in the wilderness the cedar, the shittah tree, and the myrtle. . . .

Isa. lv, 13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. . . .

Zech. i, 10. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

MUSTARD.

Mark iv, 31, 32. It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

OAK.

Isa. i, 30. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

Isa. vi, 13. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof.

OIL TREE.

Isa. xli, 19. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree. . . .

OLIVE.

Deut. vi, 11. . . . Vineyards

and olive-trees, which thou plantest not; when thou shalt have eaten, and be full.

Isa. xvii, 6. Yet gleanings-grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.

Jer. xi, 16. The Lord called thy name, A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

PALM.

Exod. xv, 27. And they came to Elith, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters.

Ps. xcii, 12. The righteous shall flourish like the palm tree. . . .

Jer. x, 5. They are upright as the palm-tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

PINE.

Isa. xli, 19. . . I will set in the desert the fir tree, and the pine. . . .

POMEGRANATE.

Deut. viii, 8. . . . A land of . . . fig trees, and pomegranates. . . .

1 *Sam.* xiv, 2. And Saul tarried in the uppermost part of Gibeah, under a pomegranate-tree which is in Migron; and the people that were with him were about six hundred men.

Joel i, 12. . . . The pomegranate tree, the palm tree also . . . are withered. . . .

SHITTAH OR SHITTIM.

Exod. xxxvi, 20. And he made boards for the tabernacle of shittim wood, standing up.

Isa. xli, 19. I will plant in the wilderness the cedar, the shittah tree. . . .

SYCAMORE.

1 *Kings* x, 27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

Ps. lxxviii, 47. He destroyed . . . their sycamore trees with frost.

Amos vii, 14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a pro-

phet's son; but I was an herdman, and a gatherer of sycamore troit.

Luke xix, 4. And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way.

TEIL.

Isa. vi, 13. . . . As a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

WILLOW.

Job xl, 22. The shady trees cover him with their shadow; the willows of the brook compass him about.

Isa. xlv, 4. And they shall spring up as among the grass, as willows by the water courses.

Ezek. xvii, 5. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

HERBS AND SHRUBS MENTIONED IN SCRIPTURE.

ALOES AND CALAMUS, MYRRH, SAFFRON, SICKENARD.

Cant. iii, 6. Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

Cant. iv, 14. . . . Myrrh and aloës, with all the chief spices.

Prov. vii, 17. I have perfumed my bed with myrrh, aloës, and cinnamon.

John xix, 39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloës, about an hundred pound weight.

ANISE, CUMMIN, AND MINT.

Matth. xxiii, 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law.

CUCUMBER, GARLICK, LEEKS,

MELON, ONIONS.

Nam. xi, 5. We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

CASSIA.

Ps. xlv, 8. All thy garments smell of myrrh, and aloës, and cassia, out of the ivory palaces, whereby they have made thee glad.

FITCHES.

Isa. xxviii, 27. For the fitches

VINEYARD.—ORCHARD.

are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

GOURDS.

Jonah iv, 6, 10. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night.

HYSSOP.

Exod. xii, 22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the

basin; and none of you shall go out at the door of his house until the morning.

REEDS AND FLAGS.

Job viii, 11, 12. Can the rush grow up without mire? can the flag grow without water? Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

Isa. xix, 7. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, be driven away and be no more.

Luke vii, 24. And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed shaken with the wind?

MIRACULOUS PRODUCTS AND SPIRITUAL SYMBOLS.

Ps. lxxviii, 23-25. Though he

had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food; he sent them meat to the full.

Mark xiv, 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke xiv, 15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Rev. ii, 17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saying he that receiveth it.

VISIONS AND DREAMS.

VISIONS A MODE OF DIVINE REVELATION.

Num. xii. 6. And he said, Hear now my words: If there be a prophet among you, *I the Lord will make myself known unto him in a vision and will speak unto him in a dream.*

1 Sam. iii. 1. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was no open vision.*

2 Chron. xxvi. 5. And he sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper.

Ps. lxxxix. 19. Then thou spakest in vision to thy holy one.

Pron. xxix. 18. Where *there is* no vision the people perish; but he that keepeth the law, happy is he.

Jer. xiv. 14. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not; neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Jer. xxiii. 16. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord.

Dan. i. 17. As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

Isa. xli. 2. I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hab. ii. 2. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

VISIONS MENTIONED IN SCRIPTURE.

TO ABRAHAM.

Gen. xv. 1. After these things

the word of the Lord came unto Abram in a vision saying, Fear not, Abram: *I am thy shield, and thy exceeding great reward.*

JACOB.

Gen. xlv. 2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, *Here am I.*

MOSES.

Exod. iii. 2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Deut. xxxiv. 10-12. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

SAMUEL.

1 Sam. iii. 1, 4, 7, 15. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was no open vision.* The Lord called Samuel; and he answered, *Here am I.* Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision.

NATHAN.

2 Sam. vii. 4, 17. And it came to pass that night, that the word of the Lord came unto Nathan, saying, According to all these words, and according to all this vision, so did Nathan speak unto David,

ELIPHAZ.

Job iv. 12-16. Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form

thereof: an image was before mine eyes: *there was silence, and I heard a voice.*

ISAIAH.

Isa. vi. 1. In the year that king Uzziah died I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple.

EZEKIEL.

Ezek. i. 4. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and the midst thereof as the colour of amber, out of the midst of the fire.

Ezek. viii. 4. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

Ezek. x. 1. Then I looked, and, behold in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

Ezek. xi. 24, 25. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Caldea, to them of the captivity; so the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had showed me.

(See under IDOLATRY
AND SPIRITS.)

NEBUCHADNEZZAR.

Dan. ii. 23. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.

Dan. iv. 5. I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head, troubled me.

DANIEL.

Dan. ii. 19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Dan. vii. 1. In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he

VISIONS AND DREAMS.

wrote the dream, and told the sum of the matters.

Dan. vii. 28. Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Dan. vii. 1, 2 8 9 15. 16 26 27. In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan in the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. The he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it came to pass, when I, *even I Daniel* had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. And the vision of the evening and the morning which was told *is* true; wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Dan. x. 1, 7-9. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belshazzar; and the thing *was* true; but the time appointed was long; and he understood the thing, and had understanding of the vision. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Amos.

Amos ix. 1. I saw the Lord standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake; and cut

them in the head, all of them; and I will stay the last of them with the sword; he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered.

(ZECHARIAH, See under
PARABLES AND EMBLEMS.)

ANANIAS.

Acts ix. 10. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

CORNELIUS.

Acts x. 3. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius.

PAUL.

Acts xxii. 18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

2 Cor. xii. 1-4. It is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth.) How that he was caught up into paradise, and heard unpeakable words, which it is not lawful for a man to utter.

JOHN.

Rev. vi. 1. And I saw when the Lamb opened one of the seals; and I heard as it were the noise of thunder, one of the four beasts saying, Come and see.

Rev. xvii. 7-14. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must con-

sume a short space. And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him *are* called, and chosen, and faithful.

THE DISCIPLES.

Matth. xvii. 2, 3. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

Luke ix. 32, 33. Put Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

NIGHT AND SLEEP.

1 Sam. ix. 6. And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

Ezther vi. 1. On that night could not the king sleep; and he commanded to bring the book of records of the Chronicles; and they were read before the king.

Ps. lii. 5. I laid me down and slept, I awaked; for the Lord sustained me.

Ps. iv. 8. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

Ps. lxxvi. 5. The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

Prov. iii. 24. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

Prov. ix. 16. For they sleep not except they have done mischief; and their sleep is taken away unless they cause *some* to fall.

Eccles. v. 12. The sleep of a

VISIONS AND DREAMS.

labouring man *is* sweet, whether he eat little or much: but the abundance of the victual will not suffer him to sleep.

Cant. ii, 7. I charge you, O ye daughters of Jerusalem, by the roses, and by the binds of the field, that that ye stir not up, nor awake my love, till he please.

Cant. iii, 1, 2. By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

Cant. viii, 4. I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

Jer. xxxi, 26. Upon this I awaked, and beheld; and my sleep was sweet unto me.

Jer. li, 39. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.

Dan. vi, 19. Then the king arose very early in the morning, and went in haste unto the den of lions.

Micah ii, 1. Woe to them that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand.

Matth. xxvi, 43. And he came and found them asleep again: for their eyes were heavy.

Mark xiv, 40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

1 Thess. v, 6, 7. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.

DREAMS. NATURAL AND SUPER- NATURAL.

Job vii, 13, 14. When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terriest me through visions.

Job xxxiii, 14-17. For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man.

Eccles. v, 3, 7. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

Isa. xxix, 7, 8. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite. . . .

ANXIETY TO INTERPRET THEM, BUT OFTEN DISAPPOINTED.

Gen. xl, 5-8. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

Gen. xli, 8. And it came to pass in the morning, that his [Pharaoh's] spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh.

Daniel ii, 2-13. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses

shall be made a dunghill: But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream, and the interpretation thereof. They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth; and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Daniel iv, 6, 7. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

THE TRUE INTERPRETA- TION FROM GOD.

Gen. xli, 15, 16. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Daniel i, 17. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Daniel ii, 14-16, 24-30, 36. Then Daniel answered with counsel and wisdom to Ariach the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said

VISIONS AND DREAMS.

to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets, maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. This is the dream; and we will tell the interpretation thereof before the king.

Dan. iv, 8, 9. But at the last Daniel came in before me, (whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods,) and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Dan. v, 11-14, 16, 17. There is a man in thy kingdom in whom is the spirit of the holy gods; and, in the days of thy father, light and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say,

thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake, and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

INSTANCES IN SCRIPTURE.

ABIMELECH.

Gen. xx, 3-8. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother. In the integrity of my heart, and innocency, of my hands, have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

JACOB.

Gen. xxviii, 12, 15. And he dreamed, and behold a ladder set up on the earth, and the top of it

reached to heaven; and behold the angels of God ascending and descending on it. And, behold, I am with thee, and will keep thee in all places whither thou goest; and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Gen. xxxi, 10, 11. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring-straked, speckled, and grised. And the angel of God spake unto me in a dream, saying, Jacob. And I said, Here am I.

LABAN.

Gen. xxxi, 24. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

JOSEPH.

Gen. xxxvii, 5-10. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

THE CHIEF BUTLER.

Gen. xl, 9-12. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharao's cup was in my hand; and I took the grapes, and pressed them into Pharao's cup, and I gave the cup into Pharao's hand. And Joseph said unto him, This is the interpretation of it: The three branches

VISIONS AND DREAMS.

are three days. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

THE CHIEF BAKER.

Gen. xl, 16-19. When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, I had three white baskets on my head. And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, *This is* the interpretation thereof: The three baskets are three days. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Gen. xl, 21, 22. And he restored the chief butler unto his buttership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them.

Gen. xli, 11-13. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; and he restored unto mine office, and him he hanged.

PHARAOH.

Gen. xli, 1-7 17-32. And it came to pass at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine, upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept, and dreamed the second time; and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind, sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream. And Pharaoh said

unto Joseph, In my dream, behold, I stood upon the bank of the river; and, behold, there came up out of the river seven kine, fat-fleshed, and well-favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill-favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream *is* one. And the seven thin and ill-favoured kine that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine. *This is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing is established by God, and God will shortly bring it to pass.

MIDIANITE SOLDIER.

Jud. vii, 13-15. And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, *This is* nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. And it was so, when Gideon heard the telling of the dream, and the in-

terpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

SOLOMON.

1 Kings iii, 5 8-15. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, *it was* a dream.

NEBUCHADNEZZAR.

Dan. ii, 1, 31-45. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hand, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and I became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and

VISIONS AND DREAMS.

the stone that smote the image became a great mountain, and filled the whole earth. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and sublueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet *were* part of iron, and part of clay; so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

Dan. iv, 4, 5, 10-24. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Thus *were* the

visions of mine head in my bed: I saw, and beheld a tree in the midst of the earth, and the height thereof *was* great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven: He cried aloud, and said thus. Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion *be* with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee. Then Daniel (whose name *was* Belteshazzar) was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was

strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It *is* thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion *be* with the beasts of the field till seven times pass over him; This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king.

DANIEL.

Dan. vii, 1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

WISE MEN.

Matth. ii, 12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

JOSEPH.

Matth. ii, 13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

PILATE'S WIFE.

Matth. xxvii, 19. When he was set down on the judgment-seat his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

WAR

WAR.

(See under ARMY—ARMS.)

1st.—GENERAL REMARKS.

WAR A FREQUENT OCCURENCE AND THE RESULT OF SINFUL PASSION.

Ps. ix. 6. O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.

Ps. xxxv. 20. For they speak not peace; but they devise deceitful matters against them that are quiet in the land.

Ps. lxxviii. 30. Scatter thou the people that delight in war.

Ps. cxx. 6, 7. My soul hath long dwelt with him that hateth peace, I am for peace; but when I speak, they are for war.

Ps. cxi. 1, 2. Deliver me, O Lord, from the evil man; preserve me from the violent man; Which imagine mischiefs in their heart; continually are they gathered together for war.

Prov. xii. 20. Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy.

Ezek. vii. 25. Destruction cometh; and they shall seek peace, and there shall be none.

Amos i. 11. Thus saith the Lord For three transgressions of Edom and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.

Obad. 14. Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

Matth. xxiv. 6. And ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.

Mark xiii. 7, 8. And when ye shall hear of wars, and rumours of wars, be ye not troubled; for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall

be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Luke xxi. 9, 10. But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.

James iv. 1, 2. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

Josh. xi. 18. Joshua made war a long time with all those kings.

Judges xi. 4. And it came to pass, in process of time, that the children of Ammon made war against Israel.

2 Sam. iii. 1. Now there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

1 Kings xiv. 30. And there was war between Rehoboam and Jeroboam all their days.

1 Kings xv. 6, 16, 32. And there was war between Rehoboam and Jeroboam all the days of his life. And there was war between Asa and Baasha king of Israel all their days. And there was war between Asa and Baasha king of Israel all their days.

1 Kings xxii. 30, 31, 32. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of

the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

1 Chron. v. 19. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

2 Chron. xxviii. 9. But a prophet of the Lord was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

WAR FOR CONQUEST.

Num. xxxii. 6, 7, 20-23. And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, And the land be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out.

Deut. ii. 24, 31. Rise ye up, take your journey, and pass over the river Arnon; behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess it, that thou mayest inherit his land.

Deut. iii. 18. And I commanded you at that time, saying, The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

Josh. i. 12-15. And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses, the servant of

WAR.

the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan, toward the sun-rising.

AND SOMETIMES FOR SELF-DEFENCE AND FOR REVENGE.

Gen. xlix. 19. Gad, a troop shall overcome him: but he shall overcome at the last.

Exod. xvii. 8-14. Then came Amalek, and fought with Israel in Rephidim. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.

Num. xxv. 16-18. And the Lord spake unto Moses, saying, Vex the Midianites, and smite them; For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Num. xxxi. 1-3. And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

Deut. xxv. 17-19. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, *even all that were* feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

1 Chron. xviii. 3. And David smote Hadadzezer king of Zobah unto Hamath, as he went to stab-

lish his dominion by the river Euphrates.

Esther viii. 11-13. Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both little ones and women, and to take the spoil of them for a prey.* Upon one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing, for a commandment, to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

Jer. xlix. 14. I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

Jer. l. 14, 21. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.

Jer. li. 27. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz. . . .

Joel iii. 9. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

RIOTS.

Exod. xxxii. 17, 18. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.*

Isa. xxii. 2. Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

Acts xxi. 30-31. And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut,

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Acts xxiii. 10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

CIVIL WARS AND PANICS.

Judges vii. 22. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah unto Tabbath.

Judges xii. 4. Then Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

1 Sam. xiv. 16, 20. And the watchmen of Saul in Gibeab of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.* And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture.

2 Chron. xx. 23. And when they had made an end of the inhabitants of S-ir, every one helped to destroy another.

Isa. xix. 2. And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

Jer. xi. 9. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

Jer. xli. 12. The nations have heard of thy shame, and thy cry hath filled the land; for the mighty man hath stumbled against the mighty, and they are fallen both together.

Ezek. xxxviii. 21. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

WAR A SCOURGE OF DIVINE PROVIDENCE.

Jud. iii. 10. And the Spirit of

WAR.

Isa. lxi. 1. For, behold, the Lord came upon him, and he judged Israel, and went out to war; and the Lord delivered Chushan-rishaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishaim.

Jud. xi. 29. Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

1 Chr. v. 22. For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

2 Chr. xxi. 16. Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

1 Chr. xxii. 8. But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

Job xix. 29. Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Isa. lx. 11, 12. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together. The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. . . .

Isa. xlii. 3-5. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts murthereth the host of the battle. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land.

Isa. xiv. 5-7. The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet; they break forth into singing.

Isa. xvii. 14. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Isa. xxvi. 21. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

Isa. xxxiv. 2, 3. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

Jer. xlvii. 5-7. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? O thou sword of the Lord, how long wilt it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it.

Jer. xlviii. 10. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood.

Jer. li. 49. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

Ezek. xxxv. 5, 6. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

Joel ii. 20. But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Nahum iii. 1, 2. Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

Iab. ii. 10. Thou hast conspired shame to thy house by cutting off many people, and hast sinned against thy soul.

Matth. xxvi. 52. Then said Jesus unto him, Put up again thy sword into his place: for all they that

take the sword shall perish with the sword.

Rev. xvi. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

THE BLESSING OF PEACE.

Deut. ii. 5, 9, 16-19, 37. Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. So it came to pass, when all the men of war were consumed and dead from among the people, That the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. Only unto the land of the children of Ammon thou comest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

1 Kings xxii. 1, 44. And they continued three years without war between Syria and Israel. And Jehoshaphat made peace with the king of Israel.

1 Chron. xix. 19. And when the servants of Hadadrezar saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

2 Chron. xi. 3, 4. Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

2 Chron. xv. 19. And there was no more war unto the five and thirtieth year of the reign of Asa.

2 Chron. xvii. 10. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

2 Chron. xviii. 16. Then he said, I did see all Israel scattered upon

WAR.

the mountains, as sheep that have no shepherd; and the Lord said, These have no master; let them return *therefore* every man to his house in peace.

2 Chron. xx, 29, 30. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet; for his God gave him rest round about.

Ps. xxix, 11. The Lord will give strength unto his people; the Lord will bless his people with peace.

Ps. xlii, 8, 9. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Iron. xvi, 7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Isa. ii, 4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

2nd.

SIEGES.

STRONG-HOLDS.
FENCED AND WALLED
CITIES. (See under ARCHITECTURE Page 53)

PASSES.

Judges iii, 28. And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the lords of Jordan toward Moab, and suffered not a man to pass over.

Judges vii, 24. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

1 Sam. xiii, 23. And the garrison of the Philistines went out to the pass go of Michmash.

1 Sam. xiv, 4, 5. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and

the name of the other Senen. The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

1 Kings xv, 17. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

2 Chron. xvi, 1. In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

GARRISONS.

2 Sam. viii, 14. And he put garrisons in Edom; throughout all Edom put he garrisons: and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

1 Chron. xi, 16. And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

1 Chron. xviii, 6. Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went.

2 Chron. xvii, 2, 19. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

THE WATCH.

2 Sam. xii, 34, 35. But Absalom fled. And the young man that kept the watch, lifted up his eyes and looked, and, behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons come: as thy servant said so it is.

2 Sam. xviii, 24-27. And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, *there is* tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running; and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said,

He *is* a good man, and cometh with good tidings.

2 Kings ix, 17, 18. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace? So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

Cant. iii, 3. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

Cant. v, 7. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

Isa. xli, 6, 11, 12. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye; return, come.

Isa. lxiii, 6, 7. I have set watchmen upon thy walls, O Jerusalem, which shall never let their peace day nor night; ye that make mention of the Lord, keep not silence; And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Ezek. xxxiii, 2-4. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land, if the people of the land take a man of their coats, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

Hab. ii, 1. I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

SIEGE.

Deut. xx, 10-15. When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and

WAR.

they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God ha'ld delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of the nations.

Josh. vi. 10. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

1 Sam. xlv. 12. And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will slay you a thing. And Jonathan said unto his armour bearer, Come up after me; for the Lord hath delivered them into the hand of Israel.

2 Sam. xi. 1. And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 Kings vi. 24, 25. And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

1 Chr. xx. 1. And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 Chr. xxxii. 1. After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

Eccles. ix. 13-16. This wisdom

have I seen also under the sun, and it seemed great unto me: *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

MACHINERY.

2 Kings xix. 32. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

Jer. vi. 6. For thus hath the Lord of hosts said, How ye down trees, and cast a mount against Jerusalem: *this is* the city to be visited; she is wholly oppression in the midst of her.

Jer. xxiii. 24. Behold the mountains, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou seest it.

Ezek. iv. 2. And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering-rams against it round about.

Ezek. xxvi. 7-10. For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

Dan. xi. 15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Hab. i. 10. And they shall scoff

at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust and take it.

SIEGES MENTIONED IN SCRIPTURE.

ABEL OF BETH-MAACHAH.

2 Sam. xx. 15. And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench; and all the people that were with Joab battered the wall, to throw it down.

AI.

Josh. vii. 2, 3. And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

Josh. viii. 1-9. And the Lord said unto Joshua, Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an ambush for the city behind it. So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city; go not very far from the city but ye shall be ready: And I, and all the people that are with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, that we will flee before them. (For they will draw them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.) And it shall be, when ye have taken the city, that ye shall set the city on fire, according to the commandment of the Lord shall ye do. See, I have commanded you.

DEBIR.

Josh. x. 33, 39. And Joshua re-

WAR.

turned, and all Israel with him, to Debir, and fought against it; And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

EGLON.

Josh. x, 34, 35. And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it; and they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

GATH.

2 Kings xii, 17. Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem.

GIBBETHON.

1 Kings xvi, 15. In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

HAMATH-ZOBAB.

2 Chron. viii, 3. And Solomon went to Hamath-zobah, and prevailed against it.

HEBRON.

Josh. x, 36, 37. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it. And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

CITIES IN THE NORTH OF PALESTINE.

2 Kings xv, 29. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachan, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

JABESH GILEAD.

1 Sam. xi, 1. Then Nahash the Ammonite came up, and encamped against Jabesh-gilead; and all the men of Jabesh said

unto Nahash, Make a covenant with us, and we will serve thee.

JERICHO.

Josh. vi, 1-3, 14, 15, 20. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And the second day they compassed the city once, and returned into the camp; so they did six days. And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

JERUSALEM.

2 Kings xxiv, 10, 11. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

2 Kings xxv, 1, 2. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah.

CITIES OF JUDAH.

2 Kings xviii, 13. Now, in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

KEILAH.

1 Sam. xxiii, 8. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

LACHISH.

Josh. x, 31-33. And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: And the Lord delivered

Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

LIBNAH.

Josh. x, 29, 30. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

MAKKEDAH.

Josh. x, 23. And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

RABBAH.

2 Sam. xi, 1. And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 Sam. xii, 26-29. And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

RAMOTH-GILEAD.

1 Kings xxii, 29. So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-Gilead.

SAMARIA.

1 Kings xx, 1. And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and I warred against it.

2 Kings vi, 24. And it came to

WAR.

pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

2 Kings xvii, 5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

SHECHEM.

Judges ix, 34, 35. And Abimelech rose up, and all the people that were with him, by night, and they lay wait against Shechem in four companies. And Gaal the son of Ebed went out, and stood in the entering of the gate of the city; and Abimelech rose up, and the people that were with him, from lying in wait.

TIRZAH.

1 Kings xvi, 17. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

THEBEZ.

Judges ix, 50. Then went Abimelech to Thebez, and encamped against Thebez, and took it.

ZIKLAG.

Sam. xxx, 1, 2. And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire; And had taken the women captives that were therein: they slew not any, either great or small, but carried them away, and went on their way.

RESULTS OF THE SIEGE.

OVERTHROW AND SPOILIATION.

Deut. xxviii, 52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all the land which the Lord thy God hath given thee.

Judges viii, 17. And he beat down the tower of Fenuel, and slew the men of the city.

2 Kings xiv, 13. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

2 Chron. xvi, 5, 6. And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith Geba and Mizpah.

2 Chron. xxv, 23. And Joash the king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Ephraim from the gate of Ephraim to the corner-gate, four hundred cubits.

2 Chron. xxvi, 6. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

Ps. lxxxix, 40. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

Isa. xvii, 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

Isa. xxv, 12. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

Isa. xxvi, 5, 6. For he bringeth down them that dwell on high: the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

Jer. v, 10. Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's.

Jer. xxxiii, 4. For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword.

Jer. xlviii, 13. Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

Jer. ii, 58. Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

Lam. ii, 2, 5. The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground; he hath polluted the kingdom and the princes thereof. The Lord was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath in-

creased in the daughter of Judah mourning and lamentation.

Micah v, 11. And I will cut off the cities of thy land, and throw down all thy strong holds.

Nahum iii, 12, 13. All thy strong holds shall be like fig-trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee are women; the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

CONFLAGRATION.

Num. xxi, 23. For there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the lords of the high places of Arnon.

Num. xxxi, 10. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

Deut. xlii, 16. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, every whit, for the Lord thy God; and it shall be an heap for ever; it shall not be built again.

Josh. viii, 23. And Joshua burnt Ai, and made it an heap for ever, even a desolation, unto this day.

Josh. xi, 13. But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

Judges i, 8. Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

Judges ix, 43, 49. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Judges xviii, 27. And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.

Judges xx, 43. And the men of Israel turned again upon the chil-

WAR.

dren of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: so were they set on fire all the cities that they came to.

1 Sam. xxx. 1, 14. And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire: We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caba: and we burnt Ziklag with fire.

Isa. i. 7. Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

Jer. xxiv. 22. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and I take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

Jer. xxxvii. 7, 8. Thus saith the Lord, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Jer. xlviii. 45. They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

Ezek. xv. 7. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them.

Ezek. xxi. 31, 32. And I will pour out mine indignation upon thee: I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skillful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it.

Ezek. xxiv. 9. Therefore thus saith the Lord God, Woe to the bloody city! I will even make the pile for fire great.

Ezek. xxx. 8. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

Amos 1, 4, 6, 7, 10, 12, 14. But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad. Thus saith the Lord, For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: But I will send a fire on the wall of Gaza, which shall devour the palaces thereof: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof. But I will send a fire upon Teman, which shall devour the palaces of Bozrah. But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

Amos ii. 5. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

3rd.

MILITARY TACTIC.

THE MARCH, ETC.

Deut. xxiii. 9. When the host goeth forth against thine enemies, then keep thee from every wicked thing.

Jud. i. 9. And afterward the children of Judah went down to fight against the Canaanites, that dwell in the mountain, and in the south, and in the valley.

Jud. ix. 33, 37. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men. And Gaal spake again, and said, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

Jud. xviii. 16. And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

Jud. xx. 14. But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

1 Sam. xv. 5. And Saul came to a city of Amalek, and laid wait in the valley.

2 Sam. ii. 12. And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

2 Sam. v. 17. But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the hold.

2 Sam. xv. 17, 22. And the king went forth, and all the people after him, and tarried in a place that was far off. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

2 Sam. xviii. 4. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds, and by thousands.

2 Chr. xviii. 28. So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

2 Chr. xx. 16. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

Isa. x. 28-32. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage; they have taken up their lodging at Geba: Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim; cause it to be heard unto Lish. O poor Anathoth, Midmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day; he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

Hab. i. 6. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

ATTENDED MARCH OF ISRAEL THROUGH EDOM AND LAND OF AMORITES.

Num. xx. 17-21. Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way; and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. And he said, Thou shalt not go through And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through

WAR.

his border: wherefore Israel turned away from him.

Num. xxi, 21-23. And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land; we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; *but* we will go along by the king's *high-way*, until we be past thy borders. And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness; and he came to Jahaz, and fought against Israel.

Judges xi, 16-20. But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh: Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land; but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab; and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon: and Israel said unto him, Let us pass, we pray thee, through thy land unto my place. But Sihon trusted not Israel to pass through his coast; but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

DEVASTATION PRODUCED BY THE MARCH OF AN ENEMY.

Num. xxii, 4. And Moab said unto the elders of Midian, Now shall this company lick up all *that* are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

Deut. xxviii, 51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

J. Judges vi, 3-6. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamp-

ed against them, and destroyed the increase of the earth, till thou come unto Gaza; and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites, and the children of Israel cried unto the Lord.

2 Kings iii, 18, 19, 25. And this is *but* a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

Jer. iv, 20. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

Jer. xxv, 37, 38. And the peaceable habitations are cut down, because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

Jer. i, 12. Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

Jer. ii, 43. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

Moab ii, 4. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled; he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

SUDDEN ATTACK.

Gen. xiv, 15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Elotah, which is on the left hand of Damascus.

Josh. x, 9. Joshua therefore

came unto them suddenly, and went up from Gilgal all night.

Josh. xi, 7. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

Judges viii, 11. And Gideon went up by the way of them that dwell in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

Judges ix, 31-33, 42-44. And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee. Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set up on the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion. And it came to pass on the morrow, that the people went out into the field: and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city; and the two other companies ran upon all the people that *were* in the fields, and slew them.

2 Sam. ii, 29, 32. And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bethron, and they came to Mahanaim. And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

2 Sam. xvii, 22. Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

2 Kings iii, 22, 23. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood: And they said, This *is* blood; the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

AMBUSHES.

Josh. viii 9-17, 19-22. Joshua therefore sent them forth; and they went

WAR.

to lie in ambush and a bode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. And it came to pass, when the king of Ai saw it, that he hastened and rose up early; and the men of the city went out against Israel to battle. he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el that went not out after Israel: and they left the city open, and pursued after Israel. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

Judges vii, 19-22. So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. And the three companies blew the

trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *without*: and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittab in Zere-rath, and to the border of Abel-meholah, unto Tabbath.

Judges xx, 29-43. And Israel set liers in wait round about Gibeah. And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel. And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah. And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them. And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword. Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city. And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle. But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites

looked behind them, and, behold, the flame of the city ascended up to heaven. And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them. *Thus* they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sun-rising.

2 Chron. xiii, 13. But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

SIGNS OF VARIOUS KINDS.

Joshua ii, 21. And she said, According unto your words, *so be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

1 Sam. xiv, 8-10. Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us.

1 Sam. xx, 19-22, 35-39. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way; for the Lord hath sent thee away. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad

WAR

Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing; only Jonathan and David knew the matter.

Job xxi, 28, 29. For ye say, Where *is* the house of the prince? and where *are* the dwelling-places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens.

Ezek xxiv, 24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God.

INTELLIGENCE.

FROM A DIVINE SOURCE.

1 Kings xx, 22. And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

2 Kings vi, 7-13. Therefore, said he, Take it up to thee. And he put out his hand, and took it. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such an: such a place *shall* be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him, and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel? And one of his servants said, None, my lord. O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

FROM PERSONAL OBSERVATION.

2 Kings vii, 12-15. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that

remain, which are left in the city; (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan; and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste: and the messengers returned, and told the king.

FROM PRISONERS, FUGITIVES, ETC.

Gen. xiv, 13. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Awer; and these *were* confederate with Abram.

Judges i, 24-26. And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will shew thee mercy. And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz; which *is* the name thereof unto this day.

Judges viii, 13, 14. And Gideon the son of Joash returned from battle before the sun *was* up, and caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof *even* threescore and seven-teen men.

1 Sam. xix, 18. So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

2 Sam. i, 1-7. Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the

people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

2 Sam. xi, 6, 7, 18-24. And David sent to Joab saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. Then Joab sent and told David all the things concerning the war; And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. So the messenger went, and came and shewed David all that Joab had sent him for. And the messengers said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

2 Sam. xviii, 19, 20, 21, 28-32. Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings; how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself to Joab, and ran. An Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab

WAR.

sent the king's servant, and *rise* thy servant, I saw a great tumult, but I knew not what it was. And the king said *unto him*, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushii came; and Cushii said, Tidings, my lord the king; for the Lord hath avenged thee this day of all them that rose up against thee. And the king said *unto Cushii*, Is the young man Absalom safe? And Cushii answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man *is*.

Jer. xxv, 31. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations. . . .

Jer. xlviii, 19, 20. O inhabitant of Aroer, stand by the way, and esp; ask him that fleeth, and her that escapeth, and say, What is done? Moab is confounded; for it is broken down; howl and cry; tell ye it in Arnon, that Moab is spoiled.

Jer. li, 31, 32. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end; And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.

FROM THE INHABITANTS OF THE COUNTRY.

Judges iv, 12. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

Judges ix, 47. And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

1 Sam. xix, 19. And it was told Saul, saying, Behold, David *is* at Natioth in Ramah.

1 Sam. xxiii, 1, 19-23, 27. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors. Then came up the Ziphites to Saul to Gibeath, saying, Dost not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* on the south of Jerusalem? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand. And Saul said, Blessed be ye of the Lord; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt *is*, and who hath seen him there; for it is told me *that he* doleth very subtilly. See therefore, and take knowledge of all the lurking places where he hid-

eth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. But there came a messenger *unto* Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

1 Sam. xxiv, 1. And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of Egedi.

2 Kings vii, 9-11. Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace; it we tarry till the morning-light some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told *it* to the king's house within.

2 Chron. xx, 2. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* Engedi.

Nehem. iv, 11, 12. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said *unto* us ten times, From all places whence ye shall return *unto* us *they will be upon you*.

FROM SECRET EMISSARIES.

2 Sam. xv, 27, 28, 35-37. The king said also *unto* Zadok the priest, *Art not* thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. . . . Therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests. Behold, *they have* there with them their two sons, Ahimaaz Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send *unto* me every thing that ye can hear. So Hushai David's friend, came

into the city, and Absalom came into Jerusalem.

FROM SPIES.

Num. xlii, 2, 3, 17-22, 25-27. Send thou men, that they may search the land of Canaan, which I give *unto* the children of Israel; of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses, by the commandment of the Lord, sent them from the wilderness of Paran: all those men were heads of the children of Israel. And Moses sent them to spy out the land of Canaan, and said *unto* them, Get you up this way southward, and go up into the mountain; and see the land, what it *is*; and the people that dwell therein, whether they be strong or weak, few or many; and what the land *is* that they dwell in, whether it be good or bad; and what cities they *be* that they dwell in, whether in tents, or in strong holds; And what the land *is*, whether it be fat or lean, whether there be wood therein, or not; and be ye of good courage; and bring of the fruit of the land. (Now the time was the time of the first ripe grapes.) So they went up and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, *unto* the wilderness of Paran, to Kadesh; and brought back word *unto* them, and *unto* all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

Num. xxi, 32. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

Josh. ii, 1-4, 22, 23. And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come

WAR.

to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them.

Josh. vi, 17, 23, 25. And the city shall be accursed, *even* it, and all that *are* therein, to the Lord: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

Josh. vii, 2. And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

Josh. xiv, 7, 8. Forty years old *was* I when Moses, the servant of the Lord, sent me from Kadesh-barnea to espie out the land; and I brought him word again as *it was* in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God.

Judges i, 23. And the house of Joseph sent to descry Beth-el: (now the name of the city before *was* Luz.)

Judges xviii, 1, 2, 7. In those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said un'o them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, they lodged there. Then the five men departed, and came to Laish

and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

1 Sam. xxvi, 4. David therefore sent out spies, and understood that Saul was come in very deed.

2 Sam. xvi, 17-19. Now Jonathan and Ahimaaz stayed by Ene-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon: and the thing was not known.

Gen. xlii, 9-14, 30, 31. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye *are* come. And they said unto him, Nay, my lord; but to buy food *are* thy servants come. We *are* all one man's sons: we *are* true *men*, thy servants *are* no spies. And he said unto them, Nay, but to see the nakedness of the land ye *are* come. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies. The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We *are* true *men*; we *are* no spies.

1 Chron. xix, 3. But the princes of the children of Ammon said to Haaun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? *are* not his servants come unto thee for to search, and to overthrow, and to spy out the land?

VARIOUS EFFECTS OF WAR-LIKE INTELLIGENCE.

Jud. xvi, 2. And *it was* told the Gazites, saying, Samson *is* come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the

morning, when it *is* day, we shall kill him.

1 Sam. xlii, 3, 4. And Jonathan smote the garrison of the Philistines that *was* in Geba; and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

1 Sam. xxvii, 4. And it was told Saul that David was fled to Gath: and he sought no more again for him.

1 Chr. xix, 8. And when David heard of it, he sent Joab, and all the host of the mighty men.

Neh. iv, 15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

Isa. xxxvii, 7-9. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He *is* come forth to make war with thee: and when he heard it, he sent messengers to Hezekiah, saying,

Jer. xxxvii, 5. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Dan. xi, 41. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Josh. x, 1, 2. Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

Isa. xxiii, 5. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

WAR.

Jer. xlix, 21-23. The earth is moved at the noise of their fall; at the cry the noise thereof was heard in the Red sea. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah; and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs. Concerning Damascus, Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; *there is sorrow on the sea: it cannot be quiet.*

Jer. l, 46. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

COUNCIL OF WAR.

2 Sam. xvii, 5-10, 14, 15. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which be with him are valiant men. And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom. Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

VARIOUS CAMPAIGNS AND MANŒUVRES, ETC.

Josh. vii, 3. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour *thither*; for they are *but* few.

Josh. viii, 5-8. And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand. And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

Judges vii, 16-18. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord, and of Gideon.*

2 Sam. x, 8-11. And the children of Ammon came out, and put the battle in array at the entering in of the gate; and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians. And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

2 Sam. xvii, 1, 2, 11-13. Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only: Therefore I counsel that all Israel be generally gathered unto thee from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will fight upon him as the

due falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

1 Chron. xix, 9-12. And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians. And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

2 Chron. xviii, 30. Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

Isa. viii, 9, 10, 12, 15. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us. Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Jer. xlviii, 7. For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his priests and his princes together.

Jer. xlix, 14. I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

Jer. l, 21. Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.

Ezek. vii, 21. And I will give it into the hands of the strangers for a prey, and to the wicked of

WAR.

the earth for a spoil; and they shall pollute it.

Ezek. xvii, 21. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds; and ye shall know that I the Lord have spoken it.

Ezek. xxi, 12-14, 16, 17, 19, 20. Cry and howl, son of man; for it shall be upon my people. It shall be upon all the princes of Israel: terrors, by reason of the sword, shall be upon my people: smite therefore upon thy thigh. Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord God. Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain; it is the sword of the great men that are slain, which entereth into their privy-chambers. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it. Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rab-bath of the Ammonites, and to Judah in Jerusalem the defended.

Ezek. xxxv, 10, 11. Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas the Lord was there: Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

Ezek. xxxix, 10. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

Obad. 3. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Micah i, 12, 13. For the inhabitant of Maroth waited carefully for good; but evil came down from the Lord upon the gate of Jerusalem. O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion;

for the transgressions of Israel were found in thee.

Nahum ii, 4, 5. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

Zech. xiv, 3, 6, 7. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening-time it shall be light.

4.—ACTIVE WARFARE.

THE HEBREW MUSTER.
HEROES, HEROINES, DISCIPLINE, ETC.
(See under ARMY—ARMS.
Page 59.)

HEBREW LAWS.

Deut. xx, 2, 3. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them.

Deut. xxiii, 12, 13, 14. Thou shalt have a place also without the camp, whether thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy; that he see no unclean thing in thee, and turn away from thee.

WATCHWORD OF MOSES.

Num. x, 35, 36. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered: and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

THE CAMP.

Josh. x, 15, 21, 43. And Joshua returned, and all Israel with him, unto the camp to Gilgal. And all

the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Judges x, 17. Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

1 Sam. xiii, 16. And Saul, and Jonathan his son, and the people that were present with them, abode in Gileath of Benjamin; but the Philistines encamped in Michmash.

1 Sam. xxii, 6. When Saul heard that David was discovered, and the men that were with him; (now Saul abode in Gileath under a tree in Ramah, having his spear in his hand, and all his servants were standing about him.)

1 Sam. xxvi, 5-7. And David arose, and came to the place where Saul had pitched; and David held the place where Saul lay, and Abner the son of Ner, the captain of his host. And Saul lay in the trench, and the people pitched round about him. Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

2 Kings vii, 5. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

1 Chron. xi, 15. Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

ARRAY OF BATTLE.

Judges vi, 33. Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

Judges vii, 1. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

WAR.

1 Sam. iv, 1. And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

1 Sam. xvii, 1, 2, 3, 21. Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them. For Israel and the Philistines had put the battle in array, army against army.

1 Sam. xxiii, 15. And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

1 Sam. xxvi, 1-3. And the Ziphites came unto Saul to Gibeath, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, *which is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.

1 Sam. xxviii, 4. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

2 Sam. v, 17. But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

2 Sam. xvii, 26. So Israel and Absalom pitched in the land of Gilead.

1 Chron. xiv, 8, 9, 13. And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David; and David heard of it, and went out against them. And the Philistines came and spread themselves in the valley of Rephaim. And the Philistines yet again spread themselves abroad in the valley.

1 Sam. xxii, 23. Abide thou with me, fear not; for he that seeketh my life seeketh thy life:

but with me thou *shalt be* in safeguard.

Acts xxiii, 32, 33. On the morrow they left the horsemen to go with him, and returned to the castle: Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

PROCLAMATION.

Deut. xx, 8. And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart taint as well as his heart.

Judges vii, 3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

BATTLES.

OF THE CONFEDERATE KINGS.

Gen. xiv, 1-3, 5, 7-9. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; *that these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephains in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim. And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwell in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, (the same *is* Zoar,) and they joined battle with them in the vale of Siddim: With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

WITH AMALEK.

Ezod. xvii, 11-13, 16. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and

Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. For he said, Because the Lord hath sworn *that the Lord will* have war with Amalek from generation to generation.

Num. xiv, 45. Then the Amalekites came down, and the Canaanites which dwell in that hill, and smote them, and discomfited them, even unto Hormah.

WITH OG.

Num. xxi, 32-35. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

AGAINST MACHIR.

Num. xxii, 29. And the children of Machir the son of Manasse went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

AGAINST THE ANAKIMS, ETC.

Deut. ii, 21-23. A people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwell in their stead: As he did to the children of Esau which dwell in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwell in their stead, even unto this day: And the Avims which dwell in Hazez-rim, even unto Azzah the Captivities, which came forth out of Caphtor, destroyed them, and dwell in their stead.

AGAINST SIHON.

Deut. ii, 32-36. Then Sihon came out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us, and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city; we left none to remain: Only the cattle we took for a prey unto our wives, and the spoil of the cities which

WAR.

we took. From Aroer, which *is* by the brink of the river of Arnon, and from the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.

Deut. iii, 4, 6-8, 10. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we took at that time, out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon. All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan.

Deut. iv, 46. On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt.

WITH THE ABORIGINES.

Deut. vii, 1, 2, 16. When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them. And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for, that will be a snare unto thee.

Deut. xx, 16-18. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God.

Deut. xlii, 7, 8. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

Josh. vii, 24, 25. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, *were* twelve thousand, even all the men of Ai.

Josh. x, 28-42. And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the

souls that *were* therein. And Joshua returned, and all Israel with him, to Debir; and fought against it: And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, and their land, did Joshua take at one time; because the Lord God of Israel fought for Israel.

Josh. xi, 8-14, 17, 23. And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mispheh eastward; and they smote them, until they left them none remaining. And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire. And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword; for Hazor beforetime was the head of all those kingdoms. And they smote all the souls that *were* therein with the edge of the sword, utterly destroying them; there was not any left to breathe: and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, as Moses, the servant of the Lord, commanded. But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon; and all their kings he took, and smote them, and slew them. So Joshua took the whole land, according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

WAR.

Josh. xv, 14. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi the children of Anak.

Josh. xix, 47. And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Judges i, 17, 18. And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called Hormah.) Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

WITH ABIMELECH.

Judges ix, 39. And Gaal went out before the men of Shechem, and fought with Abimelech.

WITH BENJAMIN.

Judges ix, 20-24. And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day. (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin, my brother? And the Lord said, Go up against him.) And the children of Israel came near against the children of Benjamin the second day.

Judges xxi, 10, 11. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

WITH PHILISTINES.

1 Sam. vii, 13. So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

BATTLES OF SAUL WITH AMMONITES AND AMALEKITES AND PHILISTINES.

1 Sam. xi, 11. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

1 Sam. xiv, 48. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

1 Sam. xv, 1, 2, 3, 7, 8, 18-20. Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul smote the Amalekites from Havilah until thou comest to Shur, that *is* over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

1 Sam. xvii, 19. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

BATTLES OF DAVID AND OTHER KINGS.

1 Sam. xix, 8. And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

1 Sam. xxvii, 8, 9. And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left

neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

2 Sam. ii, 17. And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

2 Sam. viii, 1. And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.

2 Sam. x, 17. And when it was told David, he gathered all Israel to, ether, and passed over Jordan, and came to Iltan: and the Syrians set themselves in array against David, and fought with him.

1 Kings xi, 15, 16. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom, (For six months did Joab remain there with all Israel, until he had cut off every male in Edom.)

2 Kings xiv, 11, 12. But Amaziah would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemes, which *belongeth* to Judah. And Judah was put to the worse before Israel, and they fled every man to their tents.

2 Kings xiii, 25. And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

2 Kings xxiv, 7. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

1 Chron. iv, 41-43. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks. And some of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

1 Chron. v, 10. And in the days of Saul they made war with the Hagarites, who fell by their hand;

WAR.

and they dwelt in their tents throughout all the east *land* of Gilead.

1 *Chron.* xviii, 1. Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

1 *Chron.* xix, 14, 16, 17. So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and they fled before him. And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the river; and Shophach, the captain of the host of Hadarezer, *went* before them. And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

2 *Chron.* xiii, 19. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

2 *Chron.* xiv, 10. Then Asa went out against him, and they set the battle in array in the valley of Zephalah at Mareshah.

2 *Chron.* xxv, 21, 22. So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which *belongeth* to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent.

2 *Chron.* xxviii, 18. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochmo with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

Jer. xli, 11, 12. But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done, Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

Jer. I, 26. Come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly: let nothing of her be left.

2 *Sam.* xxii, 28. I have pursued mine enemies, and destroyed

them; and turned not again until I had consumed them.

Ps. xviii, 40, 42. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets.

SCENES OF SLAUGHTER.

2 *Sam.* xx, 12, 13. And Amasa wallowed in blood in the midst of the highway; and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

2 *Sam.* xxii, 43. Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

Ps. lxxviii, 23. That thy foot may be dipped in the blood of *thine* enemies, and the tongue of thy dogs in the same.

Isa. iii, 25. Thy men shall fall by the sword, and thy mighty in the war.

Isa. ix, 5. For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning, and fuel of fire.

Isa. xiii, 6, 7, 15, 18. Howl ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. Every one that *is* found shall be thrust through; and every one that *is* joined *unto* them shall fall by the sword. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb: their eye shall not spare children.

Isa. xv, 4, 5, 8. And Heshbon shall cry, and Elealeh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him. My heart shall cry out for Moab; his fugitives shall *flee* unto Zoar, an heir of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. For the cry *is* gone round about the borders of Moab; the howling thereof unto Eglaïm, and the howling thereof unto Beer-elim.

Isa. xxii, 4, 5. Therefore said I, Look away from me; I will weep

bitterly, labour not to comfort me, because of the spoiling of the daughter of my people. For *it is* a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

Jer. iv, 15-17. For a voice declareth from Dan, and publisheth affliction from mount Ephraim, Make ye mention to the nations, behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord.

Jer. vi, 22, 23. Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy: their voice roareth like the sea, and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

Jer. xii, 12. The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

Jer. xiv, 18. If I go forth into the field, then behold the slain with the sword; and if I enter into the city, then behold them that are sick with famine: yea, both the prophet and the priest go about into a land that they know not.

Jer. xxv, 33. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Jer. xxxiii, 5. They come to fight with the Chaldeans, but *it is* to fill them with the bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

Jer. xlvii, 14. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

Jer. xlviii, 3-5, 31. A voice of crying shall be from Horonaim, spoiling, and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim

WAR.

the enemies have heard a cry of destruction. From the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Iloromaim, as an heifer of three years old; for the waters also of Nimrim shall be desolate.

Jer. xlix, 26. Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the Lord of hosts.

Jer. i, 22, 30, 35. A sound of battle is in the land, and of great destruction. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. A sword is upon the Chaldeans saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

Jer. li, 4. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

Ezek. vi, 11, 12. Thus saith the Lord God, Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

Ezek. vii, 15. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

Ezek. xi, 6, 9, 10. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I am the Lord.

Ezek. xxx, 2. Son of man, prophecy and say, Thus saith the Lord God, Howl ye, Woe worth the day!

Ezek. xxxii, 20, 22-26, 28-30. They shall fall in the midst of them that are slain by the sword; she is delivered to the sword: draw her and all her multitudes. Asshur is there, and all her company; his graves are about him; all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living.

There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword. . . . They have set her a bed in the midst of the slain with all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude; her graves are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain: with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

Ezek. xxxv, 8. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

Ezek. xxxix, 5. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

Daniel xi, 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

Hosea x, 14. Therefore shall a tumult arise among thy people, and all thy fortress shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

Amos v, 3. For thus saith the Lord God, The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

Nahum iii, 10. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains.

Zeph i, 10, 17. And it shall come to pass in that day, saith the Lord, that there shall be the noise

of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung.

GRIEF AND WAITING IN CONSEQUENCE

Isa. x, 30. Lift up thy voice, O daughter of Giliad; cause it to be heard unto Laish, O poor Anathoth.

Isa. xv, 1-3. The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence; He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off. In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

Isa. xxii, 6. Pass ye over to Tarshish: howl, ye inhabitants of the isle.

Jer. ix, 1, 19. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

Jer. xiv, 17. Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

Jer. xlviii, 17, 31, 36-38. All ye that are about him, bemoan him and all ye that know his name say, How is the strong staff broken, and the beautiful rod! Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished. For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings and upon the loins sackcloth. There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof. . . .

WAR.

Jer. xlix. 25. How is the city of praise not left, the city of my joy!

Jer. i. 23. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations.

Jer. li. 41. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

Ezek. xxxii. 18. Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

Nahum iii. 7. And it shall come to pass, that all they that look upon thee shall flee from thee, and I say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

RESOLUTION TO GO TO WAR.

Num. xxxiii. 17, 18, 27-32. But we ourselves will go ready armed before the children of Israel, until we have brought them unto their places; and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith. So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: And Moses said unto them, If the children of Gad, and the children of Reuben, will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad, and the children of Reuben, answered, saying, As the Lord hath said unto thy servants, so will we do. We will pass over armed before the Lord into the land of Canaan; that the possession of our inheritance on this side Jordan may be ours.

Judges xx. 8, 9. And all the people arose as one man, saying, . . . But now this shall be the thing which we will do to Gibeath; we will go up by lot against it.

1 Sam. xxv. 13. . . . And there went up after David about four hundred men; and two hundred abode by the stuff.

1 Kings xx. 25. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

1 Kings xxii. 3. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?

Jer. vi. 4, 5. Prepare ye war against her, arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces.

VALOUR ON THE PART OF ISRAEL BASED ON DIVINE WARRANT AND PROMISE.

Num. xiii. 30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Num. xiv. 9. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us; fear them not.

Deut. i. 21, 29, 30. Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. Then I said unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes.

Deut. iii. 21, 22. And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings; so shall the Lord do unto all the kingdoms whither thou passest. Ye shall not fear them; for the Lord your God he shall fight for you.

Deut. vii. 17-19. If thou shalt say in thine heart, These nations are more than I; how can I dispose them? Thou shalt not be afraid of them; but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt: The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

Deut. xx. 1. When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

Deut. xxxi. 6-8, 23. Be strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he is that doth go with thee; he will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them; and I will be with thee.

Josh. i. 9. Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Josh. x. 8. And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

Judges vii. 10, 11. But if thou fear to go down, go thou with Phurah thy servant down to the host: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.

1 Sam. iv. 9. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

2 Sam. x. 12. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

1 Chron. xix. 13. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the Lord do that which is good in his sight.

2 Chron. xx. 15, 17. And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not

yours, but God's. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.

2 Chron. xxxii, 6-8. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Neh. iv, 14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

Isa. xxxvi, 4, 5. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now, on whom dost thou trust that thou rebellest against me?

VAIN GLORY.

Judges vii, 2. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hands hath saved me.

1 Kings xx, 11. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

2 Kings xix, 11, 24. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

2 Chron. xxv, 19. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?

Jer. xlviii, 14, 15. How say ye, We are mighty and strong men for the war? Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the Lord of hosts.

Isa. i, 7. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

CAUTION AND COWARDICE.

Judges v, 15, 18. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben were great thoughts of heart. Zebulun and Naphthali were a people that jeopardied their lives unto the death in the high places of the field.

Judges x, 9. Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

Judges xviii, 25, 26. And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned, and went back unto his house.

1 Sam. xvii, 33. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

1 Sam. xxx, 10. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

2 Sam. xxi, 15. Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

2 Kings xiv, 10. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?

2 Chron. xxxv, 20, 21. After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates; and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I came not against

thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not.

Jer. vi, 25. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

Jer. xxx, 5. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace.

Jer. xlvii, 3. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands.

Ezek. xi, 8. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

Ezek. xxi, 7. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall be faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

Zeph. i, 13-16. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers.

Gen. xxiv, 30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to sink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

Gen. xxxv, 5. And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

Num. xxii, 2, 3. And Balak the son of Ziphor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many; and

WAR.

Moab was distressed because of the children of Israel.

Josh. ii, 9, 24. And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

1 Sam. xiv, 15. And there was trembling in the host, in the field, and among all the people. . . .

1 Sam. xxiii, 3. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

1 Sam. xxviii, 5. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

1 Kings xxii, 32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

5th.

RESULTS OF BATTLE.

GOD THE SOURCE OF VICTORY.

Numb. xiv, 43. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

Deut. i, 41-43. Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the Lord said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies. So I spake unto you: and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill.

Josh. viii, 1. And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

Judges i, 2. And the Lord said, Judah shall go up; behold, I have delivered the land into his hand.

2 Sam. v, 25. And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

1 Kings xiv, 14-16. Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

Ps. xviii, 34. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Deut. xxxii, 30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

1 Sam. xvii, 47. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

2 Chron. xvi, 7, 8. And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

2 Chron. xxv, 8. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy; for God hath power to help, and to cast down.

Ps. xlii, 6. For I will not trust in my bow, neither shall my sword save me.

Isa. xxxi, 3. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helper shall fall down, and they all shall fail together.

Hosea i, 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

VICTORY PROMISED BY GOD.

Lev. xxvi, 7, 8. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you

shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Deut. iii, 2. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

Deut. vii, 23, 24. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

Deut. xxxi, 4, 5. And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Josh. vi, 2. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

Josh. viii, 18. And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand.

Josh. xi, 6. And the Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

Josh. xxiii, 10. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

Judges vii, 9. And it came to pass the same night, that the Lord said unto him, Arise get thee down unto the host; for I have delivered it into thine hand.

1 Kings xx, 28. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord. Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand; and ye shall know that I am the Lord.

AND GIVEN BY HIM.

Deut. ix, 1. When the Lord thy God hath cut off the nations, whose land the Lord thy God

WAR.

giveth thee, and thou succeedest them, and dwillest in their cities and in their houses.

Deut. xx, 4. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

Josh. xi, 16, 21. So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same. And at that time came Joshua, and cut off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

Josh. xiv, 10-12. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, ever since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; (for thou hearest in that day how the Anakims were there, and that the cities were great and fenced;) if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

J. sh. xliii, 9. For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day.

Judges i, 22. And the house of Joseph, they also went up against Beth-el; and the Lord was with them.

Judges ii, 23. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Judges iv, 23, 24. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Judges vi, 10. And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

2 Sam. v, 20. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine

enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

2 Kings xlii, 5. And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime.

2 Chron. xiv, 12, 13. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa, and the people that were with him, pursued them unto Gerar; and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil.

2 Chron. xxvi, 7. And God helped him against the Philistines, and against the Arabians that dwell in Gur-baal, and the Meholims.

2 Chron. xxxii, 22. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

2 Sam. xxii, 48, 49. It is God that avengeth me, and that bringeth down the people under me, And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me; thou hast delivered me from the violent man.

2 Chron. xlii, 18. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

2 Chron. xviii, 31, 32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

Ps. ix, 3. When mine enemies are turned back, they shall fall and perish at thy presence.

Ps. xviii, 39. For thou hast girded me with strength unto the battle; thou hast subdued under me those that rose up against me.

Ps. xlv, 5. Through thee will we push down our enemies;

through thy name will we tread them under that rise up against us.

Ps. ix, 12. Through God we shall do valiantly: for he it is that shall tread down our enemies.

Ps. cxviii, 10, 11, 13. All nations compassed me about: but in the name of the Lord will I destroy them. They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them. Thou hast thrust sore at me, that I might fall: but the Lord helped me.

Ps. cxlv, 10. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

IIeb. xi, 32, 33. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

DEFEAT ALSO FROM GOD.

Josh. vii, 12, 13. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, *There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

Josh. x, 10. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon; and smote them to Azekah, and unto Makkedah.

1 Sam. vii, 13, 14. So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

2 Chron. xii, 5-7. Then came Shemaijah the prophet to Rehoboam, and to the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me,

WAR.

and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous. And when the Lord saw that they humbled themselves, the word of Lord came to Shemadai, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

2 Chron. xxiv, 23, 24. And it came to pass, at the end of the year, that the host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers: so they executed judgment against Joash.

2 Chron. xxviii, 19. For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.

2 Chron. xxxiii, 10, 11. And the Lord spake to Manasseh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

Jer. xli, 15, 16. Why are they valiant men swept away? they stood not, because the Lord did drive them. He made many to fall, yea, one fell upon another; and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

Ps. xlv, 9, 10. But thou hast cast off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.

Ps. lxxviii, 66. And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

Ps. lxxxix, 10. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

Ps. lxxxix, 42-44. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword,

and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground.

OFTEN THREATENED.

Lev. xxvi, 17. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you.

1 Sam. ii, 10. The adversaries of the Lord shall be broken to pieces.

Isa. xiv, 25. That I will break the Assyrian in my land, and upon my mountains tread him under foot.

Isa. xxx, 31, 32. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

Jer. xxxiv, 21. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

Jer. xlix, 20. Therefore hear the counsel of the Lord that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

Ezek. xxxviii, 6. Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.

Ezek. xxxix, 2. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.

FLIGHT.

Deut. xxviii, 7, 25. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shall be removed into all the kingdoms of the earth.

Judges iv, 15. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak;

so that Sisera lighted down off his chariot, and fled away on his feet.

Judges xx, 47. But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

1 Sam. xxvii, 1, 2. And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

1 Sam. xxxi, 1, 7. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

2 Sam. x, 13, 14. And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

1 Kings xi, 17, 18. That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

1 Chron. xix, 15. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

Ps. lxxviii, 9. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

Isa. xxxi, 8. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

WAR.

Isa. xxxiii, 3. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

Jer. xxxv, 11. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

Jer. xxxvii, 11. And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army.

Jer. xli, 15. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

Jer. xlix, 30. Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

Iosea x, 9. O Israel, thou hast sinned from the days of Gibeah; there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

Isa. xvi, 4. Let mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the spoiler; for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

PURSUIT.

Gen. xiv, 14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

Josh. vii, 4, 5. So there went up thither of the people about three thousand men; and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down; wherefore the hearts of the people melted, and became as water.

Josh. xxiv, 6. And I brought your fathers out of Egypt; and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

Judges iv, 16. But Barak pursued after the chariots, and overtook the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Judges vii, 23. And the men of Israel gathered themselves toge-

ther out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

Judges viii, 4, 12. And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

1 Sam. vii, 11. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

1 Sam. xiv, 21-23, 46. Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day; and the battle passed over unto Beth-aven. Then Saul went up from following the Philistines; and the Philistines went to their own place.

1 Sam. xvii, 52. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

1 Sam. xxiii, 26. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

2 Sam. ii, 19. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

2 Sam. xx, 6, 7. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

1 Kings xx, 20. And they slew every one his man: and the Syrians fled, and Israel pursued them; and Ben-hadad the king of Syria escaped on an horse with the horsemen.

2 Kings iii, 24. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites even in their country.

FLIGHT IN VAIN.

Gen. xiv, 10. And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

Ps. xviii, 37. I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

Jer. xxxix, 4, 5. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him.

Jer. xli, 5, 6. Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

Jer. lii, 8. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

Amos ii, 14-16. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day, saith the Lord.

THE WOUNDED.

Judges ix, 40. And Abimelech chased him, and he fled before him; and many were overthrown and wounded, even unto the entering of the gate.

1 Sam. xxxi, 3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

2 Sam. xxii, 39. And I have consumed them, and wounded

WAR.

them, that they could not arise; yea, they are fallen under my feet.

2 Chron. xviii, 28. And he went with Joram the son of Ahab to the war against Hazael the king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

2 Chron. xviii, 33, 34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded. And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the sun going down he died.

2 Chron. xxii, 6. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

2 Chron. xxxv, 23, 24. And the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem and he died, and was buried in one of the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah.

Ps. xviii, 38. I have wounded them, that they were not able to rise; they are fallen under my feet.

Mark xiv, 47. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

THE SLAIN.

Judges i, 5. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Judges xi, 32, 33. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. . . .

1 Sam. xviii, 5. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

1 Kings xix, 10, 17. And Jehu the son of Nimshi shalt thou

anoint to be king over Israel; and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

1 Kings xx, 21. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

2 Kings xiii, 7. Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

2 Chron. xx, 24. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped.

Ester ix, 5. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

Jer. xli, 3. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

DAVID'S LAMENT OVER SAUL AND JONATHAN.

2 Sam. i, 17, 19, 23-27. And David lamented with this lamentation over Saul, and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen! Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

NAMES AND NUMBERS OF JEWS SLAIN.

Judges xx, 21, 23, 35, 44. And the children of Benjamin came forth out of Gibeath, and destroyed down to the ground of the Israelites that day twenty and two thou-

sand men. And Benjamin went forth against them out of Gibeath the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword. And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword. And there fell of Benjamin eighteen thousand men; all these were men of valour.

1 Sam. iv, 2, 10. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

1 Sam. xxxi, 2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

2 Sam. ii, 22, 30, 31. And Abner sid again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin and of Abner's men, so that three hundred and threescore men died.

2 Sam. xviii, 6, 7. So the people went out into the field against Israel; and the battle was in the wood of Ephraim: Where the people of Israel were slain before the servants of David: and there was there a great slaughter that day of twenty thousand men.

2 Kings ix, 24. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

2 Kings xxiii, 29. In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

1 Chron. x, 2, 6. And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, the sons of Saul. So Saul died, and his three sons, and all his house died together.

WAR.

2 Chron. xlii, 17. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

2 Chron. xxviii, 6, 7. For Pekah the son of Remah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had for-aken the Lord God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was next to the king.*

Jer. xli, 2. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

NAMES AND NUMBERS OF GENTILES SLAIN.

Num. xxxi, 7, 8. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, besides the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Josh. viii, 25. And so it was, that all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

Judges i, 4, 10. And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men. And Judah went against the Canaanites that dwell in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

Judges iii, 29. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

Judges vii, 25. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Judges viii, 10, 18. Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell

an hundred and twenty thousand men that drew sword. Then said he unto Zebah and Zalmunna, What manner of men *were* they whom ye slew at Tabor? And they answered, As thou art, so *were* they; each one resembled the children of a king.

2 Sam. viii, 5, 13. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. And David gat *him* a name when he returned from smiting of the Syrians in the valley of Salt, *being* eighteen thousand *men*.

1 Kings xx, 29. And they pitched one over against the other seven days; and so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

2 Kings xiv, 7. He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

1 Chron. xviii, 5, 12. And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

1 Chron. xix, 18. But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men* *which fought* in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

2 Chron. xxv, 11. And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.

Esther ix, 6-12, 15, 16. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha. The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now, what *is* thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done. For the Jews that *were* in

Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their toes seventy and five thousand (but they laid not their hands on the prey)

SPECIAL CAUSE OF CIVIL WAR, IN ANCIENT ISRAEL

Judges xix, 11-14, 17-19, 27-30.

And when they *were* by Jebus, the day was fast spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah. And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin. And when he had lifted up his eyes, he saw a way-faring man in the street of the city; and the old man said, Whither goest thou? and whence comest thou? And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I; and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord; and there *is* no man that receiveth me to house. Yet there *is* both straw and provender for our asses; and there *is* bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold. And he said unto her, Up, and let us be going; but none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel. And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt

WAR.

unto this day: consider of it, take advice, and speak *your minds*.

Judges xxi, 19. And the children of Israel rose up in the morning, and encamped against Gibeah.

ITS RESULT.

Judges xxi, 2, 3, 5-9, 15, 17. And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel? And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death. And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day: How shall we do for wives for them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives? And they said, What *one is there* of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from Jabesh-gilead to the assembly. For the people were numbered, and, behold, *there were none* of the inhabitants of Jabesh-gilead there. And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel. And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

PRISONERS.

Gen. xiv, 12. And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

Num. xxi, 1. And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took *some* of them prisoners.

Num. xxxi, 9-12. And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they took all the spoil, and all the prey, *both* of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

Josh. viii, 23. And the king of Ai they took alive, and brought him to Joshua.

1 *Sam.* xxx, 2, 3. And had taken the women captives that *were* therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, *it was* burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

2 *Sam.* viii, 4. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot-horses, but reserved of them for an hundred chariots.

1 *Chron.* xviii, 4. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-horses, but reserved of them an hundred chariots.

2 *Chron.* xxviii, 8. And the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

Jer. x, 17. Gather up thy wares out of the land, O inhabitant of the fortress.

Jer. xli, 10. Then Ishmael carried away captive *all* the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

Jer. xlviii, 46. Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives.

Jer. i, 3. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

Amos i, 15. And their king shall go into captivity, he and his princes together, saith the Lord.

SOMETIMES KINOLY TREATED.

1 *Kings* xx, 31-33. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded

sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive?* he *is* my brother. Now the men did diligently observe whether *any thing would* come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

2 *Kings* vi, 21-23. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

2 *Chron.* xxviii, 10-15. And now ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: *but are there* not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of the Lord is upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord *already*, ye intend to add *more* to our sins and to our trespasses; for our trespass is great, and *there is* fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

Ps. civ, 46. He made them also to be pitied of all those that carried them captives.

Isa. xlix, 24, 25. Shall the prey

WAR.

be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

SOMETIMES TREATED WITH IGNOMINY.

Joshua x, 16-18, 22-25. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed; be strong, and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

Judges vii, 16. And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth.

1 Chron. xx, 3. And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

Jer. xxxix, 7. Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

Jer. lii, 9-11. Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

AND PUT TO DEATH.

Josh. vii, 29. And the king of Ai he hanged on a tree until even-tide; and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

Judges vii, 21-23. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks. Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

1 Sam. xxxi, 9, 10. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

2 Chron. xxv, 12. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

Jer. xxxix, 6. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

Jer. lii, 26, 27. So Nebuzar-adan, the captain of the guard, took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

BOOTY OFTEN REFERRED TO IN CONNECTION WITH WAR.

Gen. xxvii, 40. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Josh. vi, 18. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the

camp of Israel a curse, and trouble it.

Josh. vii, 1. But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the Lord was kindled against the children of Israel.

1 Sam. xv, 19. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

Jer. xv, 13. Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

Jer. xvii, 3. O my mountain in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

Jer. xlix, 28, 29, 31, 32. Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord.

Jer. i, 10. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord.

Jer. li, 48, 53-56. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken; every one of their bows is

WAR.

broken: for the Lord God of recompences shall surely requite.

Ezek. xxix, 19, 20. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

Ezek. xxxviii, 11-13. And thou shalt say, I will go up to the land of unwallied villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Nahum ii, 9. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

Hab. ii, 7. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

Zeph. i, 13. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

Zech. ii, 9. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

Zech. xiv, 1. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

Mark iii, 27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

OFTEN GREAT.

Gen. xiv, 11. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

Gen. xxxiv, 28, 29. They took

their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, And all their wealth, and all their little ones, and their wives, took they captive, and spoiled even all that was in the house.

Num. xxxi, 32-34, 36, 42-46. And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep, And threescore and twelve thousand beeves, And threescore and one thousand asses. And the half, which was the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep; And of the children of Israel's half, which Moses divided from the men that warred, (Now the half that pertained unto the congregation was three hundred thousand, and thirty thousand, and seven thousand and five hundred sheep, And thirty and six thousand beeves, And thirty thousand asses and five hundred, And sixteen thousand persons.)

Deut. ii, 35. Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

Deut. iii, 7. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

Josh. viii, 27. Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the Lord, which he commanded Joshua.

1 Sam. xiii, 17. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual.

1 Sam. xv, 9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly.

1 Sam. xvii, 53. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

1 Sam. xxx, 20. And David took all the flocks and the herds, which they drove before those other cattle, and said, This is David's spoil.

2 Sam. iii, 22. And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent

him away, and he was gone in peace.

2 Sam. viii, 8. And from Bethah, and from Berothah, cities of Hadad-ezer, king David took exceeding much brass.

2 Kings vii, 8. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

1 Chron. v, 21. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of oxen an hundred thousand.

** 1 Chron. xx, 2.* And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

2 Chron. xiv, 14. And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

2 Chron. xx, 25. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

Isa. xxi, 2. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease.

Micah ii, 8. Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

ITS DISTRIBUTION.

Gen. xiv, 21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Num. xxxi, 53. (For the men of war had taken spoil, every man for himself.)

Josh. xxii, 8. And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver and with gold, and with brass, and with iron, and with very much

WAR.

raiment: divide the spoil of your enemies with your brethren.

1 Sam. xxx, 18, 19, 21-25. And David recovered all that the Amalekites had carried away; and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. And David came to the two hundred men, which were so taint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. Then answered all the wicked men, and men of Bellial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, my brethren, for that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

Ps. lxxviii, 12. Kings of armies did flee apace; and she that tarried at home divided the spoil.

Dan. xi, 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

Amos v, 9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

TRIBUTE.

2 Kings iii, 4. And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

2 Kings xviii, 14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of

Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

2 Kings xxiii, 33. And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

2 Chron. xvii, 11. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

2 Chron. xxvii, 5. He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third.

Isa. xvi, 1. Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion,

6th.

TREATIES AND PROPOSALS
WITH A VIEW TO PREVENT
WAR, OR IN CONSEQUENCE
OF IT.

EMBASSIES.

Josh. xxii, 30-33. And when Phineas the priest, and the princes of the congregation, and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them. And Phineas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is among us, because we have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord. And Phineas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwell.

Judges xi, 14, 15, 21-23, 25-28. And Jephthah sent messengers again unto the king of the chil-

dren of Ammon, And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? And now art thou any thing better than Balak the son of Zipor king of Moab? did he ever strive against Israel, or did he ever fight against them, While Israel dwelt in Heshbon and her towns, and in Aroer, and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years, why therefore did ye not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

1 Kings xx, 5-9. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders, and all the people, said unto him, Hearken not unto him, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

TREATIES VIOLATED.

1 Kings xv, 19. There is a league between me and thee, and between my father and thy father; behold, I have sent unto thee a present of silver and gold; come

WAR.

and break thy league with Baasha king of Israel, that he may depart from me.

Daniel xi, 23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Amos i, 9. Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

Obad. 7. All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

AMBASSADORS.

Josh. xxii, 12-15. And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

Judges xx, 12. And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

Judges xxi, 12, 13. And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male; and they brought them unto the camp to Shiloh, which is in the land of Canaan. And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them!

1 Kings xx, 17, 18. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

2 Kings ix, 19. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

Luke xiv, 31, 32. Or what king, going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

LEAGUE WITH THE GIBEONITES.

Josh. ix, 1-4, 6-9, 11. And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof, That they gathered themselves together, to fight with Joshua and with Israel, with one accord. And when the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai, They did work wisely, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up; And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

Josh. x, 6. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants: come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the mountains, are gathered together against us.

(See also under ARMY, ARMS,

Page 63.)

753

PROPOSALS.

Judges viii, 1-3. And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply. And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him when he had said that.

Judges xi, 12, 13. And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land. And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

Judges xii, 1-3. And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me.

Judges xv, 9, 10. Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

Judges xx, 13. Now therefore deliver us the men, the children of Belial, which are in Gibeath, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

1 Sam. xl, 1, 2. Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant

WAR.

with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

1 Sam. xviii, 1. And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 Sam. ii, 27. And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

2 Sam. xx, 16, 17, 19, 20. Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

1 Kings xx, 2, 4. And he sent messengers to Abah king of Israel into the city, and said unto him, Thus saith Ben-hadad, And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

2 Kings xviii, 27-30. But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? Then Rabshakeh stood and cried with a loud voice in the Jew's language, and spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand: Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

2 Chron. xxxii, 18. Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city

Isa. xxxvi, 2, 3, 13, 14, 16. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna, the scribe, and Joab, Asaph's son, the recorder. Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern.

Isa. xxxvii, 11-13. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

CAPITULATION.

Jer. xxi, 8, 9. And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

Jer. xxvii, 11-13. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein. I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

Jer. xxxviii, 17-23. Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of Israel, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul

shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me: And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and these women shall say, Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burnt with fire.

Josh. ix, 25, 27. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

1 Kings xx, 34. And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

MISCELLANEOUS.

Gen. xlix, 7. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

1 Sam. xxii, 2. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

1 Sam. xxv, 21-24, 23. (Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that

WAR.

pertained unto him; and he hath requited me evil for good. So and more also do God unto the enemies of David, if I leave of all that *pertaineth* to him, by the morning light, any that pisseth against the wall.) And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days.

1 *Kings* xvi, 21, 22. Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

Neh. iv, 7, 8, 17, 22, 23. But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Asdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth. And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saying* that every one put them off for washing.

Isa. xv, 9. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

Isa. xxx, 7, 9. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still. That this *is* a rebellious people, lying children, children that will not hear the law of the Lord.

Jer. xi, 7. I have forsaken mine house, I have left mine heritage; I have given the dearly-beloved of my soul into the hand of her enemies.

Jer. xxv, 13, 14, 18-20. And I will bring upon that land all my words which I have pronounced against it, *even all that is written* in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; (as *it is* this day;) Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod.

Jer. xli, 16-18. Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after that he had slain Gedaliah the son of Ahikam,) *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

1 *Sam.* ii, 31, 32, 35. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the *wealth* which

God shall give Israel: and there shall not be an old man in thine house for ever. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever.

Ps. lxxvi, 4, 6. Thou *art* more glorious and excellent than the mountains of prey. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

Prov. xxi, 22. A wise man scal-eth the city of the mighty, and casteth down the strength of the confidence thereof.

Prov. xxvii, 6. Faithful are the wounds of a friend: but the kisses of an enemy are deceitful.

Cant. vi, 12, 13. Or ever I was aware, my soul made me like the charlots of Aumm-nadib. Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

Isa. xi, 13. The envy also of Ephraim shall depart; and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Jer. xlii, 7. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

Jer. xxx, 17, 19. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after. And one of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

2 *Cor.* x, 4-6. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds.) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

W A T E R.

THE SEA.

Gen. i, 9, 10. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

Neh. ix, 10, 11. And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against thee: so didst thou get thee a name, as it is this day. And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

Job xxvi, 10. He hath compassed the waters with bounds, until the day and night come to an end.

Job xxxviii, 8, 10, 11, 16. Or who shut up the sea with doors, when it brake forth, as if it had issued out of my decreed place, and set bars and doors. And said, Hither-to shalt thou come, but no further; and here shalt thy proud waves be stayed? Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Ps. xxxiii, 7. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

Ps. civ, 6-9. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Isa. v, 30. And in that day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof.

Jonah ii, 3, 5, 6. For thou hadst cast me into the deep, in the midst of the seas; and the floods

compassed me about: all thy billows and thy waves passed over me. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

Dan. vii, 2. Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

Job xxvi, 5. Dead things are formed from under the waters, and the inhabitants thereof.

Ps. xviii, 16. He sent from above, he took me, he drew me out of many waters.

Ps. lxxxviii, 6, 7. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Jer. xxxiii, 22. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

Ps. cxxiv, 4, 5. Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone over our soul.

Isa. li, 14-16, 36. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

Jer. li, 36, 42. Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry. The sea is come up upon Babylon: she is covered with the multitude of the waters thereof.

Lam. iii, 54. Waters flowed over mine head: then I said, I am cut off.

Ezek. xxvi, 15, 18, 19. For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee. Thus saith the Lord God to Tyrus, Shalt not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

Ezek. xxviii, 8. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

Ezek. xxxi, 15. Thus saith the Lord God, In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

Rev. viii, 8, 9. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Rev. xvi, 3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

ALWAYS UNDER DIVINE CONTROL.

Job ix, 8. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

Job xxvi, 12. He divideth the sea with his power, and by his understanding he smiteth through the proud.

Is. lxxv, 5, 7. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Ps. lxxxix, 9, 24, 25. Thou rules the raging of the sea: when the

WATER.

waves thereof arise, thou stillest them. But my faithfulness and my mercy *shall be with him*; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers.

Ps. xciii, 3, 4. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high *is mightier* than the noise of many waters, *yea, than the mighty waves of the sea.*

Isa. xvii, 12, 13. Woe to the multitude of many people, *which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!* The nations shall rush like the rushing of many waters: but *God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*

Isa. xxiv, 14. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

SEAS MENTIONED IN SCRIPTURE.

ADRIA.

Acts xxvii, 27. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country.

MEDITERRANEAN—VARIOUSLY NAMED.

Num. xxxiv, 6. And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

Deut. xi, 24. Every place whereon the soles of your feet shall tread shall be yours: From the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

Deut. xxxiv, 2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

Ezra ii, 7. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Zech. xiv, 8. And it shall be in that day, *that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder*

sea: in summer and in winter shall it be.

RED SEA.

Exod. x, 19. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

Exod. xiii, 18. But God led the people about, *through the way of the wilderness of the Red sea:* and the children of Israel went up harnessed out of the land of Egypt.

Exod. xxiii, 31. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee.

SALT OR DEAD SEA.

Num. xxxiv, 12. And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

Deut. iiii, 17. The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, *even the salt sea, under Ashdod-th-pisgah eastward.*

Joel ii, 20. . . . With his face toward the east sea, and his hinder part toward the utmost sea. . . .

SEA OF GALILEE OR TIBERIAS.

Matth. iv, 18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

John vi, 1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

John xxi, 1. After these things Jesus showed himself again to the disciples at the sea of Tiberias: and on this wise showed he himself.

SEA OF JAZER.

Jer. xlviii, 32. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea; they reach even to the sea of Jazer: the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

RIVERS.

Judges v, 21. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

1 Chron. xii, 15. These are they

that went over Jordan in the first month, when it had overflowed all his banks; and they put to fight all *them of the valleys, both toward the east and toward the west.*

Job xxviii, 10. He cutteth out rivers among the rocks; and his eye seeth every precious thing.

Eccles. i, 7. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

Isa. xxiii, 10. Pass through thy land as a river, O daughter of Tarshish: *there is no more strength.*

Ps. xli, 4. *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.*

Ezek. xxxii, 13, 14. I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

Ezek. xlvii, 1-3, 5-8, 11, 12. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under the door on the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now, when I had returned, behold, at the bank of the river were very many trees on the one side, and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; *which being brought forth into the sea, the waters shall be healed.* But the miry places thereof, and the marshes thereof, shall not be healed; they

WATER.

shall be given to salt. And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Joel iii, 18. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

Nahum iii, 8, 9. Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea? Ethiopia and Egypt *were* her strength, and *it* *was* infinite; Put and Lubim *were* thy helpers.

Zech. xiv, 8. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Rev. viii, 10, 11. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Rev. xvi, 3, 4. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

RIVERS MENTIONED IN SCRIPTURE.

ABANA AND PHARPAR.

2 Kings v, 12. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

ARNON.

Deut. ii, 36. From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead.

CHEBAR.

Ezek. i, 1, 3. Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I *was* among the captives by the river Chebar, *that* the heavens were opened, and I saw visions of God. The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord *was* there upon him.

Ezek. iii, 15. Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

Ezek. x, 15, 20. And the cherubim were lifted up. This *is* the living creature that I saw by the river of Chebar. This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubim.

EUPHRATES AND HIDDEKEL.

Gen. ii, 14. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

GIHON.

Gen. ii, 13. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.

GOZAN.

2 Kings xvii, 6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

JABBOK.

Gen. xxxii, 22, 23. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

Deut. ii, 37. Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, *nor* unto the cities in the mountains, *nor* unto whatsoever the Lord our God forbade us.

JORDAN.

Josh. iii, 8. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

2 Kings v, 9, 11, 13. So Naaman came with his horses and with his chariot, and stoel at the door of the house of Elisha. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do* some great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean.

Job xl, 23. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

KANAH.

Josh. xvi, 8. The border went out from Tappuah westward unto the river Kanah; and the goings out thereof *were* at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

KISHON.

Judges v, 21. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

PISON.

Gen. ii, 11. The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold.

ULAI.

Daniel viii, 16. And I heard a man's voice between the banks of Uлай, which called, and said, Gabriel, make this man to understand the vision.

OF AHAVA.

Ezra viii, 15. And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people and the priests, and found there none of the sons of Levi.

OF BABYLON.

Ps. cxxxvii, 1. By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

OF EDEN.

Gen. ii, 10. And a river went out of Eden to water the garden; and from thence it *was* parted, and became into four heads.

OF EGYPT.

Gen. xv, 18. In that same day

WATER.

the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river of Euphrates.

OF ETHIOPIA.

Isa. xviii, 1, 2. Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

OF JOTBATH.

Deut. x, 7. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

OF JUDAH.

Joel iii, 18. . . . All the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

OF PHILIPPI.

Acts xvi, 13. An on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

RIVER OF LIFE.

Rev. xxi, 1, 2. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

SHIPS AND BOATS, ETC.

Gen. vi, 14, 15. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Num. xxiv, 24. And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

2 Sam. xix, 18. And there went over a ferry-boat to carry over

the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan.

1 Kings ix, 26, 27. And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

1 Kings x, 11, 22. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almsg trees, and precious stones. For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

2 Chron. viii, 17. Then went Solomon to Ezion-geber, and to Elath, at the sea-side in the land of Edom.

2 Chron. ix, 21. For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

2 Chron. xx, 35-37. And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly. And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber. Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

Prov. xxxi, 14. She is like the merchants' ships, she bringeth her food from afar.

Ezek. xxvii, 4-6, 9, 25. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship-boards of fir-trees of Senir; they have taken cedars from Lebanon to make masts for thee. Of the oaks of Basban have they made thine oars; the company of the Asshurites have made thy benches of ivory, brought out of the isles of Chittim. The ancients of Gebal, and the wise men thereof, were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

Ezek. xxx, 9. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

Daniel xi, 30, 40. For the ships of Chittim shall come against him. . . . And at the time

of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

John vi, 22, 23. The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

VOYAGING.

Isa. xxxiii, 23. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

Ezek. xxvii, 8, 26-29. The inhabitants of Zidon and Arvad were thy mariners; thy wise men, O Tyrus, that were in thee, were thy pilots. Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company, which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land.

Jonah i, 3, 13. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

Mark vi, 47, 48. And when even

WATER.

was come, the ship was in the midst of the sea, and he alone on the land. And he saw them tolling in rowing: (for the wind was contrary unto them;) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

Mark viii, 14. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

John vi, 16, 17. And when even was now come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum; and it was now dark, and Jesus was not come to them.

Acts xvi, 11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.

Acts xx, 4, 5, 13-15. And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These, going before, tarried for us at Troas. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go aboard. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

Acts xxi, 1-3. And it came to pass, that, after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: And finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

Acts xxvii, 3-10, 16-19, 27-32, 37-40. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many

days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; And, hardly passing it, came unto a place which is called The Fair Havens, nigh whereunto was the city of Lasea. Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. And running under a certain island which is called Clauda, we had much work to come by the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; And the third day we cast out with our own hands the tackling of the ship. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country: And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land; but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudderbands, and heised up the mainsail to the wind, and made toward shore.

Acts xxviii, 11-13. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from

thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli.

James iii, 4. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

STORMS.

Jonah i, 4, 6, 11, 12. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.) And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

Matth. viii, 23-26. And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Matth. xiv, 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Mark iv, 37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

Luke viii, 22, 23. Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

John vi, 18. And the sea arose, by reason of a great wind that blew.

WATER.

Acts xvii, 13-15, 20. And when the south wind blew softly, supposing that they had obtained their purpose, loosing *thence*, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

SHIPWRECK, ETC.

Ps. xlviii, 7. Thou breakest the ships of Tarshish with an east wind.

1 Kings xxii, 48, 49. Jehoshaphat made ships of Tarshish to go to Ophir for gold; but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

2 Chron. xx, 37. Then Eliezer the son of Dodavah of Maresah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

Isa. xxxiii, 21. But there the glorious Lord *will* be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Ezek. xvi, 16, 17. Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it.

Acts xvii, 41-44. And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder-part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they themselves first

into the sea, and get to land: And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

Acts xxviii, 1. And when they were escaped, then they knew that the island was called Melita.

Rev. xviii, 17-19. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried, when they saw the smoke of her burning, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

DELIVERANCE.

Ps. cvii, 23-30. They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Acts xvii, 21-26. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

BROOKS

Deut. viii, 7. For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills.

BROOKS MENTIONED IN SCRIPTURE.

ARNON.

Num. xxi, 14, 15. Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon, And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

BESOR.

1 Sam. xxx, 9. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

CHERITH.

1 Kings xvii, 3, 5. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

ESHCOL.

Num. xiii, 23, 24. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

GAASH.

2 Sam. xxiii, 30. Benaiah the Pirathonite, Hiddai of the brooks of Gaash.

KIDRON.

2 Sam. xv, 23. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

1 Kings xv, 13. And also Maschah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

John xviii, 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

KISHON.

Judges v, 21. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

WATER.

1 Kings xviii, 40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

ZERED.

Deut. ii, 13. Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

OF THE WILLOWS.

Isa. xv, 7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

FOUNTAINS.

Deut viii, 7. For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills.

Judges i, 14, 15. And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou? And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

2 Chron. xxxii, 4, 30, 31. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

Ps. clv, 10, 11. He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst.

Cant. iv, 15. A fountain of gardens, a well of living waters, and streams from Lebanon.

Isa. xxxv, 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Jer. xviii, 14. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that

come from another place be forsaken?

FOUNTAINS MENTIONED IN SCRIPTURE.

SHUR.

Gen. xvi, 7. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

NEAR THE WATERS OF NEPHTHAL.

Josh. xv, 9. And the border was drawn from the top of the hill unto the fountain of the water of Nephtalim. . . .

JEZREEL.

1 Sam. xlii, 1. Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

LEHI.

Judges xv, 19. But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

PISGAH.

Deut. iv, 49. And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

UPPER AND NETHER SPRINGS.

Josh. xv, 19. Who answered, Give me a blessing: for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

Judges i, 15. And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

POOLS.

Eccles. ii, 6. I made me pools of water, to water therewith the wood that bringeth forth trees.

Isa. xxx, 25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

Isa. xxxv, 7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes.

Isa. xli, 18. I will open rivers in high places, and fountains in the midst of the valleys: I will

make the wilderness a pool of water, and the dry land springs of water.

Isa. xliii, 19, 20. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen

POOLS MENTIONED IN SCRIPTURE.

BETHESDA.

John v, 2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

GIBEON.

2 Sam. ii, 13. And Joab the son of Zeruliah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

HEBRON.

2 Sam. iv, 12. And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. . . .

SAMARIA.

1 Kings xxii, 38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake

SILOAM.

John ix, 7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

UPPER POOL.

2 Kings xviii, 17. And the king of Assyria sent Tartan and Rabsharis and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

LOWER POOL.

Isa. xxii, 9. Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool.

WATER.

KING'S POOL.

Neh. ii, 14. Then I went on to the gate of the fountain, and to the king's pool: but *there was no place for the beast that was under me to pass.*

OLD POOL.

Isa. xxii, 11. Ye made also a ditch between the two walls for the water of the old pool.

WELLS.

Gen. xxi, 15-18, 19-22. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

1 Sam. vi, 6. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

1 Kings vi, 17, 18. Now Jonathan and Ahimaaz stayed by Enrogel; (for they might not be seen to come into the city;) and a wench went and told them: and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down.

Isa. xli, 3. Therefore with joy shall ye draw water out of the wells of salvation.

WELLS MENTIONED IN SCRIPTURE.

BEER-LAHAI-ROI.

Gen. xvi, 14. Wherefore the well was called Beer-lhai-roi; behold, it is between Kadesh and Bered.

BETHLEHEM.

2 Sam. xxii, 15. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!

BEER.

Num. xxi, 16. And from thence

they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

BEER-SHEBA.

Gen. xxi, 30, 31. And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba; because there they sware, both of them.

Gen. xxvi, 23-24. And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

ELIM.

Exod. xv, 27. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

ESEK.

Gen. xxi, 20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

IN HAGAR'S HISTORY.

Gen. xxi, 19. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

HARAN.

Gen. xxix, 34. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said Of Haran are we.

John iv, 5, 6. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

MARAH.

Exod. xv, 23. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

REHOBOTH.

Gen. xxvi, 22. And he removed from thence, and digged another

well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

SITNAH.

Gen. xxvi, 21. And they digged another well, and strove for that also: and he called the name of it Sitnah.

FLOODS.

Job xii, 15. Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

Job xxviii, 4. The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

Ps. xviii, 4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

Ps. lxxv, 15. Thou didst cleave the fountain and the flood; thou driedst up mighty rivers.

Jer. xli, 7, 8. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city, and the inhabitants thereof.

Jer. xlvii, 1, 2. The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

Amos viii, 7, 8. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

Amos ix, 5. And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

Matth. xxiv, 37-39. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day

WATER.

that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

2 Sam. xxii. 4, 5. I will call on the Lord, *who is* worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid.

Job xxx. 14. They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

Isa. viii. 6-8. Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks. And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Jer. xvi. 7, 8. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

Jer. xlvii. 2. Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

Nahum i. 8. But with an overflowing flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

THE RAINBOW.

Gen. ix. 12-15, 17. And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

SWIMMING.

Isa. xxv. 11, 12. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

DROUGHT.

Ps. cvii. 33-35. He turneth rivers into a wilderness, and the water-springs into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the

wilderness into a standing water, and dry ground into water-springs.

Isa. xli. 5, 6. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

Isa. xlii. 15, 16. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

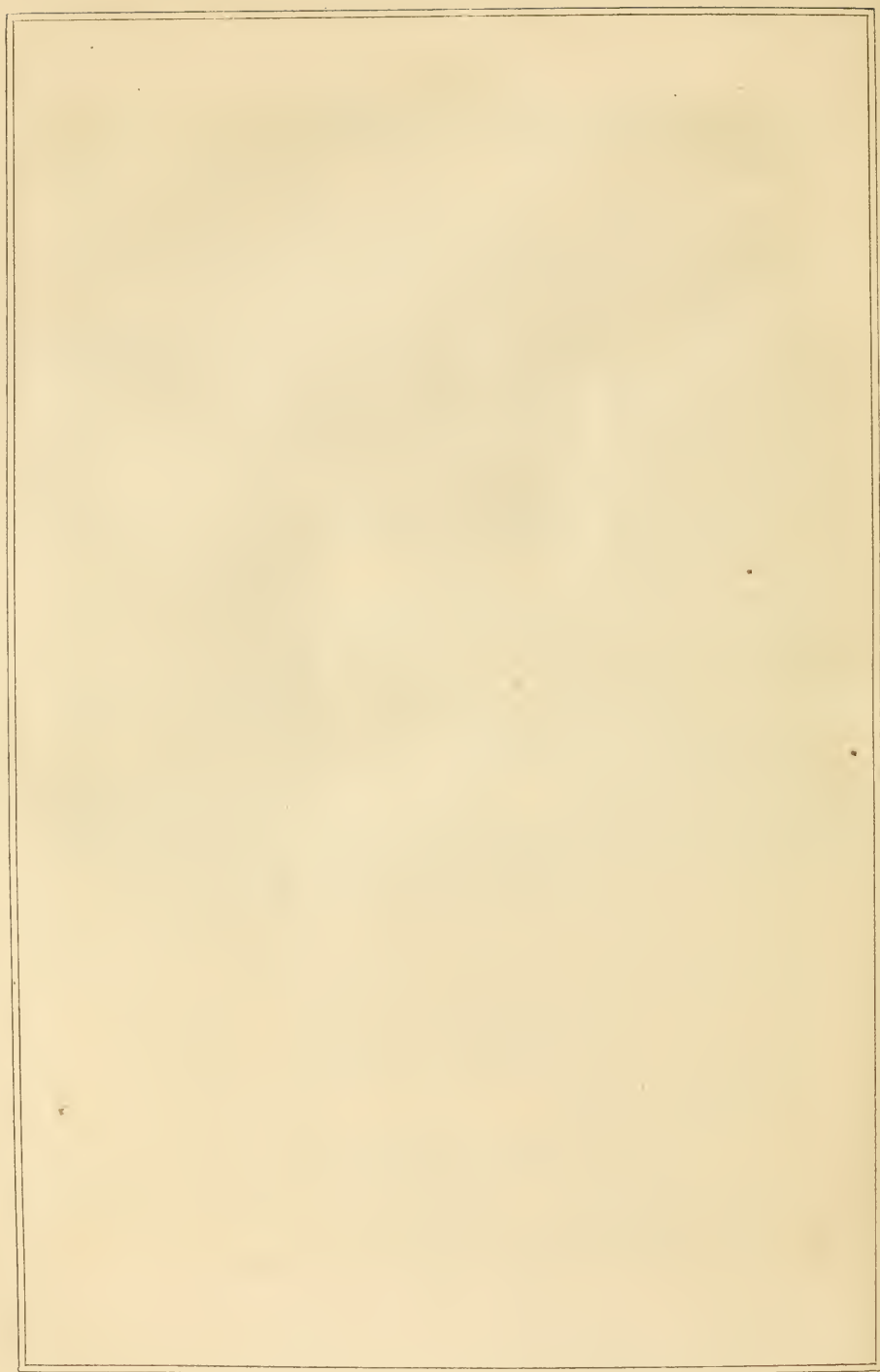
Jer. ii. 36. Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

Amos vii. 4. Thus hath the Lord God showed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

Nahum i. 4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

Zech. x. 11. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

(See under HEAVEN.)



APPENDIX.

ANIMALS.

(Page 14.)

Lev. xxii, 28. And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.

Prov. xii, 10. A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked are cruel.

DISEASE AND DEATH.

BOILS.

(Page 169.)

Job ii, 8, 9. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

FAMILY.

(Pages 209, 205.)

Gen. xxx, 1, 2. And when Rachel saw that she bare Jacob no children Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, *Am I in God's stead,* who hath withheld from thee the fruit of the womb?

Gen. xlviii, 13, 14. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasse's head, guiding his hands wittingly: for Manasse was the first-born.

Deut. v, 29. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

GOD.

(Page 234, etc.)

Job xxxvi, 22, 23. Behold, God exalteth by his power: who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

Ps. lvi, 11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Ps. lxi, 9. And all men shall

fear, and shall declare the work of God: for they shall wisely consider of his doing.

Ps. lxxiv, 20, 21. Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Ps. xciv, 20, 21. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood.

Ps. cxlii, 5, 6. Who is like unto the Lord our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth!

Isa. xlv, 15. Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Jer. xiv, 8. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

Acts xvii, 24. God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

IDOLATRY—IDOLS.

(Page 266, etc.)

Jer. ii, 23, 28—28, 33. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their faces; but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Why trimmest thou thy way to seek love? therefore

hast thou also taught the wicked ones thy ways.

Deut. xxviii, 14. And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

2 Kings xxiii, 24, 25. Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his strength, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Acts xii, 22. And the people gave a shout, saying, It is the voice of a god, and not of a man.

Acts xxviii, 4, 6. And when the barbarians saw the venomous beast hung on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

JESUS CHRIST.

(Page 285, etc.)

John iv, 25, 26. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

John vi, 15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

John vii, 15-18. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine,

APPENDIX.

but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John viii, 13, 14, 16, 18. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come and whither I go. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

John x, 17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

John xvii, 25, 23. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

Acts v, 31, 32. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

2 Peter i, 16-18. For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

JEWS. (Page 314.)

Exod. xli, 40, 41. Now the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

Esther iii, 2-6. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him; but Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Esther vii, 3, 4. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Esther viii, 16, 17. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Esther ix, 1, 4. Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them.) For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

Ps. liii, 6. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Jer. ii, 3. Israel was holiness

unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.

Ezek. xxxvi, 21-24. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

I Hosea i, 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

I Hosea iii, 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

Zech. viii, 13-15. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

LAW

(Page 334, etc.)

Gen. iv, 15. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

Gen. xxxvii, 21-23, 26. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it

APPENDIX.

came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his coat of many colours, that was on him.* And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood.

Lev. xx. 19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister, for he uncovereth his near kin: they shall bear their iniquity.

Deut. xxxiii. 21. And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

Prov. vi. 1, 3. My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend!

Prov. xiv. 31. He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.

Prov. xxviii. 2, 3. For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state thereof shall be prolonged. A poor man that oppresseth the poor *is like* a sweeping rain, which leaveth no food.

Acts x. 31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Acts xvii. 9. And when they had taken security of Jason, and of the other, they let them go.

Rom. xv. 23, 26. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Eph. iv. 28. Let him that stole steal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

1 *Thess. iv. 11, 12.* And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

2 *Thess. iii. 10, 11.* For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

MAN.

(Page 377, etc.)

Job xlix. 11-14. When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me; Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

Ps. lxxxii. 6-8. I have said, Ye are gods; and all of you are children of the most High: But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations.

Ps. cxliv. 3, 4. Lord, what *is* man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away.

Prov. xv. 13. A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

Eccles. iii. 20, 21. All go unto one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Micah vii. 5, 6. Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

Matth. xii. 42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

1 *Cor. xi. 5-7, 11-13.* But every woman that prayeth or prophesieth with *her* head uncovered, discovereth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but

the woman is the glory of the man. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered?

James i. 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

MIRACLES.

(Page 481.)

Mark i. 32-36. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him.

DAUGHTER OF SYROPHENICIAN WOMAN.

(Page 493.)

Mark vii. 25-30. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet; (The woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil had gone out, and her daughter laid upon the bed.

John ix. 16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

OCCUPATIONS.

(Page 498.)

Esther i. 22. For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every peo-

APPENDIX.

ple after their language, that every man should bear rule in his own house; and that it should be published according to the language of every people.

Job xxxi, 35. Oh that one would hear me? behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

ORDINANCES.

(Page 512.)

Gal. v, 1-3. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

PARABLES.

THE GOOD SAMARITAN.

(Page 521.)

Luke x, 25-37. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said

Jesus unto him, Go and do thou likewise.

PRAISE AND PRAYER.

(Page 535.)

Ps. iv, 6. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

Ps. xiii, 1, 2. How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

BLASPHEMY.

(Page 560.)

Isa. liii, 5, 6. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day, that I am he that doth speak; behold, it is I.

Acts xiii, 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

SABBATH

Matth. xii, 8. For the Son of man is Lord even of the sabbath-day.

REDEMPTION.

THE SAVIOUR.

(Page 593.)

Ps. xxxii, 1, 2. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Ps. xlv, 6, 7. Thy throne, O God, is for ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

2 Cor. v, 13-15. For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

2 Thess. ii, 16, 17. Now our Lord Jesus Christ himself, and God, even our Father, which hath

loved us, and hath given us everlasting consolation, and good hope through grace, Comfort your hearts, and establish you in every good word and work.

1 Tim. ii, 3, 4, 6, 7. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity

WORK OF THE SPIRIT.

(Page 598.)

Zech. iv, 6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

Matth. xii, 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Acts viii, 15-20. Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts x, 44, 45. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

Acts xi, 15, 16. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Acts xiii, 2, 3, 9. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me

APPENDIX.

Barnabas and Saul for the work whereunto I have called them, And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him.

Acts xvi. 7, 8. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they, passing by Mysia, came down to Troas.

Acts xix. 6, 7. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

Rom. viii. 26, 27. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Cor. ii. 12, 13. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Cor. xii. 3, 4. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit.

2 Cor. i. 19, 20. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

Eph. i. 13, 14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that

ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

1 Thess. iv. 8. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

Heb. ii. 3, 4. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Isa. xxx. 21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

THE CHURCH.

(Page 608)

Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

CHARACTER.

(Page 619.)

Job xxvii. 5, 6. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

(Page 610.)

2 Tim. iii. 1-4, 6, 7. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; Ever learning, and

never able to come to the knowledge of the truth.

SPEECH.

(Page 671.)

Isa. xxix. 20, 21. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Matth. v. 37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

SPIRITS.

(Page 680.)

Gen. xvi. 9, 10. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Gen. xviii. 2. And he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground.

Num. xx. 15, 16. How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers. And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of thy border.

Ps. xxxv. 6. Let their way be dark and slippery: and let the angel of the Lord persecute them.

TABERNACLE—TEMPLE.

(Page 711.)

Ps. lxxxvii. 2, 3, 5, 6. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah.

Isa. ii. 20. But the Lord is in his holy temple: let all the earth keep silence before him.

VINEYARD AND ORCHARD

(Page 713.)

Deut. xxiii. 21. When thou

APPENDIX.

comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

VISIONS AND DREAMS.

Num. xxiv, 3, 4, 14-16. And he took up his parable, and said,

Balaam the son of Beor hath said, and the man whose eyes are open hath said; He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open: And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy

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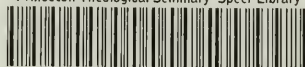
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